

To these words, the malihini agreed. The youngest sister answered the Ali'i Wahine: "Ē ke Ali'i ē, we are fortunate that you have shown us such hospitality, and fortunate, too, that you take us to be your cousins; and so we will obey your commands. Only one thing we ask of you: all of us sisters have been set apart by our parents not to take husbands, and it is their wish that we remain virgins (pu'upa'a) until the end of our days. So we, your servants (kauwā), ask you, our Ali'i, not to ask us to defile ourselves with husbands; instead, allow us to live as virgins according to our parents' vow."

The Ali'i Wahine agreed to this request, and the sisters were dismissed to the house prepared for them.

After the girls went to live there, they discussed how they could best protect the Ali'i Wahine, and they appointed their youngest sister to speak on behalf of their plan.

One afternoon, just as the Ali'i Wahine woke from sleep, Kahalaomāpuana came to amuse her by playing on the pū lā'i until she was told to stop.

Then Kahalaomāpuana told Lā'ieikawai what they had discussed: "Ē ke Ali'i, we have conferred about how to protect you, and the five of us have agreed to become the guardians of your hale ali'i: it is for us to say, 'Yes, come in,' or 'No, don't enter.' If anyone wishes to see you, man, woman, or even a chief, he won't be allowed to see you without our permission. I ask that you consent to what we propose."

Lā'ieikawai replied, "I agree to your proposal; you shall hold mana over all of Paliuli."

The girls wanted to become guardians of the Ali'i Wahine so that if 'Aiwohikupua should ever come back to Paliuli, it would be their duty to drive him away.

So they dwelled in Paliuli, and while they dwelled there, never grew weary of life. Never did they see anyone prepare their food; birds brought food to them when they were ready to eat and cleared away the remnants after they had finished. So Paliuli became a land beloved by them, and they held mana over it until the tumultuous confusion (ka haunaē ana) brought about by Halaaniani.

Chapter 13

When Kahalaomāpuana jumped from 'Aiwohikupua's canoe, it was going very fast, so she was left far behind. The canoe turned around to bring her on board again, but she couldn't be found; so 'Aiwohikupua abandoned his youngest sister and continued on to Kaua'i.

When his canoe was midway between O'ahu and Kaua'i, 'Aiwohikupua told his paddlers, "When we return to Kaua'i, let no one reveal that we went

to Hawai'i to get Lā'ieikawai for a wife. I will be shamed if someone finds out and speaks of me as a man disgraced. So if any of you speak about what happened on our journey and I find out, you and all of your family will be put to death."

A few days after they returned to Kaua'i, 'Aiwohikupua wanted to have a feast for the ali'i of his home island and his many friends. While it was being prepared, 'Aiwohikupua invited all the ali'i kāne of Kaua'i and one ali'i wahine, Ka'ilioikalauokekoa, and they agreed to come. On the day of the feast, the guests gathered to enjoy the food and 'awa prepared for them.

Before eating, they drank 'awa together from their coconut shell cups. During the feast, they didn't feel the intoxication of the 'awa, so 'Aiwohikupua ordered his chewers to prepare a second round, and they drank again. After draining their cups, they were overcome by drunkenness, and the one who became the drunkest was the host.

His paddlers obeyed his command not to tell the forbidden story; instead, the drunken chief himself let the secret out.

'Aiwohikupua turned to Kauakahiali'i, who was sitting nearby, and said, "Ē Kauakahiali'i ē, when you told us about Lā'ieikawai after your visit to Hawai'i, I immediately wanted that woman. I tossed and turned at night, longing to meet her; so I traveled to Hawai'i and we went to the uplands of Paliuli. At daylight, there in Paliuli, I saw the incomparable workmanship of her royal house and felt shame; so I returned here. I thought that perhaps my sisters could help me get the wife I wanted, so I came back for them and returned to the hale ali'i so they could persuade Lā'ieikawai to take me as a husband. But all my sisters, except for the youngest, were turned away; and by the time her turn came, I was so ashamed, I returned to Kaua'i without giving her a chance. Surely that woman of Paliuli is the most unmovable (kūpa'a) person of all; she is unlike any woman I have ever met."

Haua'iliki heard 'Aiwohikupua speaking of Lā'ieikawai's stubbornness (pa'akiki). This sweet-voiced youth of Mānā was the son of a chief of high rank on his father's side (he keiki kaukuali'i) and exceedingly handsome. He stood up and said to 'Aiwohikupua, "You managed the affair badly. I doubt that this woman could be all that stubborn. If I stood before her, I wouldn't even have to speak; she would willingly come to meet me, and before long the two of us would be living together."

'Aiwohikupua replied, "Ē Haua'iliki ē, go to Hawai'i then. If Lā'ieikawai becomes yours, you are indeed the best. I will provide you with a double canoe and crew to go there. My Kuhina will go with you as well. Then if you fail to win the woman, your lands will be mine; if you return with Lā'ieikawai, my lands will be yours."

That very night, Haua'iliki boarded a double canoe and left.

Many days passed before they arrived outside of Makahanaloa, off

Honomū, near Hilo, and they saw a rainbow above the coast of Kea'au. The Kuhina told Haua'iliki, "See that rainbow over the coast there at Kea'au? Lā'ieikawai has come down and is watching the surf riding."

Haua'iliki said, "I thought Paliuli was her home."

They reached Kea'au the next day in the afternoon. By then, Lā'ieikawai had already gone back to Paliuli, along with the sisters of 'Aiwohikupua.

When Haua'iliki's entourage arrived, aia ho'i! a huge crowd gathered to see this youth who was even more handsome than Kauakahiali'i and 'Aiwohikupua. The kama'āina admired him greatly for his looks.

The next day at sunrise, mist and fog covered all of Kea'au, and when it cleared, seven women were sitting at the landing place, one of them more beautiful than the others. This was the first time the sisters of 'Aiwohikupua came down to Kea'au as Lā'ieikawai's guardians, as they had pledged.

As Lā'ieikawai and her companions were sitting there, Haua'iliki stood up and strutted before them, showing off his good looks to attract the notice of the Ali'i Wahine. But what was Haua'iliki to Lā'ieikawai? Mere trash ('ōpala)!

For four days, Lā'ieikawai came down to Kea'au, and for four days Haua'iliki displayed himself. She didn't pay the least bit of attention to him.

On the fifth day, Haua'iliki decided to show off his skill at surfing to impress the woman for whom he yearned. He was the best surfer on Kaua'i, as famous for his surfing skill as for his good looks.

That day, at sunrise, the kama'āina, both men and women, were out at the surf break.

After the kama'āina had gathered there, Haua'iliki took off his kapa wrap, picked up his surfboard, which was made from a thick piece of wiliwili wood, and went directly to where Lā'ieikawai's group sat; he stood there for some minutes.

The sisters of 'Aiwohikupua began to take a liking to Haua'iliki. Maileha'iwale told Lā'ieikawai, "If we hadn't been set apart by our parents, I would take Haua'iliki for my husband."

Lā'ieikawai replied, "I also find him attractive, but I, too, have been set apart by my grandmother, so my feelings are of no consequence."

"So it is with me, too," said Maileha'iwale.

After Haua'iliki had displayed himself before them for some minutes, he jumped into the water with his surfboard and paddled out to the breakers.

When he reached the surf break, one of the kama'āina girls called out, "Let's all ride to shore now!"

"Go ahead," replied Haua'iliki, for he didn't want to ride on the same wave as the others; he wanted to stand out alone on his own wave, so that Lā'ieikawai would notice his surfing skill and be attracted to him, 'a'ole kā!

After the kama'āina rode in, a little wave budded and swelled, and

Haua'iliki caught it. As he rode on it, the kama'āina and the sisters of 'Aiwohikupua cheered him on. What about Lā'ieikawai? When Haua'iliki heard the cheering, he thought surely Lā'ieikawai would join in, 'a'ole kā!

He surfed five waves, without hearing a word from her. For the first time, he felt doubtful of his success, thinking that 'Aiwohikupua was right about "the stubbornness of Lā'ieikawai."

Chapter 14

When Haua'iliki realized his surfing hadn't aroused any desire for him in Lā'ieikawai, he decided to stop surfing with his board and to body-surf instead.

He swam out to the breakers. When Lā'ieikawai saw him do this, she told her companions, "Haua'iliki must be crazy (pupule)."

Her companions replied, "Perhaps he plans to catch a wave without a board."

Haua'iliki reached the breakers, and just as a crest rose and broke at his back, he swooped down, the foam rising sharply on each side of his neck, like the tusks of a boar. Those on shore cheered, and for the first time Lā'ieikawai laughed; she and her guardians had never seen such a feat before.

When Haua'iliki heard Lā'ieikawai laughing, he thought she had taken a liking to him, so he kept up his body surfing until he had caught five waves; still there was no call from Lā'ieikawai to him.

Haua'iliki felt very discouraged because Lā'ieikawai was ignoring him again. He remembered his boast to 'Aiwohikupua and felt great shame.

As he floated calmly at the surf break, the time drew near for Lā'ieikawai and her companions to return to Paliuli. Finally Lā'ieikawai beckoned to Haua'iliki. When he saw her waving, his doubts turned to joy, and he gloated to himself, "She must have liked me all along – just taking her sweet time!"

He dropped down on a wave and landed right where Lā'ieikawai and her companions were sitting. Lā'ieikawai threw a lei of lehua blossoms around his neck, as she always did for those who showed skill in surfing. Soon after, mist and fog covered the land, and when it vanished, Lā'ieikawai and her companions were gone. They had returned to Paliuli.

This was the last time that Lā'ieikawai and her companions came to Kea'au while Haua'iliki was there. Only after Haua'iliki departed for Kaua'i, would she come down again.

After Lā'ieikawai and her companions had gone back to the uplands of Paliuli, Haua'iliki spoke to his guide, the Kuhina of 'Aiwohikupua: "She must be as steadfast as 'Aiwohikupua said. My good looks and surfing skill failed to win her over. My only hope is to go to Paliuli tonight to try and win her

there.” The Kuhina agreed.

That afternoon, after their midday meal, the two men went to the uplands and entered the forest of densely woven thickets. On the way, they met Maileha‘iwale, the Ali‘i Wahine’s first guard. When she saw them approaching from a distance, she shouted, “Ē Haua‘iliki, you two must turn back. You have no right to come up here. I am the first guard, and it is my duty to send away anyone who comes here without any right (kuleana ‘ole). So go back, you two, immediately!”

Haua‘iliki responded, “Grant us permission to go up and look at the hale ali‘i.”

Maileha‘iwale repeated her denial. “I won’t consent to that; it is my duty at this station to turn away anyone who comes here.”

But the two men spoke to her with such forceful words (‘olelo ikaika), she finally let them pass. The two men went on and soon encountered Mailekaluhea, the second guard.

Mailekaluhea told them, “Listen, you two, go back! You have no right to come up here. How did you get permission to pass?”

They replied, “We came to see the Ali‘i Wahine.”

“You have no right to do so,” said Mailekaluhea. “We are stationed here to turn back anyone who approaches; you must go back.”

But to Mailekaluhea’s command, they answered cunningly, with wheedling words (‘olelo malimali), so they were allowed to pass. As the two went on, they met Mailelalui‘i and addressed her with the same wheedling words they had spoken to the first and second guards. And because of their crafty persuasion, they were allowed to pass.

They went on and met Mailepākaha, the fourth guard. She wasn’t at all pleased that the first three guards had let them pass, but so cunning was their speech that she, too, allowed them to pass. They went on, and aia ho‘i! they came upon Kahalaomāpuana, the guard at the entrance to the hale ali‘i. She was resting on the wings of birds, and when Haua‘iliki saw the sacredness of the hale ali‘i, he fell to the ground, trembling with fear.

When Kahalaomāpuana saw them, she was angry and called out to them with all her mana as Lā‘ieikawai’s War Chief, “Ē Haua‘iliki ē! Get up and go back now, for you two have no right to be here. If you stay here, I will command the birds of Paliuli to eat your flesh; only your spirits will return to Kaua‘i.”

At Kahalaomāpuana’s threatening words, the terror-stricken Haua‘iliki got up, and with the Kuhina, fled as fast as they could. They reached Kea‘au early the next morning. Weary from the journey up to Paliuli and back, the two men dropped down and went to sleep. As Haua‘iliki slept, Lā‘ieikawai’s spirit came to him, and they met one another. Haua‘iliki awoke suddenly from sleep, and aia ho‘i! it was only a moe‘uhane.

Haua‘iliki slept again, and again Lā‘ieikawai’s spirit came to him. For four nights and four days Haua‘iliki continued to have this moe‘uhane, so he began to think wrongful thoughts.

On the fifth night the moe‘uhane continued, so in the dark, he got up and went up to Paliuli without the Kuhina.

He didn’t follow the path the two had taken before; instead, when he approached the place where Maileha‘iwale was stationed, he took another path to escape the watchful eyes of Lā‘ieikawai’s guards.

When he arrived outside of the hale ali‘i, Kahalaomāpuana was fast asleep, so he crept up stealthily, opened the entrance, which was covered by a red-feather cloak, and aia ho‘i! he saw Lā‘ieikawai fast asleep on the wings of birds.

He entered and stood near her head; then he reached out and touched her to wake her gently. Lā‘ieikawai was startled from sleep, and aia ho‘i! Haua‘iliki was standing at her head. She knew it was not right.

She whispered to Haua‘iliki, “Go away now, for my guards have power over your life and death. I feel pity for you; get up and go, without delay.”

Haua‘iliki said, “Ē ke Ali‘i, let’s you and I honi (touch noses). A few nights ago I came here without seeing you. We were driven away by the mana of your guards. But after I reached the coast exhausted and fell asleep, you and I met in a moe‘uhane and were united. For five days and nights the same thing happened, so I have come here again to make real what was done in my moe‘uhane.”

Lā‘ieikawai said, “You must go back; what you say is nothing to me. I have had the same moe‘uhane, but so what? You must leave!”

Kahalaomāpuana was awakened by the low voices in the house, and she started up from sleep and called out, “Ē Lā‘ieikawai, who is that whispering to you?”

Lā‘ieikawai heard the question but didn’t respond. Kahalaomāpuana got up and entered the house; aia ho‘i! she found Haua‘iliki with Lā‘ieikawai.

Kahalaomāpuana said forcefully, “Ē Haua‘iliki, you must go! You have no right to be here. I told you before, you have no right to be here, and tonight I say it again. Get up and leave!”

Haua‘iliki felt shame and returned to the beach at Kea‘au, where he told the Kuhina about his visit to Paliuli. Haua‘iliki realized now that he had no chance of winning Lā‘ieikawai. He prepared the canoe to go back to Kaua‘i and left Kea‘au at dawn.

When Haua‘iliki’s group arrived at Wailua on Kaua‘i, he saw a great company of ali‘i and kaukuali‘i gathered, Kauakahiali‘i and Ka‘iliokalauokekoa among them.

As Haua‘iliki and his group approached the mouth of the Wailua River, he

saw 'Aiwohikupua and called out, "You have won."

Haua'iliki landed and told 'Aiwohikupua the story of his journey. 'Aiwohikupua was so overjoyed when he heard how his sisters were now the Ali'i Wahine's guards, he told Haua'iliki, "Forget about our bet, for it was made while we were drunk on 'awa."

Now that his sisters had become Lā'ieikawai's guards, 'Aiwohikupua felt fresh hope of returning to Hawai'i and winning Lā'ieikawai.

Chapter 15

"How fortunate that I left my sisters on Hawai'i!" 'Aiwohikupua thought to himself. "Now they are the warrior guardians of the woman I want, and my wish will be fulfilled!"

To all the ali'i gathered at Wailua, 'Aiwohikupua stood up and declared his intention: "Listen, I am going to Hawai'i again. This time I won't fail to get the woman who is constantly on my mind, for my sisters are now her guards."

Haua'iliki responded, "You won't get her, for I know that the Ali'i Wahine is kapu, and your sisters are unapproachable (kapukapu). One of them, indeed, the smallest of them, was furious at me for coming. I'm sure that if you approach the Ali'i Wahine, you will pay dearly for it."

'Aiwohikupua ignored Haua'iliki's warning. He was full of hope again.

He summoned the bravest of his warriors and all of his ali'i. He ordered his men to get ready to go and commanded his Kuhina to prepare the canoes.

The Kuhina selected the proper canoes for the voyage: twenty double canoes and eighty single canoes for the ali'i and warriors; forty large canoes for the chief's provisions; and for the Ali'i and himself, a triple canoe. When everything was ready, they departed.

They traveled for many days. When 'Aiwohikupua arrived at Kohala with his fleet of canoes, for the first time the people there recognized 'Aiwohikupua as a supernatural being (kupua) renowned throughout the islands. He had concealed his kupua nature when he had come earlier and fought with Ihuana at Kohala.

The travelers left Kohala and went to Kea'au. When they arrived, Lā'ieikawai and the sisters of 'Aiwohikupua had just returned to Paliuli.

Grandmother Waka already knew of 'Aiwohikupua's coming. So when Lā'ieikawai and her companions returned, Waka told them, "'Aiwohikupua has come again to Kea'au today, so be vigilant. Don't go down to the shore; stay here in the uplands until he returns to Kaua'i."

When Kahalaomāpuana, the chief guard, heard these words, she immediately summoned Kihanuilūmoku, their Akua, the mo'o nui (big lizard) of

Paliuli.³² He approached the hale ali'i and prepared for battle. Then she called her sisters together to discuss the best way to protect their Ali'i.

Kahalaomāpuana told them, "You, ē Maileha'iwale, you are the first guard. If 'Aiwohikupua should come here, drive him away. Even if he should plead his case, force him back; if he insists because he is our brother, resist him still more forcefully; and if he still persists, dispatch one of the guardian birds to me, and all of us will meet in one place. Then I will send him back myself. If he threatens to harm us, I will command our Akua, Kihanuilūmoku, to destroy him."

After they agreed to this plan, they stationed themselves at intervals, as before, to guard Lā'ieikawai.

Before dawn, 'Aiwohikupua arrived with his Kuhina. They saw a kapu post covered with fine white kapa, which marked the way to the hale ali'i as forbidden. But 'Aiwohikupua thought that it wasn't kapu to him because his sisters had the mana of guardianship. So he and his companion continued onward and came upon a second kapu post. Again, he proceeded, thinking the kapu wasn't for him.

So the two men continued on until they reached the third kapu post. One post had been set up for each sister.

After passing the fourth kapu post, they approached at a distance the fifth post. This was Kahalaomāpuana's post, the most frightening of all. Daylight was coming, but the sky was still dusky, so they couldn't see how frightening the kapu post was.

They passed the post and went a little further on until they met the first guard, Maileha'iwale. 'Aiwohikupua was overjoyed to see her, but she cried out immediately, "Go back, you two! This place is kapu."

'Aiwohikupua thought she was just joking, so he and his companion continued to approach. Again Maileha'iwale warned them, "Go back at once, you two! Who gave you the right to come up here? Who will befriend you?"

"What is this, ē my sister?" asked 'Aiwohikupua. "I thought you were my friends, and through you, my wish would be fulfilled." They continued on, so Maileha'iwale sent one of her guardian birds to Kahalaomāpuana, and in no time, her four sisters confronted 'Aiwohikupua at the place guarded by Mailekaluhea.

Chapter 16

'Aiwohikupua and his companion were surprised to see Kahalaomāpuana mounted on the wings of birds, a Great War Chief. Kahalaomāpuana commanded, "Return at once, for the Ali'i is kapu. You have no right to come here. Don't think of us as your sisters any longer. That time has passed." Then

Kahalaomāpuana was lifted upward, like morning mist, and vanished.

Her words kindled the wrath of 'Aiwohikupua, and he burned with rage. He decided to go back down to Kea'au and send his warriors to destroy his sisters.

When they turned back and came to Kahalaomāpuana's kapu post, aia ho'i! the tail of the mo'o nui protruded above the post, which was covered with fine white kapa and wrapped with 'ie'ie vine and palai fern. When the two men saw the post, they were terrified.

As soon as 'Aiwohikupua and his companion reached Kea'au, the Kuhina dispatched the strongest warriors to go up and destroy the sisters, as his Ali'i ordered.

Waka knew beforehand what 'Aiwohikupua intended to do, so she met with Kahalaomāpuana and said, "Ē Kahalaomāpuana, I know what your brother is up to. He is preparing to send ten strong warriors here to destroy you. He is enraged because you drove him away this morning; so let us remain vigilant in the name of our Akua."

Kahalaomāpuana sent for Kihanuilūmoku, and when the mo'o nui arrived, she commanded him, "Ē our Akua, ē Kihanuilūmoku, watch out for this lawless one, this mischief-maker, this rogue of the sea. If his warriors come, slaughter them all; allow no one to survive to tell what happened; keep on striking at them until no one is left standing. But beware of Kalahumoku, 'Aiwohikupua's big strong dog.³³ If you aren't ready for him, we will all be destroyed; none of us will escape. So fight with all your might and all your mana to defeat 'Aiwohikupua. 'Āmama, it is finished, flown away."

That night 'Aiwohikupua's warriors went to destroy his sisters – ten warriors and an assistant Kuhina, who went in place of the Kuhina Nui.

As dawn broke, the attackers approached Paliuli and heard the roaring of the forest in the wind from the tongue of Kihanuilūmoku coming toward them. But they didn't see the mo'o nui, so they continued their climb. Suddenly, when they looked up, they saw the upper jaw of the mo'o right above them and closing fast. The assistant Kuhina leaped back quickly, but couldn't get away. The mo'o snapped them all up in his jaws – no one was left to tell what happened.

Two days passed. No one returned. 'Aiwohikupua was puzzled at first, and then became angry. He selected another group of warriors, twenty from among the strongest of his men, to go up and destroy his sisters; and the Kuhina appointed another assistant to lead them.

This second group went up until they came to the place where the first group was destroyed. Again the mo'o struck and devoured them all, no one left to tell what happened.

The Ali'i waited, but no one returned. The Ali'i sent a third group, this time forty men strong. Again all were killed. So it continued until three hun-

dred and twenty warriors had vanished.

Then 'Aiwohikupua consulted with his Kuhina about why his warriors hadn't returned. His Kuhina replied, "Perhaps when they arrive in the uplands, they see the beauty of the place and stay; or perhaps they have all been destroyed by your sisters."

"How could all the men I sent to kill those feeble girls (kaikamahine palu-palu) be dead? Shouldn't the men have been able to destroy them?" To find out why his men hadn't come back, 'Aiwohikupua decided with his Kuhina to send envoys to investigate.

At the Ali'i's command, the Kuhina sent two birds, 'Ūlili (wandering tattler) and 'Akihi-ke'ehi-'ale (storm petrel), his swiftest envoys, to fly up and find out what happened.

Not long after leaving, the envoys met a bird catcher from the uplands of 'Ōla'a, who asked them, "Where are you two going?"

The envoys replied, "We are going up to find out what happened to the warriors who haven't returned from Paliuli; eight times forty men have been sent there, and not one has returned."

"All have been destroyed by Kihanuilūmoku, the mo'o nui," the bird catcher told them. "No one escaped."

The envoys continued on. Shortly, they heard the roaring of the wind and the clatter of trees swaying back and forth, and they remembered what the bird catcher had said: "When the wind roars, that is the mo'o." So they knew the mo'o was approaching, and they flew high up in their bird bodies to look about. Right above them the upper jaw of the mo'o was closing down on them. Only the quickness of their flight allowed them to escape.

Chapter 17

Flying high upward and out of sight, 'Ūlili and his companion looked down at the lower jaw of the mo'o furrowing the earth like a plow ('ō'ō pālau) – a terrifying sight. They realized that the Ali'i's men must all be dead, so they returned and told 'Aiwohikupua what they had seen.

Then Kalahumoku, the big man-eating dog of 'Aiwohikupua was summoned to go and kill the mo'o and destroy his sisters.

When the man-eating dog from Tahiti arrived, his grandchild 'Aiwohikupua told him, "Go up to Paliuli today and destroy my sisters; then bring La'ieikawai down to me."

Before the dog went up, he told 'Aiwohikupua and his followers, "Listen, as I climb to Paliuli, look toward the uplands. If the light clouds rise straight up on high and then lean to leeward, I have met Kihanuilūmoku and you will know that we have become friends; but if the clouds lean to windward,

something is wrong in the uplands – we are battling the mo‘o, so pray to our Akua, Lanipipili. Then, if the clouds lean seaward, the mo‘o has been victorious; but if the clouds rise up and lean toward the summit, the mo‘o has slithered away and we are victorious. Then continue your prayers until I return.”

The dog went up the mountain, and ‘Aiwohikupua sent the bird envoys ‘Ūlili and ‘Akihi-ke‘ehi-‘ale with him to report on the battle.

When the dog arrived at a place near Paliuli, Kihanuilūlumoku was asleep. Startled by the stench of the dog, the mo‘o got up, but by then the dog had gone past him. The dog continued on until he reached the first guard of the Ali‘i Wahine.

The mo‘o, that supernatural guardian, was enraged when he saw Kalahumoku, the marvelous one (āiwaiwa) from Tahiti. He lifted his upper jaw to begin the battle with Kalahumoku; the dog bared his teeth, and the fight was on. The mo‘o defeated Kalahumoku, who barely escaped, his ears and tail bitten off.

As the fight began, the envoys returned and reported the terrifying battle had started. ‘Aiwohikupua and his men looked toward the mountain and saw the clouds rise straight up, and in no time, lean seaward, so they knew that the mo‘o had prevailed. ‘Aiwohikupua felt discouraged by his dog’s defeat.

That evening, after the battle between the two wondrous ones (kupu‘eu), Kalahumoku came limping back, out of breath; gone were his ears and tail, now inside the mo‘o’s stomach. ‘Aiwohikupua acknowledged defeat and decided to give up. The Ali‘i and his men left Kea‘au and returned to Kaua‘i, where they told the story of their journey and the victory of the mo‘o over them. (This was the third time that ‘Aiwohikupua had gone to Paliuli and failed to bring Lā‘ieikawai back with him.)

After returning to Kaua‘i without Lā‘ieikawai, ‘Aiwohikupua gave up on her and resolved to carry out the parting command of Poli‘ahu to seek her out on Mauna Kea.

He and his kaukauali‘i and the women of his household performed an ‘awa ceremony (pāpāi‘awa) before his Akua Lanipipili to annul his vow not to marry any woman of these islands.

‘Aiwohikupua received the blessing of his Akua and was released from his errant vow.

After the pāpāi‘awa on Kaua‘i was over, ‘Aiwohikupua sent his two bird envoys, ‘Ūlili and ‘Akihi-ke‘ehi-‘ale, to go and deliver a message to Poli‘ahu. The two envoys flew swiftly by mistake to Hāna. There they asked the kama‘āina, “Does the woman who is betrothed to the Ali‘i of Kaua‘i live here?”

“Yes, she lives here,” they replied.

The envoys went to meet Hinaikamalama and told her, “We are here to tell you the command of the man who has pledged to marry you. You have

three months to prepare for the marriage. In the fourth month, on the night of the seventeenth lunar day (Kulu)¹⁶, he will come for you, according to the vow made with you.”

When the envoys returned to ‘Aiwohikupua, he asked them, “Did you two meet with Poli‘ahu?”

“Yes,” replied the envoys, “we told her to prepare herself for your coming. She asked, ‘Does he still remember the game of kōnane between us?’ We replied, ‘Perhaps so.’”

When ‘Aiwohikupua heard these words, he suspected that they had gone not to Poli‘ahu, but to Hinaikamalama, so he asked them, “Where did you two fly?”

They answered, “We flew over a large island, then a long island. Then there was a large island like the one we first saw, and two smaller islands, about the size of the long island, and then a very tiny island. We flew to the east side of the second large island and arrived at a house below some hills and a kapu place for concealment. There we found Poli‘ahu.”

‘Aiwohikupua told them: “That was Hinaikamalama, not Poli‘ahu.”

The incompetence of his errant envoys ignited the wrath of ‘Aiwohikupua, and they ceased to be among his favorites.

In retaliation, ‘Ūlili and his companion decided to tell Hinaikamalama about the marriage of their Haku to Poli‘ahu.

Chapter 18

After dismissing ‘Ūlili and ‘Akihi-ke‘ehi-‘ale, the Ali‘i dispatched Koa‘e (tropic bird), another of his nimble envoys, to find Poli‘ahu.

Koa‘e found her and instructed her about her marriage to ‘Aiwohikupua. Then Koa‘e returned and reported what he had done. His Haku was pleased.

‘Aiwohikupua waited until the end of the third month. Then he gathered his kaukauali‘i, his favorites, the women of his household, and all other suitable traveling companions, and dressed in their finest apparel, they went with their renowned Ali‘i on his royal marriage journey.

On the day of the twenty-fourth lunar day (Kāloakūkahī)¹⁶ of the third month, ‘Aiwohikupua left Kaua‘i with forty double canoes, eighty single canoes, and twenty canoes for provisions.

Some days before the marriage, on the night of the eleventh lunar day (Huna), they arrived at Kawaihae. ‘Aiwohikupua sent his envoy to call Poli‘ahu down to meet him on the day set for the marriage.

When the envoy returned, he reported, “Your wahine wishes the marriage to take place at Wai‘ula‘ula. When you look out early on the morning of the

seventeenth lunar day (Kulu) and see snow covering the summits of Mauna Kea, Mauna Loa, and Hualālai spreading down to Wai'ula'ula, her entourage will have reached the place for the wedding; then we should go there as she has requested."

So 'Aiwohikupua prepared to present himself in all of his splendor.

He clothed his kaukauali'i, male and female, and his favorites in red-feather cloaks, and the women of his household in cloaks of twill plaiting ('ahu 'o'eno) from Kaua'i. 'Aiwohikupua himself wore the snow kapa that Poli'ahu had given him and a helmet made from 'ie vines and the feathers of the scarlet 'iwi bird. He clothed his paddlers and steersmen in cloaks of red and white kapa (kihei pa'i'ula); and the paddlers of the royal guards were dressed the same.

On the deck of the Ali'i's double canoe was a raised platform with a seat for the Ali'i. The platform was adorned with red-feather cloaks, and rising above the platform were the pūlo'ulo'u of the Ali'i; beneath the pūlo'ulo'u, 'Aiwohikupua sat.

Following the chief's canoe and surrounding it came ten double canoes with expert hula kā'eke performers.³⁴ Thus was 'Aiwohikupua and his entourage arrayed for his marriage to Poliahu.

On the day of Kulu, in the early morning, a little after sunrise, 'Aiwohikupua and his entourage saw snow begin to cover the summits of the three mountains and spread down to Wai'ula'ula. Poli'ahu, with her attendants Lilinoe, Waiaie, and Kahoupokāne, had arrived there for the marriage.

'Aiwohikupua set out to join the woman of Mauna Kea. As he was sailing from Kawaihae, Lilinoe rejoiced to see the unrivaled royal splendor of the Ali'i.

When the entourage came to Wai'ula'ula they were shivering with cold, so 'Aiwohikupua sent his envoy 'Iwa (frigate bird) to tell Poli'ahu, "My entourage can't approach because it is too cold."

Poli'ahu took off her snow kapa, and when these mountain dwellers put on their sun kapa, the snow retreated back up the three mountains.

When 'Aiwohikupua and his entourage reached Poli'ahu and her entourage, the Ali'i Wahine was more than delighted by the hula kā'eke performers on the Ali'i Kāne's canoes. She also praised his splendid appearance; everything was so very beautiful. When they met, both displayed the garments they had exchanged when they made their vow.

And so the two Ali'i became one, and they returned together to Kaua'i and went to live in the uplands of Honopūwai.

Meanwhile 'Ūlili and 'Akihi-ke'ehi-'ale, the two bird envoys who had fallen from favor, went to tell Hinaikamalama of the marriage of 'Aiwohikupua and Poli'ahu.

When Hinaikamalama heard about the marriage, she asked her parents for permission to go to Kaua'i, and her parents agreed. They urged the men to hurry and prepare a canoe and selected suitable traveling companions for her journey, as was customary in the past. When everything was fitting and ready for the Ali'i Wahine, Hinaikamalama boarded the double canoe and sailed to Kaua'i.

When she arrived, 'Aiwohikupua was with Poli'ahu and others at Mānā, where all the ali'i of Kaua'i were gathered for festive games in honor of two young ali'i, Haua'iliki and Makaweli.

The festivities began that night, with kilu³⁵ and hula kā'eke³⁴ the chosen entertainments.

As 'Aiwohikupua and his friends were enjoying themselves, Hinaikamalama arrived in the middle of the night and sat in the midst of the joyful gathering. This girl was a malihini to the crowd.

When she entered the gathering, 'Aiwohikupua didn't see her, for he was absorbed in the hula kā'eke performance.

As Hinaikamalama sat there, aia ho'! Haua'iliki was pierced with a great yearning for her. He went and told the game master (mea 'ume), "Go and tell 'Aiwohikupua to stop the hula kā'eke and let us play kilu. When the game begins, select the malihini for my partner tonight."

At this request from one of the honored guests, the dancing was ended, and the game of kilu began. Haua'iliki played at kilu first with Poli'ahu, until the kilu disk had been tossed ten times. Then the game master arose and circled the assembly, returned, and touched Haua'iliki with his maile wand and sang a song. Haua'iliki arose. Then the game master took the wand and touched Hinaikamalama's head and she arose.

As she stood there, she asked the game master to let her speak, and he nodded his permission. Hinaikamalama asked whom the festivities were honoring, and she was told they were for Haua'iliki and Makaweli.

Hinaikamalama turned directly to Haua'iliki and said, "Ē ke Ali'i, I hear these festivities are in your honor. The game master has matched the two of us to bring us together for a little while. But I have to put off this match for now. Let me explain my purpose in coming here all the way from Hāna. I came to find that fellow there, 'Aiwohikupua. I heard that he was married to Poli'ahu, and I came here to confirm for myself that he deceived me. For he arrived in Hāna while we were surfing and joined in. He and his Kuhina were the last to surf. After they paddled back in, they came to my house and asked to play kōnane with me. So we set up the board, and I asked what he would like to bet. He pointed to his double canoe. I said his bet was unacceptable and I offered the bet I wanted – our bodies. If he beat me at kōnane, I would become his and do whatever he told me to do; and likewise, if he lost to me, he would do what I asked of him; such was the agreement we made.

"When we played, his piece could no longer move, and he was beaten. I told him, 'You have lost and must do as I say. You must stay here and sleep with me; such was our bet.'

"He replied to me, 'I must delay carrying out what I owe you until I return from a tour around Hawai'i. After that I will do anything you ask.' Because of his fine words ('ōlelo maika'i), I agreed; so I remained a virgin³⁶, chaste until now. I believed him and have lived apart under a kapu, waiting for him. When I heard that he had taken a wife, I came to Kaua'i and entered this merry gathering to see for myself. Ē ke Ali'i, so it is."

The people gathered at the kilu shelter were moved by Hinaikamalama's story and found fault with 'Aiwohikupua. Poli'ahu was furious, and she went back to Mauna Kea, where she continues to live to this day.

Soon after Hinaikamalama's speech, the kilu game began again, with 'Aiwohikupua and Makaweli competing. Then the game master stood up and touched Haua'iliki and Hinaikamalama with the wand again, and the two arose. At this last 'ume,³⁵ Hinaikamalama said to Haua'iliki, "Ē ke Ali'i, we have been matched by the game master. But I must delay my consent; only after 'Aiwohikupua has consented to carry out our vow, only after that can this night's match be fulfilled." At this promise, Haua'iliki was very pleased.

And because of Hinaikamalama's words, 'Aiwohikupua carried her off to fulfill their vow. But that night as they rested comfortably together, Hinaikamalama grew numb with cold, for Poli'ahu had come back to spread her snow kapa over her rival.

Hinaikamalama chanted a short mele:

Cold! So cold!
A very strange cold it is,
An oppressive fear burdens my heart.
Perhaps a wrong
 is being committed within this house.
I am beginning to feel in my hear
Perhaps staying here is wrong!
Ē my companion ē, it's so cold!

Chapter 19

After her chant ended, Hinaikamalama said to 'Aiwohikupua, "Listen, hold me tightly to warm me. I am growing colder and colder – cold through and through."

'Aiwohikupua held her tightly, and her body warmed. As they prepared to please each other in fulfillment of their promise, the cold came upon

Hinaikamalama a second time, and she chanted another short mele:

Ē my companion ē, So cold!
Cold as the snow on the mountains;
The cold comes from the soles of my feet.
It presses down on my heart,
My sleeping heart, indeed!
The cold wakens me
From my night of sleep, indeed!

This time Hinaikamalama said to 'Aiwohikupua, "You must know where this cold is coming from. If you know, tell me. Don't hide what you know."

"This cold comes from the one who shares me with you (punalua³⁷)," said 'Aiwohikupua. "She is perhaps angry at us, so she has put on her snow kapa to make us cold."

Hinaikamalama replied, "It is over then; we have embraced, so the promise we made has been fulfilled."

"We will break off for now and go our separate ways," said 'Aiwohikupua. "But tomorrow at noon let us meet again and truly carry out our promise to each other."

Hinaikamalama agreed. After they parted, she slept comfortably until morning.

At noon 'Aiwohikupua came for her so they could fulfill the promise of the night before. As they lay together, Poli'ahu was again displeased. She put on her sun kapa. Hinaikamalama felt the heat and chanted:

Hot! So hot!
The heat of my lover engulfs me,
It burns my body,
It makes my heart beat faster,
Perhaps this heat is from my lover!

"This heat isn't from me," said 'Aiwohikupua. "Perhaps it's from Poli'ahu; perhaps she is angry at us again."

"Let's persevere for now. But if the burning heat comes upon us again, leave me."

They again tried to fulfill their promise, but again the heat engulfed them, and again Hinaikamalama chanted a short mele:

Hot! So hot!
The heat of the night ravages me,
It flashes in my heart, like a fire blown hot,
The sacred heat of the rainy season,
The scorching heat of the dry season,

The sweltering heat of Makali'i,³⁸
The heat compels me to leave,
I must go!

Hinaikamalama got up to go.

"Why not touch noses before you go," said 'Aiwohikupua.

"I won't touch noses with you; the heat from your wife will come again in full force. That won't do. Aloha 'oe!" said Hinaikamalama.

After leaving 'Aiwohikupua, Hinaikamalama went and stayed at the house of a kama'aina.

That night the festivities for Haua'iliki and Makaweli continued at Pu'uopapai. Hinaikamalama remembered her promise to Haua'iliki after the game of kilu the night before, so she went and sat outside the group again.

The first game of kilu was played by Kauakahiali'i and Ka'iliokalauokekoa, the second by Ka'iliokalauokekoa and Makaweli.

While these two were playing kilu, Poli'ahu entered the assembly, and she and Haua'iliki were chosen to play the last game of the night.

The game master hadn't seen Hinaikamalama earlier that night, so he hadn't done his duty; for the night before, the first game of this night had been promised to Haua'iliki and Hinaikamalama. Not seeing her, the game master gave the first game to another couple.

But near morning, the game master remembered his promise, so he searched for and found Hinaikamalama.

Then he stood up in the midst of the assembly, and while Haua'iliki and Poli'ahu were playing, the game master sang a song while fluttering the wand over Haua'iliki. When he took away the wand, Haua'iliki stood up. The game master then went over to Hinaikamalama, touched her with the wand and withdrew it. Then Hinaikamalama stood up outside the group in the front of the assembly.

Poli'ahu saw Hinaikamalama and frowned at her rival.

Haua'iliki and Hinaikamalama withdrew to a place where they could take their pleasure. When they were alone together, Hinaikamalama said to Haua'iliki, "If you plan to take me for only this little while and be done, then it is over for us, for my parents don't wish me to give up my virginity like this. But if you intend to take me as your wife, as my parents wish, I will give myself to you completely."³⁶

To her words Haua'iliki replied, "What you say is good; you and I think alike. But let us first meet, as the game master has chosen us; then afterwards we will marry."

"Not so," said Hinaikamalama. "Let me remain a virgin until you are ready to come for me at Hāna."

On the third night of the festivities for Haua'iliki, when all the ali'i and others were assembled, Poli'ahu was joined by her three companions, Lilinoe, Waiaie, and Kahoupokāne, who had come looking for her, thinking she and 'Aiwohikupua were still living together.

This night, while 'Aiwohikupua and Makaweli were playing kilu, the four women of the mountain entered the game circle.

As Poli'ahu and the three others stood in their snow kapa, sparkling in the light, the merry gathering was in an uproar over them and the strangeness of their kapa. Cold penetrated the whole kilu shelter and lasted until morning, when Poli'ahu and her companions left Kaua'i, as did Hinaikamalama.

We will take up the story of Hinaikamalama again later; first let us tell of the last days of Kauakahiali'i, the ruling chief of Kaua'i, and his command to his successor Kekalukaluokēwā to seek and marry Lā'ieikawai.

After their return to Kaua'i from Hawai'i, Kauakahiali'i and his wife Ka'iliokalauokekoa lived at Pihanakalani. As Kauakahiali'i neared the end of his life, he laid a blessing upon his friend Kekalukaluokēwā: "Ē my dearest friend, I give you my blessing now, for my end is near, and I am returning to the everlasting side of the world (ka 'ao'ao mau o ka honua).

"After I am gone, take care of our wife. When I am dead, in a place where I can no longer be with you and our wife, you shall rule over the island, you above, and our wife below you, just as she and I rule now.

"It may be when I am dead you will think of taking a wife for yourself; but don't take our wife. Don't think of her as your wife only, for she belongs to both of us."³⁷

"The woman you should take for your wife is the one I left on Hawai'i, Lā'ieikawai. With her as your wife, you will live well and be famous. But if you go to get her, take care to guard one thing – our bamboo flute ('ohe). If you take care of it well, the woman will be yours. This is my charge to you."

Kauakahiali'i's words pleased Kekalukaluokēwā. Soon after, Kauakahiali'i died, and Kekalukaluokēwā became the ruling chief of Kaua'i, with their wife Ka'iliokalauokekoa as his Kuhina. Then when Ka'iliokalauokekoa's last days drew near, she prayed that Kekalukaluokēwā guard Kanikawī, their sacred bamboo flute, as her husband had commanded before he died:

"Ē my husband, ē Kekalukaluokēwā, here is the flute; guard it well. The flute has mana. It can help you win the favor of whomever you wish for. If you go to get the wife whom your friend commanded you to get, this flute will be your means of meeting her. You must take care of it always. Wherever you go, never leave it behind. You know well what your friend did when you two came to get me when I was almost dead for love of him. This flute saved me from the grave (lua kupapa'u); so heed my words and take very good care of it."³⁹

Chapter 20

After Ka'iliokalauokekoa's death, her husband's house and all his belongings became Kekalukaluokēwā's. Kekalukaluokēwā portioned out the land to his followers and set up his court. Then he thought about his friend's charge that he marry Lā'ieikawai.

He commanded his Kuhina to make ready four thousand canoes for his journey to get Lā'ieikawai as his wife.

When the canoes were ready, the Ali'i took with him two favorites (punahele), along with a suitable retinue of kaukauali'i, and all the embalmed bodies (i'aloa)¹ of his ancestors, and left Kaua'i for Hawai'i. It was the month of Mahoe Mua (August–September),⁷ when the weather was good for traveling. Many days passed on the voyage.

They arrived early one morning at Makahanaloa in Hilo. Then the man who had seen Lā'ieikawai before said to the Ali'i, "See that rainbow over the uplands? That is Paliuli, where I found her." Rain was sweeping over Hilo when they arrived at Makahanaloa.

The Ali'i replied, "I will wait a while before assuming that that rainbow is a sign of Lā'ieikawai, for rainbows are common in rainy weather. Let us secure the canoes and wait until the rain has cleared. If the rainbow remains when there is no rain, we will know it is a sign of Lā'ieikawai." The Ali'i's thoughts on this matter were the same as 'Aiwohikupua's.

So they remained where they were, as the Ali'i had proposed. After twelve days, the rain cleared over Hilo, and the land was open to view.

In the early morning of the twelfth day, the Ali'i went out of the house; aia ho'i! the rainbow was still there. A little later in the day the rainbow moved down to the shore at Kea'au, when Lā'ieikawai went down to the beach.

There was no longer any doubt of the sign, so Kekalukaluokēwā's entourage went to Kea'au. By the time they arrived, Lā'ieikawai had already gone back up to Paliuli.

The kama'āina crowded around to gaze at Kekalukaluokēwā and exclaimed, "Kaua'i has handsome men!"

Waka knew of Kekalukaluokēwā's coming before he arrived. She told her grandchild, "Don't go down to the seashore again today, for Kekalukaluokēwā has come to Kea'au to get you for his wife. Before Kauakahiali'i died, he charged his favorite to take you as his wife. He is your man. If you agree to take him as your husband, you will rule Kaua'i, and surely our bones shall live.⁴⁰ Wait here for four days, then go down and see him, and if you like him, return and tell me what you wish to do."

So Lā'ieikawai waited, and early in the morning of the fourth day, she arose and went down with her hunchbacked kahu to Kea'au.

When she arrived close to where she could see the cluster of houses, aia ho'i! Kekalukaluokēwā was already out surfing along with his two favorites. As Lā'ieikawai and her companion waited for their opportunity to converse with Kekalukaluokēwā, they didn't know which of the three young men her grandmother wanted her to consider for a husband.

Lā'ieikawai asked her kahu, "How are we to know which man my grandmother told us to look at?"

Her kahu replied, "Let us wait until they are done surfing; the one not carrying a board is the Ali'i, your man."

So they sat and waited.

After the surfing was over, the three young men returned to shore with the other surfers. Lā'ieikawai and her companion saw some men carrying the boards of the two favorites, while the favorites were carrying the Ali'i's board on their shoulders. Kekalukaluokēwā came ashore without a board. So Lā'ieikawai knew that this was the man her grandmother had meant for her.

When Lā'ieikawai and her companion returned to Paliuli, the grandmother asked, "Were you pleased with the man?"

"Yes," answered Lā'ieikawai.

So Waka told her, "Tomorrow at daybreak, Kekalukaluokēwā will go surfing alone. At that time I will cover the land of Puna with mist, and in this mist I will send you on the wings of birds to meet him, without your being seen by others. But when the mist clears, everyone will see you riding on a wave with Kekalukaluokēwā, at which time you will touch noses with the Kaua'i youth.

"After you leave your house, don't speak to anyone, not a man, not a woman; only after your nose has been consecrated by Kekalukaluokēwā's touch may you converse with anyone.

"After you have finished surfing, I will send the birds for the two of you. A mist will cover the land, and you will come back with your husband and go into the house prepared for you. Then your body will be dedicated to him, according to my wish."

After these instructions, Lā'ieikawai returned to the hale ali'i with her kahu.

Once inside, she sent her kahu to summon her advisers, indeed, her bodyguards, to discuss her marriage, as they all had vowed to do earlier.

When Maileha'iwaile, Mailekaluhea, Mailelali'i, Mailepākaha, and Kahalaomāpuana arrived, Lā'ieikawai said, "Listen, ē my companions, since I have spoken with our grandmother about my marriage, I sent my kahu to bring you here so we can discuss my choice, as we agreed to do when we first met. My grandmother wishes Kekalukaluokēwā to be my husband. What do you say? Whatever you decide, I will agree to. If you consent, it is well; if not, it will be just as you wish."

Kahalaomāpuana said, "It is well. Marry him as your grandmother wishes.

We have nothing to say. We only ask that when you take a husband, don't forsake us. Where you go, let us go with you. If you are in trouble, we will share your trouble with you."

"I won't forsake you," replied Lā'ieikawai.

As we have seen, it had been customary for Lā'ieikawai to go down to watch the surfing at Kea'au. On one of her visits, a youth named Halaaniani saw her without knowing who she was or where she came from. From the first time he saw her, he harbored the wicked intent to have her, but he dared not approach her out of shame and thus, had never even spoken to her.

Halaaniani was known throughout Puna for his good looks, and also for his immoral behavior. His sister was Mali'o, who was an expert in love magic.⁴¹

During the four days when Lā'ieikawai didn't come down to Kea'au, Halaaniani brooded jealously over her absence.

When he was close to the place where the kama'āina of Kea'au lived, he heard that Lā'ieikawai was to be Kekalukaluokēwā's wife, so he went quickly to consult his sister.

"Ē Mali'o, I have come to ask your help to fulfill a wish. All the days I have been gone from home, I was at Kea'au gazing upon a beautiful woman. My desire for her drove me to go again and again to see her. Today I heard that this woman is to be given to the Ali'i of Kaua'i in marriage tomorrow. Before that happens, let us use all our arts to win her for me."

His sister replied, "I know this woman. She isn't just any woman; she is Waka's grandchild Lā'ieikawai. Waka has offered her to the Ali'i Nui of Kaua'i. As their marriage is planned for tomorrow, we must act quickly to fulfill your wish. Go back home for now, and when evening comes, return here; we will sleep here on the mountain in order to find out whether you will lose or win."

As Mali'o directed, Halaaniani returned home to the lower grasslands and came back up as evening fell. Before they went to sleep, Mali'o told Halaaniani, "If you have a moe'uhane tonight after falling asleep, tell me about it, and if I have one, I will do the same."

They slept until it was very near daylight. Halaaniani and Mali'o awoke at the same time.

Chapter 21

Mali'o asked Halaaniani, "How was your sleep?"

Halaaniani replied, "Nothing appeared as I slept – I saw nothing at all until I awoke just now. How was it with you?"

His sister answered, "I had a dream (mea moe) that you and I went into

the bushes. You slept in your rotted-out tree and I in mine. My spirit saw a little bird building a nest. When the nest was completed, the bird who built it flew away and disappeared. In a little while, another bird came and sat upon the nest. The first bird never came back."

Halaaniani asked, "What does your dream foretell?"

His sister explained, "You will prosper, as the first bird who built the nest was Kekalukaluokēwā, and the nest was Lā'ieikawai. The other bird who sat in the nest was you; so this very morning Lā'ieikawai will be yours. When Waka sends her on the wings of the birds for her marriage to Kekalukaluokēwā, mist and fog will cover the land. When it clears, you three will appear riding on the crest of a wave, and you will see that I have the mana to hide from Waka's eyes what I am doing for you. So let us get up now and go to where Lā'ieikawai's marriage is to take place."

The two of them went to Kea'au, where others had gathered for the wedding. Because Mali'o could perform supernatural deeds (hana mana), she was revered and set apart.

At Kea'au, they saw Kekalukaluokēwā paddling out to surf. Mali'o said to Halaaniani, "Listen carefully. When you arrive at the break, don't catch any waves; let the waves pass. After four waves have passed, the fifth will be the last one that the two of them surf together. Perhaps they will wonder why you aren't catching waves and ask why. Tell them that you aren't accustomed to surfing on small waves (nalu pokopoko). And when they ask what large waves (nalu loloa) you surf, say you surf only on the Huia.⁴² They won't pay attention to you as they prepare to catch their last wave. Once they catch the wave, seize Lā'ieikawai by the feet, so that Kekalukaluokēwā rides in to shore alone. When you have the woman, lead her far out to sea. Then look over down the coast to where Kumukahi swims in the swells, and tell Lā'ieikawai that that is the best place to surf.⁴³ Then pray in my name and I will send you two a wave. This is the wave to grant your wish; the two of you will be carried away by it."

While they were talking, Waka covered the land with mist. Then thunder pealed, and Lā'ieikawai appeared at the surf break. This was Waka's work. Thunder pealed a second time. This was Mali'o's work. When the mist cleared, three people floated on their boards at the surf break. The onlookers were amazed.

Waka had commanded her grandchild, "Speak to no one; touch noses only with Kekalukaluokēwā. After that, you may speak to others." The grandchild obeyed her grandmother's command.

When the first wave rose up, Kekalukaluokēwā said, "Let's ride to shore." He and Lā'ieikawai lay down on their boards and paddled for the wave. Halaaniani let the wave go, while the other two rode it in. She touched noses with Kekalukaluokēwā, as Waka had told her she should.

Three more waves rolled in, and Lā'ieikawai and Kekalukaluokēwā caught all three, while Halaaniani stayed back. Before catching the fourth wave, Lā'ieikawai questioned Halaaniani for the first time: "Why don't you ride a wave in? This is the fourth one, and you have yet to ride any. Why not ride this one with us?"

"I am not accustomed to riding small waves; I ride only big waves," Halaaniani replied.

The fifth wave was the last one that Lā'ieikawai and Kekalukaluokēwā paddled for together. As they lay down to catch the wave, Halaaniani seized Lā'ieikawai by the soles of her feet, then held her in his arms. Her board was lost in the surf. Kekalukaluokēwā rode in alone all the way to shore.

When Lā'ieikawai was in Halaaniani's arms, she said to him, "This is strange! You made me miss the wave, and now I have lost my board."

Halaaniani replied, "When a beautiful woman loses her board, a man should bring it back for her."⁴⁴

While they were speaking, Lā'ieikawai's surfboard floated back to where they were. Lā'ieikawai asked Halaaniani, "Where is the wave for which you held me back?"

Halaaniani led her out to sea. As they paddled out together, Halaaniani told her, "As we paddle out, don't look back; look ahead. When we reach the place where I surf, I will let you know."

They paddled for a long time, and Lā'ieikawai began to wonder where they were going, so she said, "Your wave must truly be a wonder! We are paddling out to where there are no breaking waves at all, only swells. We are in the deep ocean; a wave breaking way out here would be a wonder."

Halaaniani answered, "Listen carefully – I will tell you when there is a wave for us."

Lā'ieikawai obeyed her companion and continued to follow him out to sea. They paddled to the place where Halaaniani thought the wave would arrive. Then he told his companion, "Look toward the coast."

Lā'ieikawai replied, "The land has vanished. Kumukahi appears to be bobbing on the swells."

"This is where our wave will rise up," said Halaaniani. "But when the first wave breaks, don't catch it. Don't catch the second one either. We will catch the third wave together. When the wave breaks and scatters, stay on it and don't leave your board. If you leave it, you won't see me again."

Then, as his sister had directed, Halaaniani prayed to their Akua in her name.

When Halaaniani was halfway through his prayer, a wave rose up; when he finished the prayer to the 'āmama, a second wave rose up; not long after that, a third wave formed.

Halaaniani called out, "Let's catch this one!"

Lā'ieikawai quickly lay down on the board, and with Halaaniani's help she caught the wave.

Now, when Lā'ieikawai was deep inside the towering wave, with the wave breaking beautifully over her, she glanced about to see how things were; Halaaniani wasn't next to her. Lā'ieikawai looked around again, and there was Halaaniani riding with great skill on the very crest of the wave. That was when Lā'ieikawai began to give way to Halaaniani.

Waka saw them returning from surfing and supposed Lā'ieikawai's companion was Kekalukaluokēwā. Mali'o had the power to hide things from Waka.

Chapter 22

While Lā'ieikawai was riding in from the deep sea with Halaaniani, Waka's mana was overpowered by Mali'o's greater mana, and Waka couldn't see what was happening to her grandchild.

Just as Lā'ieikawai and Halaaniani arrived at shore, Waka sent birds hidden in a mist and when the mist lifted, only the surfboards remained. The couple appeared at the house in Paliuli, and there Halaaniani took Lā'ieikawai as his wife.

Night passed, and day came. When it was midday, Waka was puzzled that her grandchild hadn't come to her, for before sending her to meet Kekalukaluokēwā, she had told Lā'ieikawai, "Go today and meet Kekalukaluokēwā. Return to the uplands together, and come to me after you have dedicated your body to him. I will take care of you until the defilement from bleeding has stopped." This care was customary with a favorite daughter.

Waka wondered why her grandchild hadn't come to her by midday. On the second day that Lā'ieikawai and Halaaniani were together, Waka went to see if her granddaughter had been dutiful (pono).

When the grandmother came upon the couple, they were still fast asleep, like new lovers who had been awake all night.

As Lā'ieikawai slept, her grandmother saw that the man sleeping with her grandchild wasn't the one she had chosen. Waka awakened her grandchild and asked, "Who is this?"

"Kekalukaluokēwā, of course," answered the grandchild.

"This is not Kekalukaluokēwā!" Waka scolded. "This is Halaaniani, the brother of Mali'o!⁴⁵ You have disobeyed me. Never will I look after you again, ē my grandchild, from now until I die! I raised you in seclusion so you could marry someone who would take care of me in my old age. But now you must live ever after with the husband you have chosen for yourself. You will keep

your beauty, but not your mana. Seek your glory from your husband and his work. From now on, look to him for your prosperity and honor.”

After this, Waka prepared to build another house like the one she had built for Lā‘ieikawai. The house was completed quickly through Waka’s mana.

Then Waka went to speak with Kekalukaluokēwā, for her heart ached with aloha for him.

When Waka arrived at Kekalukaluokēwā’s place, she clasped his feet and said with sorrowful heart, “Great is my grief and my love for you, ē ke Ali‘i. I thought of you as the one for my grandchild, the man to make these bones live. I thought my grandchild was a good, dutiful girl, ‘a‘ole kā! I saw her sleeping with Halaaniani, not the man I chose for her. Therefore, I come to ask you for a canoe and some men, and I will go and get for you the foster child of Kapukaihaoa, Lā‘ielohelohe, who is just as beautiful as Lā‘ieikawai, for they are twins.”

For this journey Kekalukaluokēwā provided Waka with a double canoe, a crew, and all the gear and supplies.

Before Waka went to get Lā‘ielohelohe, she told Kekalukaluokēwā, “I will be gone three times ten days and three days more, after which I will return. Keep watch, and when the low-lying rainbow appears at sea, you will know that I am returning with a wife for you. Keep yourself secluded for two days before the marriage.”

Waka sailed to O‘ahu, and the canoe landed at Honouliuli. She saw the rainbow in the uplands of Wahiaiwā.

She picked up a little pig as an offering to Kapukaihaoa, the Kahuna who took care of Lā‘ielohelohe, and she went up to Wahiaiwā.

When Waka reached Kūkaniloko,⁹ she drew near the place where Lā‘ielohelohe was hidden, held the pig out to Kapukaihaoa and prayed. When she came to the ‘āmama, she let the pig go.

The Kahuna asked, “Why have you offered me this pig? What can I do for you?”

Waka replied, “My hānai child has blundered (ua hewa); she has done wrong (ua pono ‘ole). I wanted Kekalukaluokēwā, the Ali‘i of Kaua‘i, to be her husband, but she wouldn’t follow my commands and was carried off by Halaaniani; so I have come to ask your permission to take your hānai child to be the wife of Kekalukaluokēwā. If you agree, you and I will be taken care of; the Ali‘i will make our bones live in the days of our old age until we die. And when the Ali‘i is ours, the treacherous betrayal of my hānai child will be exposed, and she will realize how badly she has blundered.”

Kapukaihaoa replied, “The pig is good (ua pono), so I will give you my hānai child to care for. When you succeed in your plan, and I hear you have prospered, I will seek you out.”

Then Waka and Kapukaihaoa came to the entrance of the kapu place where Lā‘ielohelohe was sequestered. Waka waited while the Kahuna went in alone to bring her out. When she appeared, Waka knelt before her and blessed her.

On the day when Lā‘ielohelohe left aboard the canoe, the Kahuna took his hānai child’s umbilical cord and wore it about his neck.⁴⁶ He didn’t grieve over losing Lā‘ielohelohe, because he believed that good fortune would come to her. From the time Lā‘ielohelohe left O‘ahu until the canoe arrived on Hawai‘i, none of the paddlers were allowed to see her.

Meanwhile, Kekalukaluokēwā waited at Kea‘au for the appointed day.

One day, in the early morning, when the Ali‘i awoke from sleep, he saw the sign that Waka had promised, a low-lying rainbow at sea.

Kekalukaluokēwā prepared for Lā‘ielohelohe’s arrival, expecting to see her soon after she landed, ‘a‘ole kā! In the afternoon, when the double canoe appeared, a crowd gathered at the landing place to see the Ali‘i Wahine, thinking she would come ashore and meet her husband. But as the canoe approached shore, fog and mist covered the land, from Paliuli down to the sea, and Lā‘ielohelohe and Waka were carried up to Paliuli by birds, hidden in the mist. Lā‘ielohelohe was placed in the house prepared for her.

While she was living there, Halaaniani saw her.

After returning from O‘ahu, Waka remained at Paliuli for three days. Then she came down to Kekalukaluokēwā to discuss his marriage to Lā‘ielohelohe.

When Waka came to Kekalukaluokēwā, she said, “Your wife has arrived, so prepare yourself for marriage in forty days; at that time, summon all the people to the place where you two will come together. Make a kilu shelter, and there disgrace Lā‘ieikawai, so that she may recognize the wickedness (‘ino) of her ways.”

After Waka removed her protection from Lā‘ieikawai, the sisters of ‘Aiwohikupua discussed what to do, and they agreed on a plan. Kahalaomāpuana approached Lā‘ieikawai and said, “We became your bodyguards while you lived with Waka. Now she has taken away her blessing and left you. Still, as we pledged earlier, ‘Trouble to one is trouble to all.’ Now that adversity is yours, we will share your adversity. We won’t forsake you, just as you wouldn’t forsake us until we all pass on, as we agreed earlier.”

When Lā‘ieikawai heard these words, tears of love fell for her companions, and she told them, “I supposed you would forsake me when misfortune befell me, ‘a‘ole kā! What does my misfortune matter now? Should good fortune come to me hereafter, I will place you all high above myself.”

Halaaniani and Lā‘ieikawai lived as man and wife, and ‘Aiwohikupua’s sisters acted as her servants (kānaka lawelawe).

In the fourth month after their marriage, one day at noon when Halaaniani went outside the house, he saw Lā'ielohelohe leaving her kapu house, and once again he was filled with desire. He had wicked thoughts toward the girl and was determined to defile her. He sought some pretext for parting from his wife. That night he told Lā'ieikawai, "Ever since we have lived here in the uplands, I have been longing to surf. At midday I think of the joy of surfing. So it is every day. Tomorrow let us go down to Kea'au to surf, then return here." His wife agreed.

Early in the morning Lā'ieikawai sought the sisters of 'Aiwohikupua and told them what her husband had proposed the night before. Her advisers thought it was a good thing.

Lā'ieikawai told them, "We two are going to the beach, as our husband wishes. Wait here for us to return. Don't be anxious if ten days pass because our husband may not have had enough of surfing; but if more than ten days pass, something may be wrong, so come and look for us."

Lā'ieikawai and Halaaniani left and when they came to a place near Kea'au, Halaaniani began his mischievous work to deceive Lā'ieikawai: "You go down to the coast. I will go up and see your sister-in-law, Mali'o, then join you later. If I don't return in two days, you will know that I am dead, and you should marry another husband."

Her husband's proposal didn't sit well with Lā'ieikawai, and she proposed that they go back together; but Halaaniani was exceedingly skillful at using slippery words ('ōlelo pahe'e), and he convinced his beautiful wife that she should go on alone.

So Halaaniani went back up, and Lā'ieikawai went on down to Kea'au, to a place apart from Kekalukaluokēwā. There she remained. Night fell, and her husband didn't join her. Day came, and still he didn't return. She waited that day and night, and when he still didn't return, she thought he might be dead and began to wail out her grief.

Chapter 23

Heart-broken, Lā'ieikawai mourned for twelve days. Meanwhile, her advisers grew concerned about her absence because she had told them to wait for eleven days, and if she didn't return, something wasn't right.

Early in the morning of the twelfth day, the sisters awoke and went to look for their dear friend.

As they approached Kea'au, Lā'ieikawai saw her companions coming and wailed out her grief. Her mournful wailing surprised them, and they knew right away something wasn't right between Lā'ieikawai and her husband. Lā'ieikawai was kneeling on the ground with one hand on her back and the

other on her forehead, wailing loudly:

You there! Auwē!
Here I am,
My feelings tremble,
Love shakes,
My husband is gone, my dear companion – ē! (alas!)
He has passed away – ē!

He has passed on, my lehua blossom,
gone to Ko'oko'olau,
To breathe the perfumed air;
Swollen with heartbreak,
The broken flower of my heart – ē!
Here – ē!

Here I am bereaved –
My yearning grows, fondly remembering him – ē!
My feelings are darkened
By love –
Auwē, my husband!

When her companions heard Lā'ieikawai wailing mournfully, they all joined in.

After their wailing ended, Kahalaomāpuana said, "This is a strange lamentation. Your mouth is open, but no tears fall, as if no desire is left, so the tears are blocked up."

The sisters asked, "What do you mean?"

Kahalaomāpuana replied, "It seems as if no misfortune has befallen our husband."

Lā'ieikawai told her, "He is dead, for on the way down, just above here, he said, 'You go ahead and I will go up and see your sister-in-law. If I don't returned in two days, then I am dead.' I waited here until the appointed time passed. I believe now that he is dead, so I remained here until you came and found me crying."

Kahalaomāpuana replied, "He isn't dead; he will be seen soon, so stop your crying."

They waited for four days, but Halaaniani didn't come back. Then Lā'ieikawai began to cry again for three more days; then near dawn of the fourth day, she finally fell asleep.

Just as sleep came to her, Halaaniani stood before her with another woman, and Lā'ieikawai awoke, startled. Oh, it was a moe'uhane!

At the same time Maileha'iwale also had a moe'uhane. She awoke and recounted her dream to Maileluli'i and Mailekaluhea.

As they were talking about the moe'uhane, Lā'ieikawai awoke suddenly and reported her dream.

Mailelauli'i told her, "We were just talking of Maileha'iwale's dream."

As they discussed their moe'uhane, Kahalaomāpuana started up from sleep and asked what they were talking about.

Maileha'iwale recounted her dream: "It was up at Paliuli. Halaaniani came and took you, Kahalaomāpuana, and you two went away somewhere. My spirit stood and watched you, then I awoke, startled."

Lā'ieikawai also told about her dream. Kahalaomāpuana then said, "Halaaniani isn't dead. Let's wait and see what has happened to him. Shed no more tears over him."

Lā'ieikawai stopped crying, and the group returned to Paliuli.

To get away from his wife, Halaaniani had told her that he was going to see Mali'o.

When he arrived, his sister asked, "Why have you come?"

He replied, "I've come once more to ask you to fulfill my wish. Yesterday at noon when I went outside my house, I saw a beautiful woman with a lovely face like Lā'ieikawai's, and I was overwhelmed by a strong desire to have her. In the past, you have gotten for me all that I desire, so I've come to you once again."

Mali'o told her brother, "That is Lā'ielohelohe, another of Waka's grandchildren; she is promised to Kekalukaluokewā. If you want her, you must go and spy on her house secretly for four days to find out what she does all day. Then come back and tell me what you learn, and I will send you to seduce her. My mana alone won't be enough, for there are two of them; we must work together."

Halaaniani went to watch unseen outside of Lā'ielohelohe's house. He waited and watched for almost two weeks (anahulu).¹⁶ Then one day he saw Lā'ielohelohe making a wreath of lehua blossoms (he kui lehua). He came again and again for four days and watched her make lehua wreaths. Then he returned to his sister and told her what he had observed.

Mali'o told him, "Go now. Return here in the middle of the night, and we will go to Lā'ielohelohe's place together."

Halaaniani went away, and at the appointed time, he arose and joined his sister. His sister took a pū lā'i (ki-leaf whistle)³¹ and went with her brother to the place where Lā'ielohelohe sat making lehua wreaths.

Then Mali'o told Halaaniani, "Climb up a lehua tree and watch Lā'ielohelohe. I will blow five times on the pū lā'i. If you see her eyes turn toward the sound, we will win her today; but if she doesn't look toward the sound, then we will fail."

As they were speaking, there was a snapping in the bushes at the place

where Lā'ielohelohe made lehua wreaths. There they saw her picking blossoms from a tree. Halaaniani climbed up the trunk of a tree and kept watch. Mali'o blew on the pū lā'i five times, but the girl never turned her eyes toward the sound.

Mali'o waited for Halaaniani to return so he could tell her what he had seen. As he didn't return, Mali'o blew on the pū lā'i five more times. Lā'ielohelohe didn't pay the least bit of attention to the sound and finally left.

Halaaniani returned to his sister and told her what he had seen. His sister replied, "We won't win her with the pū lā'i; let's try my nose flute (hano)."

The two returned home and very early in the morning went again to the place where they had watched Lā'ielohelohe the day before. Soon after they arrived, Lā'ielohelohe came. Mali'o told her brother, "Take some lehua flowers and bind them into a cluster. When you hear me playing the hano, drop the cluster near her; this may arouse her curiosity."

Halaaniani climbed the tree right above where Lā'ielohelohe sat. Just as Mali'o's hano sounded, Halaaniani dropped the cluster of lehua flowers down, and it fell directly in front of Lā'ielohelohe. She looked up and said, "If you are a man offering me this gift of flowers and this hano music, go away; but if you are a woman, you shall become a friend of mine."

When Halaaniani heard this, he descended quickly and joined Mali'o to tell her what had happened.

Mali'o told Halaaniani, "Let's go home and come back here early in the morning; then we'll learn more about what she is thinking."

They went home and returned early the next morning. After they had taken their places, Lā'ielohelohe came as usual to make wreaths of lehua blossoms. When Lā'ielohelohe began to pick some blossoms, Mali'o sounded the hano. Lā'ielohelohe stopped, for her attention was attracted to the music. Three times Mali'o played the hano.

Lā'ielohelohe said, "If you are a woman who sounds the hano, let us touch noses."

At her words, Mali'o approached, and Lā'ielohelohe saw her for the first time, a malihini to her eyes. As the malihini was a woman, Lā'ielohelohe moved to honi with her. But as she was about to honi with Mali'o, Mali'o said, "Let our honi wait; honi first with my brother. After you two honi, then we will."

Lā'ielohelohe told her, "You and your brother should go away! Don't bring him into my presence again. Go back to where you came from and don't come here again. You were the only one with whom I agreed to offer my aloha and to honi; I didn't consent to honi with anyone else. Should I do what you ask, I would be disobeying the one who has cared for and protected me."

When Mali'o heard this, she returned to her brother and said, "We have failed again today, but I will try to use my mana again tomorrow to fulfill

your desire.”

After they returned to Mali’o’s house, the sister directed Halaaniani to go and find out what his wife, Lā’ieikawai, was doing. When Halaaniani arrived at Kea’au, Lā’ieikawai was gone.

Chapter 24

Halaaniani heard that a grand celebration was being planned for the marriage of Lā’ielohelohe and Kekalukaluokēwā. After finding out the day for this wedding feast, he returned to the uplands and reported it to his sister.

Mali’o told her brother, “On the marriage day of Kekalukaluokēwā and Lā’ielohelohe, Lā’ielohelohe will be yours.”

Meanwhile ‘Aiwohikupua’s sisters went down to Kea’au day after day to find out whether Halaaniani was alive or dead.

On the way down one day, they heard about the plans for the marriage festivities. As the day of the celebration drew near, Waka came down from Paliuli to meet Kekalukaluokēwā and told him, “Tomorrow at sunrise call together all your subjects and the chiefs of your royal court to the place I prepared for your celebration. Then go and show yourself among them. Near midday return to your house and stay there until afternoon; meanwhile, I will send a mist over the place where everyone has gathered.

“When the mist begins to cover the land, listen for birds that will sing, then cease, then sing again and cease.

“After this singing, I will lift the mist from the land, and you will see up to Paliuli and clouds climbing over the mountain ridges; then the mist will come down again, as before.

“Wait patiently. When you hear the cry of the ‘Alae (moorhen) and the call of the ‘Ewa’ewaiki (small sooty tern), come out of your house and stand apart from the assembly.

“When the ‘Ō’ō calls and ceases, I am ready to send Lā’ielohelohe.

“When you hear the voice of the ‘Iwipōlena, your wife is to the left of the assembly place. Soon thereafter, you will hear the Kāhuli (land snails) singing,⁴⁷ and you and Lā’ielohelohe will meet apart from the assembly.

“When you two meet, a single peal of thunder will be heard, the earth will tremble, the gathering place will shake. Then I will send the two of you on birds before the assembly, and when the clouds and mist lift once again, you will appear before them in all of your glory and splendor.

“At that time, Lā’ieikawai’s betrayal will be revealed, and she will recognize her shamefulness and wander off like a captive slave (pio kauwā).”

After Waka arranged all of this, she returned upland to Paliuli.

On the day Waka went to Kea’au to meet Kekalukaluokēwā, Mali’o told Halaaniani to prepare to go down to the festivities. “Tomorrow, at the marriage celebration of Kekalukaluokēwā and Lā’ielohelohe, Lā’ielohelohe will be yours. The thunder will peal for them, but when the clouds and mist clear away, everyone at the assembly will see you and Lā’ielohelohe resting together upon the wings of birds.”

Early in the morning of the next day, the day of the marriage celebration, Kihanuilūlūmoku was summoned before ‘Aiwohikupua’s sisters, the guardians of Lā’ieikawai.

When the mo’o nui arrived, Kahalaomāpuana told him, “We have summoned you to take us down to the coast of Kea’au to watch Kekalukaluokēwā’s wedding feast. Be ready to leave soon after the sun begins to set.”

Kihanuilūlūmoku went away and returned at the appointed time. As the mo’o approached his mistresses, aia ho’i! the land of Paliuli and its surroundings were veiled in a thick mist.

When Kekalukaluokēwā saw this mist begin to descend over the land, he remembered Waka’s words. He waited for the other signs. After hearing the voices of the ‘Ewa’ewaiki and Kāhuli, Kekalukaluokēwā came out of his house and stood apart from the assembly.

Just then, Kihanuilūlūmoku extended his tongue as a seat for Lā’ieikawai and ‘Aiwohikupua’s sisters.

When the voice of the thunder was heard, clouds and mist covered the land. When it lifted, the gathering place was visible, and there Lā’ielohelohe and Halaaniani appeared resting on the wings of birds.

Lā’ieikawai and ‘Aiwohikupua’s sisters were there as well, seated upon the tongue of Kihanuilūlūmoku, the mo’o nui of Paliuli.

They had all arrived at the same time, and aia ho’i! Lā’ieikawai saw that Halaaniani wasn’t dead, and she remembered what Kahalaomāpuana had predicted.

When Kekalukaluokēwā saw Halaaniani and Lā’ielohelohe sitting together on the birds, he thought he had lost his betrothed. So he went up to Paliuli and told Waka, “Lā’ielohelohe has been lost to Halaaniani! At the time set for our meeting, she was seated together with him!”

Waka responded, “He won’t have her! Let us go down together to the gathering place. To you alone is my grandchild consecrated. If she has touched noses with Halaaniani, which I forbade her to do – if she has defiled herself with him – we have lost her, and you may send me to my grave without pity. But if she has heeded my command not to trust anyone and hasn’t spoken to Halaaniani, then she is still your wife.”

As they approached the gathering place, Waka covered it with clouds and mist, and no one could see anyone else. Then Waka sent Kekalukaluokēwā on the birds, and when the mist cleared, aia ho’i! Lā’ielohelohe and

Kekalukaluokēwā sat together on the birds. Then the congregation shouted excitedly, “The Ali’i are married! The Ali’i are married!” (“Ho’āo nāli’i ē!”)

When Waka heard the shouting, she appeared at the assembly and proceeded to disgrace Lā’ieikawai. When Lā’ieikawai heard Waka’s humiliating words, she felt a burning anguish and shame in her stomach, as did each of ‘Aiwohikupua’s sisters. Kihanuilūlūmoku bore them away on his tongue to dwell in the uplands of ‘Ōla’a.

On that day, Kekalukaluokēwā wedded Lā’ielohelohe, and they went to dwell in the uplands of Paliuli until their return to Kaua’i. Halaaniani became a vagabond (mea nele loa). Nothing more needs to be said about him.

When Kekalukaluokēwā decided to return to Kaua’i, he took with him his wife and their grandmother Waka and all his men. They left Kea’au and went first to Honouliuli on O’ahu, where they picked up Lā’ielohelohe’s hānai father, Kapukaihaoa. They continued on to Kaua’i, to Pihanakalani. There, Kekalukaluokēwā gave control of the land and the government to Kapukaihaoa; Waka was made the third in line to the ruling chief.

Lā’ieikawai remained at ‘Ōla’a as beautiful as ever, but she no longer had the mana to rest on the wings of birds; still, some of her former status remained, along with the signs of her chiefly rank, because ‘Aiwohikupua’s sisters still had the mana to command Kihanuilūlūmoku.

Chapter 25

Lā’ieikawai returned from Kea’au after Waka disgraced her and lived at ‘Ōla’a. Her heart was heavy with shame from Waka’s abusive words.

‘Aiwohikupua’s sisters came together and discussed how they might comfort their Haku. They went and told her, “Ē ke Ali’i Wahine of peace (la’i), we have talked about a way to lighten your burden of shame. The shame isn’t yours alone; all of us share the burden. We ask you to take comfort, for good fortune will surely be yours one day.

“Here is how we can restore good fortune to all of us: our youngest sister has consented to go and get a young ali’i named Ka’ōnohiokalā for your husband. He dwells past Ke’alohilani on the kapu side (pe’a kapu) of the borders of Tahiti.⁴⁸ He is our brother, and because of him ‘Aiwohikupua gained the rank of an ali’i.

“If you consent to have this brother of ours, we will gain even greater honor than we had before, and you will become a sacred person greatly revered – so sacred that you can no longer associate with us. If you consent to our plan, your humiliation will be avenged, and Waka will be put to shame.”

Lā’ieikawai replied, “Yes, I will consent to anything that will lift my burden of shame. However, I won’t consent to becoming your brother’s wife if

he is so high a kapu chief that when he and I are united, I can never see you again. I would regret too deeply losing our friendship forever.”

Her companions responded, “Don’t worry about us. Remember your grandmother’s taunts. When your betrayal has been avenged, we will be happy, for we put your happiness before ours.”

So Lā’ieikawai consented to their plan.

Kahalaomāpuana then told her sisters, “I am going now to get our brother as a husband for Lā’ieikawai. Meanwhile, your duty is to take good care of our Haku. Wherever she goes, you should go with her; whatever she wishes, you should do your best to fulfill her wish. But let her body be kept safe and sheltered until I return with our brother.”

Then Kahalaomāpuana left her sisters and rode with the mo’o nui Kihanuilūlūmoku to get her brother Ka’ōnohiokalā.

After Kahalaomāpuana departed, Lā’ieikawai wanted to travel around the island of Hawai’i. Her companions agreed, and they left on their journey. First they went to Ka’ū and Kona, and then to Kai’ōpae in Kohala, about five miles north of Kawaihae. There the Ali’i Wahine wanted to relax and enjoy herself for a few days.

While they were there, the Makāula saw a rainbow above the sea of Kawaihae.

The Makāula had arrived in the uplands of ‘Ōuli, in Waimea, from Hilo, where he had lived for some years at Kaiwilahilahi, waiting patiently for the sign he was seeking. But the sign he had followed from Kaua’i never appeared to him again, so he had given up looking for it. He left Hilo intending to go back to Kaua’i. He had with him the pig and the cock he had carried from Kaua’i as offerings.

From ‘Ōuli, the Makāula saw the rainbow above the sea of Kawaihae, but he was so weary, he wasn’t quick to follow it. He rested where he was, and the next day when he looked again, the sign was gone. He left ‘Ōuli the same day that Lā’ieikawai’s group left Kai’ōpae. Her group came back upland to Kahuwa and stayed at Mo’olau.

When the Makāula got to Pu’uloa from Waimea, he saw the rainbow over Mo’olau, and he began to wonder, “Could this be the sign I have been seeking?”

The Makāula continued up to the summit of Palalahuaki’i. From there, he saw the rainbow clearly and was convinced it was the sign. He prayed to his Akua to confirm this conviction; however, his Akua didn’t respond to his prayer.

The Makāula left Palalahuaki’i and went to Waikā, where he stayed because night had fallen.

In the early morning, aia ho’i! the rainbow was over the sea of Kai’ōpae.

Lā'ieikawai had returned there. When the Makāula arrived at Kai'ōpae and saw a woman strolling along the headland toward him, he felt certain it was Lā'ieikawai. A stranger to him was this beautiful woman – and there, directly above her, was the rainbow.

Again, the Makāula prayed to his Akua to confirm that this was the woman he was seeking, but he got no answer that day, so he didn't lay down his offerings before the woman yet; instead, he returned upland to Waikā.

The next day the Makāula left Waikā, and went to Lamaloloa. He went again and again into the heiau of Pahauna and prayed repeatedly to his Akua for guidance. After many days at Mo'olau, Lā'ieikawai's group left.

They arrived at Puakea, a surfing spot, and stayed to enjoy watching the kama'āina surf.

The next day at noon, with the sun shining peacefully over the land, the Makāula left the heiau after his prayers, and aia ho'i! the rainbow appeared above the coast at Puakea. He went there and saw the same woman he had seen at Kai'ōpae. So he withdrew to a distance to pray to his Akua once more to find out if this was the person he was seeking, but again he received no answer. He almost swore a wicked oath at his Akua for not responding to his prayers; but he remained patient.

The Makāula could no longer contain himself when he saw Lā'ieikawai and her sisters again, so he approached them and asked her, "Why do you just sit here? Why aren't you out surfing with the kama'āina?"

Lā'ieikawai answered, "We can't do that; it is good for us just to sit and watch the kama'āina surf."

The Makāula asked, "What brings you here then?"

"We are waiting for a canoe to carry us to Maui, Moloka'i, O'ahu, and Kaua'i. When we find one, we plan to leave."

The Makāula replied, "If you are going to Kaua'i, I have a canoe for you, free of any obligation or payment."

Lā'ieikawai asked, "If we go aboard your canoe, you wouldn't require anything of us?"

The Makāula answered, "Listen, don't think I've asked you aboard my canoe so I can defile you. My only wish is for all of you to be my daughters. You will make me famous; my name will live forever in the saying, 'The daughters of Hulumaniani.' That really is my only wish."

Then the Makāula went and secured a double canoe and a crew for the journey. Early the next morning, the group boarded the canoe and left on their journey to Kaua'i. They rested at Honua'ula on Maui; from there they went to Lāhaina, and the next day to Moloka'i; then to Lā'ie, in Ko'olauloa on O'ahu, where they stayed some days.

On the night of the day they arrived at Lā'ie, Lā'ieikawai told her companions, "I have heard from my grandmother that this is where I was born

with a twin sister. Our father killed the children born before us because they were girls, so when we twin girls were born, we were hidden: I was hidden in an underwater cave, where I was brought up by my grandmother Waka; my twin sister was placed in the care of the Kahuna. And because the Kahuna who guarded my sister saw a Makāula from Kaua'i coming to look for us, he commanded my grandmother to carry me away. This is why I was taken to Paliuli, where we met."

Chapter 26

Hearing this story made the Makāula happy because it seemed to confirm that Lā'ieikawai was indeed the person he had been seeking for so long. But to make certain it was so, he withdrew to a place apart and prayed to his Akua for confirmation.

After his prayers, he returned and went to sleep. As he slept, his Akua spoke to him in a dream-vision: "The time has come to fulfill your wish, to free you from the burden of your long search. The one who just spoke to you about herself is indeed the one you have been seeking. So arise and take the offerings you have prepared and lay them before her, with first a blessing in the name of your Akua. Then take her and her companions to Kaua'i this very night; they will dwell at the cliffs of Ha'ena, in the uplands of Honopūwaiakua."

Upon hearing this, the Makāula got up. He took the pig and the cock and held them out to Lā'ieikawai, saying, "I am blessed, ē my Haku. My Akua has revealed to me that you are the one I have followed for many years in hopes of gaining good fortune (pōmaika'i).

"And therefore I ask you to agree to take care of these bones through your generosity, ē my dear Haku, and that good fortune will remain with my descendants until the last generation."

Lā'ieikawai replied, "Ē Father, the time of my great prosperity has passed, for Waka no longer favors me; but hereafter, be patient and I will gain even greater good fortune and honor than I had formerly, and you will prosper along with us."

The Makāula did as his Akua commanded; the group departed for Kaua'i that night and went to dwell in the uplands of Honopūwaiakua.

The Makāula remained with his daughters at Honopūwaiakua for many days. Then one day, he made one of his customary journeys around Kaua'i.

He arrived at Wailua, where 'Aiwohikupua had commanded all the virgin daughters of Kaua'i be gathered together, all the daughters of the kaukauali'i and other prominent families, so he could choose for marriage the two who would bring him the most pleasure and joy.

When the Makāula arrived among the crowd, aia ho'i! the maidens were assembled before the Ali'i.

The Makāula asked a bystander, "What is the purpose of this assembly? Why are all these maidens standing in a circle before the Ali'i?"

He was told, "All these virgins have been summoned here by the command of the Ali'i, and the two whom 'Aiwohikupua likes the best, he will take for his wives in place of Poli'ahu and Hinaikamalama. The parents of the ones chosen will be clothed in red-feather cloaks."

Then the Makāula stood before the Ali'i and the assembly and shouted, "Ē ke Ali'i, it might be a good thing for the Ali'i to choose two from among these virgins to please himself, but none of them can replace Poli'ahu or Hinaikamalama.

"And if any of these virgins had a little more beauty than the left thigh of any of my daughters, then she would be worthy of you. These girls are beautiful enough, but can't compare to my daughters."

'Aiwohikupua replied angrily, "When did we ever know you to have daughters?"

Those who had brought their daughters before the Ali'i looked upon the Makāula as their enemy.

To the Ali'i, the Makāula responded, "I have searched long and hard throughout our islands for a Haku, and now this Haku of the Land is my daughter; and your sisters are also my daughters.

"Should my daughter appear at sea, the ocean would rage; should she appear on land, the wind would scatter the leaves, the sun would be hidden, rain would fall, thunder would peal, lightning would flash, the mountains would tremble, streams would overflow, and the ocean would turn yellow – signs of the coming of my daughter and Haku."

The Makāula's words spread fear through the assembly. But those who had brought their virgin daughters grew angry. They urged the Ali'i to tie up the Makāula and imprison him in the kapu house at the heiau where the Ali'i kept those who offended him. So the Makāula was tied up, imprisoned, and sentenced to death.

In the early morning of the day after he was imprisoned, the Makāula prayed to his Akua, and his prayer was answered. As the day brightened, the entrance of the house opened, and he escaped without being seen.

That morning the Ali'i sent his Ilāmuku to check on the Makāula. The Ilāmuku stood outside the house and called out loudly, "Ē Hulumaniani ē! Ē Hulumaniani ē! Ē Prophet of God! How are you? Are you dead yet?" The Ilāmuku called out three times, but not a sound was heard from within.

The Ilāmuku returned to the chief and said, "The Makāula is dead."

Then the Ali'i commanded the Luna (overseer) of the heiau to make ready for the sacred kauila ceremony to consecrate the heiau and place the Makāula's

corpse on the sacrificial stand before the altar.⁴⁹

The Makāula heard this command from some distance away, so that night he took a banana stalk, wrapped it in kapa to look like a corpse, and put it in the house where he had been imprisoned. Then he went back to his daughters and told them about his imprisonment and escape.

As the day of sacrifice at the heiau approached, the Makāula took Lā'ieikawai and her companions aboard a double canoe.

Early in the morning of the day of the kauila ceremony, the human sacrifice (ke kanaka o ka heiau) was sent for. When all the Luna of the Ali'i arrived, aia ho'i! they took hold of the stalk wrapped in kapa, carried it into the heiau, and left it there. Close to the time when the corpse was to be laid upon the altar of sacrifice, all the people assembled before the Ali'i. Then the Ali'i proceeded up to the tower (anu'u), and the banana stalk was brought and laid beneath the altar. The Ali'i ordered his Luna, "Unwrap the kapa from the body, and place the body upon the altar prepared for it."

The bundle was unwrapped, and the banana stalk was discovered. "This is a banana stalk! Where is the Makāula?" demanded the Ali'i. Great was his anger against all the Luna of the prison, and they were called to answer for the disappearance of the Makāula.

While they were being interrogated, the Makāula arrived with his daughters and secured their double canoe at the mouth of the Wailua River. He stood on one hull, and 'Aiwohikupua's sisters stood on the other. Lā'ieikawai stood on the raised platform between the two hulls, surrounded by her pūlo'ulo'ulo ali'i kapu.

As they stood there with Lā'ieikawai, the wind scattered the leaves, the sun was hidden, the sea raged, the ocean turned yellow, the streams overflowed, and the springs closed up, so water no longer flowed down to the sea. After this the Makāula took Lā'ieikawai's pā'ū and laid it down on the ground. Then thunder pealed, the heiau tumbled down, and the altar broke apart.

After all these signs, 'Aiwohikupua and the others saw Lā'ieikawai standing on the canoe surrounded by the pūlo'ulo'ulo ali'i kapu. The assembly shouted aloud, "What a beautiful woman! What a beautiful woman! How majestically she stands!" People ran toward the shore, trampling on one another to gaze joyfully upon Lā'ieikawai and the sisters.

Then the Makāula called out to 'Aiwohikupua, "Don't condemn your Luna; I wasn't freed from my imprisonment by them, but by my Akua, who has saved me from many perils. This woman here is my Haku. I spoke the truth: here is my daughter, the Haku whom I went to seek, the person who will look after my bones."

When 'Aiwohikupua saw Lā'ieikawai, his heart trembled, and he fell to the ground as if dead. When the Ali'i recovered, he commanded his Luna to bring the Makāula and his daughters to fill the vacancies left by Poli'ahu and

Hinaikamalama.

The Luna called out to the Makāula on the canoe and told him what the Ali'i said.

The Makāula replied, "Return to the Ali'i, my Haku indeed! Tell him that my lordly daughter will never become his wife; she will marry someone of much higher status, an ali'i 'aimoku."

The Luna returned to the Ali'i and reported what the Makāula said. Then the Makāula returned with his daughters to Honopūwaiakua and never appeared again at Wailua.

Chapter 27

As Kahalaomāpuana prepared for her journey to get her brother Ka'ōnohiokalā as a husband for Lā'ieikawai, she commanded her sisters to take good care of the Ali'i Wahine. Then at sunrise, she went inside Kihanuilūlūmoku, and the mo'o nui swam across the ocean for four months and ten days until reaching Ke'alohilani (The Shining Heavens).

When they arrived, they didn't see Mokukelekahiki, her brother's Kuhina Nui, the guardian of his wealth; they waited twenty days for Mokukelekahiki to return from the moon.

When Mokukelekahiki returned, the mo'o was lying at rest inside the house. Its head alone filled Mokukelekahiki's great house, while its body and tail still lay in the ocean. Mokukelekahiki was terrified by the mo'o, so he flew up to Nu'umealani (High Heavens) to get Kā'eloikamalama, the supernatural being who blocks the entrance to the kapu side of the borders of Tahiti, where Ka'ōnohiokalā was hidden.

Mokukelekahiki told Kā'eloikamalama about the arrival of the mo'o, and the two of them flew down from the heights of Nu'umealani. As they approached the house where Kihanuilūlūmoku was lying, the mo'o said to Kahalaomāpuana, "When those two men who are flying toward us get here, I will disgorge you from my stomach onto the neck of Kā'eloikamalama. When he questions you, tell him you are a child of theirs; and when he asks what the purpose of our journey is, answer him."

Shortly thereafter, Mokukelekahiki and Kā'eloikamalama thundered at the entrance of the house.

When the mo'o looked up, there stood Kā'eloikamalama with the war club called Kapahi'elihonua (The knife that digs the earth). It was twenty arm-spans long, and it would take four men to reach around it. "A slaughter," thought the mo'o. There stood Kā'eloikamalama, swinging the war club in his hand.

When Kihanuilūlūmoku lifted his tail out of the water, the sea rose up,

and waves washed against the base of cliffs. As the rough seas of Kaulua (February–March)⁷ broke this way and that, sea spray flew up, the sun was hidden, and white coral was flung onto the shore.

Then fear fell upon Kā'eloikamalama and his companion. As they started to flee from the mo'o, Kihanuilūlūmoku disgorged Kahalaomāpuana, and she landed on Kā'eloikamalama's neck.

Kā'eloikamalama asked, "Whose child are you?"

Kahalaomāpuana replied, "The child of Mokukelekahiki and of Kā'eloikamalama, the two supernatural beings who guard the kapu side of the borders of Tahiti."

The two asked, "What is the purpose of your journey, my child?"

Kahalaomāpuana answered, "To seek a Heavenly Chief."

"Which Heavenly One do you seek?"

"Ka'ōnohiokalā," replied Kahalaomāpuana, "the sacred Heavenly One of Kā'eloikamalama and Mokukelekahiki."

They asked, "When Ka'ōnohiokalā is found, what is he to do?"

She replied, "He will become the husband of the Ali'i Wahine of Hawai'i-ākea (broad Hawai'i), of Lā'ieikawai, our Haku."

"And who are you?"

She replied, "Kahalaomāpuana, the youngest daughter of Moanalihaika-waokele and Laukiele'ula."⁵⁰

When Mokukelekahiki and Kā'eloikamalama heard she was a child of their aloha, they released her from Kā'eloikamalama's neck and touched noses with her. Mokukelekahiki and Kā'eloikamalama were brothers of Laukiele'ula, who was 'Aiwohikupua's mother.⁵¹

Kā'eloikamalama said, "You and I will go and find the pathway by which you can reach Ka'ōnohiokalā."

For ten days they journeyed to the pathway. Once there, Kā'eloikamalama called out, "Ē Lanalananui'aimakua (Great ancestral spider)! Let down the pathway here for me to go up!! There is trouble below!"

Shortly thereafter, Lanalananui'aimakua let down a spider web, like a tangled thicket in the air. Kā'eloikamalama pointed to it and said, "Here is your pathway. Climb to the top, and you will see a house standing alone in the moon; there Moanalihaika-waokele lives in a land called Kahakaekaea.

"You will see an old man with long gray hair – that is Moanalihaika-waokele. If he is sitting up, don't approach him, or else when he sees you, you will be killed. He won't listen to you because he will mistake you for someone else.

"Wait until he is asleep. If his face is turned down, he isn't asleep; but if his face is turned up, he is sleeping. Then approach him from the downwind side. Sit upon his chest and hold tightly to his beard, then call out:

Ē Moanalihaika-waokele ē,
Here am I – your child,

Child of Laukiele‘ula,
 Child of Mokukelekahiki,
 Child of Kā‘eloikamalama,⁵¹
 The brothers of my mother;
 Mother, mother, indeed,
 Of me and my older sisters,
 And my brother, ‘Aiwohikupua,
 Grant me the sight, the long sight, the deep sight,
 Release the Heavenly One,
 My brother and Haku!
 Awake! Arise!

“So must you call to him. If he questions you, tell him why you came here. On the way up to him, when a fine rain covers you, that is your father’s work. When cold comes, don’t be afraid; keep climbing. When you smell a fragrance, that is your mother’s fragrance. Then all is well – you are almost to the top, so keep climbing. Soon, when the sun’s rays reach you, and the heat strikes you, don’t be afraid. When the sharp brightness of the sun is in your eyes, you must bear it. Soon you will enter the shadow of the moon, and be safe, because then you have entered Kahakaekaea.”

Kahalaomāpuana climbed the pathway, and in the evening she was covered by a fine rain; this, she thought, is my father’s work. At night, until dawn, she smelled the fragrance of the kiele (gardenia); this, she thought, is my mother’s fragrance. From dawn until the sun was high, she was in the heat of the sun; this, she thought, is my brother’s work.

Kahalaomāpuana was eager to reach the shadow of the moon, and in the evening when she came into its shadow, she knew that she had entered the land called Kahakaekaea.

She saw a big house there. Night had fallen. She approached from downwind, and aia ho‘i! Moanalihaiikawaokele was still awake. She waited all night at a distance for him to fall asleep, as Kā‘eloikamalama had instructed her; but Moanalihaiikawaokele didn’t fall asleep.

At dawn, she moved forward. His face was turned upward, so she knew then he was asleep. She ran to him quickly, sat on his chest, seized his beard, and called to him, as Kā‘eloikamalama had instructed her.

Moanalihaiikawaokele awoke. Kahalaomāpuana was holding fast to his beard, where his strength lay. He struggled to free himself, but couldn’t because Kahalaomāpuana held on tightly. He twisted this way and that until he was exhausted.

Finally he asked, “Whose child are you?”

“Yours,” she replied.

“Mine by whom?”

“Yours by Laukiele‘ula.”

“Who are you?”

“I am Kahalaomāpuana.”

The father told her, “Let go of my beard; you are indeed my child.”

She let go, and the father sat up, set her upon his lap, and wailed out a greeting. When his wailing ended, he asked, “Why have you come here?”

“I seek a Heavenly Chief,” answered Kahalaomāpuana.

“Which Heavenly One do you seek?”

“Ka‘ōnohiokalā.”

“When the Heavenly One is found, what is he to do?”

“I have come to get my brother and Haku to be the husband of the Ali‘i Wahine of Hawai‘i-ākea, Lā‘ieikawai, our royal friend, the one who protects us.” She related all that had gone on between ‘Aiwohikupua and Lā‘ieikawai.

Moanalihaiikawaokele told her, “The consent isn’t mine to give; your mother is the only one who can give it. She is the one who watches over the Ali‘i. She lives in a place that is kapu to me. When your mother is menstruating, she returns to me, and when her days of uncleanness are over, she leaves me and goes back to the Ali‘i.⁵² So you must wait until your mother returns, then tell her your reason for coming.”

They waited seven days, until it was time for Laukiele‘ula to begin menstruation. Then Moanalihaiikawaokele told Kahalaomāpuana, “It’s almost time for your mother to menstruate, so tonight, go to the hale pe‘a (menstrual house) and sleep there. In the early morning when your mother comes, she will find you sleeping in the house. There will be no other place for her to go, because she is unclean. When she questions you, tell her what you have told me.”

That night Moanalihaiikawaokele sent his daughter to the hale pe‘a.

Chapter 28

Early the next morning, arriving at the hale pe‘a, Laukiele‘ula saw someone sleeping inside. She couldn’t go anywhere else because she was unclean; this was the only house open to her. So she asked the person in the house, “Who are you, ē lawless one, ē mischievous one who has entered my kapu place?”

“I am Kahalaomāpuana, the last child of your womb,” said the malihini.

“Auwē! Ē my Haku, return to your father,” said Laukiele‘ula. “I can’t greet you, for my days of uncleanness have come. When my menstrual cycle ends, we will visit together for a little while; go now.”

So Kahalaomāpuana went back to her father, who asked, “How was it?”

“She told me to return to you until her days of uncleanness are over; then

she will come to see me.”

For three days the father and daughter waited. When Laukiele‘ula’s uncleanness was almost over, Moanalihaiawaokele said to his daughter, “Come! Your mother’s period of uncleanness is almost ended. Early tomorrow morning, before daylight, go and sit by the pool where she washes herself, but don’t let her see you. When she jumps into the pool and dives under the water, run to get her pā‘ū and other polluted kapa and bring them here. After she finishes bathing, she will discover that her kapa is gone. She will think that I have taken her garments and come here. When she comes, you can ask her what you wish.

“If she asks you if I have taken her garments, tell her that you have them. She will be ashamed and fear for you because she has defiled you. Then she will have nothing to give in compensation for your defilement, except to let you meet with the Heavenly One you seek. So when she asks you what you want, tell her, and you will then be allowed to see your brother. We will both see him. I see him only once each year, when he peeps out, then disappears.”

Kahalaomāpuana arose very early the next morning before daylight, went to her mother’s bathing pool, as her father had directed, and hid nearby. Not long after, her mother came, took off her polluted kapa, and jumped into the water. Kahalaomāpuana took the garments and returned to her father.

She hadn’t been there long when her mother arrived in a rage. Moanalihaiawaokele was gone, and only the daughter remained in the house.

“Ē Moanalihaiawaokele, give me back my polluted kapa! Let me take them to wash.” There was no answer. Three times she called, but still there was no answer. She peeped into the house where Kahalaomāpuana was lying down with her head covered by an unpolluted piece of kapa.

Laukiele‘ula called out again, “Ē Moanalihaiawaokele, give me back my kapa polluted by my menstrual blood! Let me take them to wash.”

Then Kahalaomāpuana got up as if she had been asleep and said to her mother, “Ē my Haku Makuahine (lord mother), he has gone; only I am in the house. Here is your polluted kapa.”

“Auwē! ē my Haku. I am very sorry that you have had to take care of my polluted kapa. How can I make up for the trouble I have caused you?”

Laukiele‘ula greeted the girl with these words and embraced her. Then she asked her daughter, “Why have you come here to us?”

“I have come to get my brother to be a husband for our friend, Lā‘ieikawai, the Ali‘i Wahine of Hawai‘i-nui-ākea. She was the one who took care of us when we were cruelly abandoned by our unkind brother. We are ashamed now, because we have no way to repay the Ali‘i Wahine for her kindness. Therefore, permit me and my heavenly brother to go down and bring Lā‘ieikawai up here to live.”

The mother said, “I grant your wish to compensate you for taking care of my polluted kapa. If anyone else had come to get your brother, I wouldn’t have consented. But since it is you asking, I won’t hold him back. Indeed, your brother has said that you are the one he loves the best and thinks of the most; so let us go up and see him. Wait here. Let me call the guardian bird of you two. He will bear us to the kapu side of the borders of Tahiti.”

Then the mother called out:

Ē Haluluikekihiokamalama ē,
The bird who blocks the sun,
Also, the heat at Ke‘alohilani.
The bird who stops the rain,
Dry are the springs of Nu‘umealani,
The bird holds back the clouds above,
The horizon clouds move slowly across the ocean.
The islands are flooded,
Kahakaekaea trembles,
The chief is of a very high-rank.
The spirits, the playful ones!
Mokukelekehiki!
Kā‘eloikamalama!
The supernatural ones who block the kapu side
of the borders of Tahiti,
Here is a new Heavenly One, a child of mine,
Come and receive her, carry her above
to Awakea (noonday).

Then the bird lowered its wings while its body remained aloft. Laukiele‘ula and Kahalaomāpuana got on its wings, and the bird flew up to Awakea, the one who opens the gate of the sun, where Ka‘ōnohiokalā lived. When the bird arrived, the entrance was blocked by thunderclouds. Laukiele‘ula ordered Awakea, “Open the way to the place where the Ali‘i lives!”

Awakea sent forth her great heat and the clouds melted before her, and aia ho‘i! the Ali‘i appeared sleeping in the eye of the sun, in the great fire of its most intense heat. This is why he was named Ka‘ōnohiokalā, The Eye-ball of the Sun.

Laukiele‘ula seized one of the sun’s rays and held it, and the Ali‘i awoke.

Kahalaomāpuana saw that her brother’s eyes were like lightning and the skin over his body was shimmering like the heat of a furnace where iron is melted. Laukiele‘ula cried out, “Ē my Heavenly One, here is your sister, Kahalaomāpuana, the one you love the best. She has come here searching for us.”

Hearing his mother’s voice, Ka‘ōnohiokalā awoke from sleep and signaled

with his eyes to Laukiele'ula to call the caretakers of the shade, so she called out:

Ē big bright moon,
Ē moving clouds of Kaiālea,
The caretakers of the shade, stand before the Ali'i.

When the caretakers of the shade came and stood before the Ali'i, aia ho'i! the heat of the sun was blocked.

When these shadows reached the place where the Ali'i lay, he called out a greeting to his sister, then approached her and wept, his heart stricken by aloha; long had been the days of their separation.

When their wailing ended, he asked, "Whose child are you?"

"Mokukelekehiki's and Kā'eloikamalama's, by Moanalihaiakawaokele and Laukiele'ula," she replied.

"Why have you come?"

She told him the same thing she had told their mother. The Ali'i turned to their mother and asked, "Ē Laukiele'ula, do you consent to my going to get as a wife the one of whom she speaks?"

"I have already consented to her request; if anyone else had come to get you, you know that I wouldn't have brought that person here; that person would have remained below. Grant your favorite little sister's request, for you opened the way, and your sister closed it: no one came before you, none will come after her."

Ka'ōnohiokalā then asked about their sisters and brother, and Kahalaomāpuana said, "Our brother has wronged us; he is now our enemy. He tried to win the favor of this woman who is to be your wife and failed, so he came back to Kaua'i to ask for our help. We went with him to her home island. Our first night there, we all went to the upland forest where she lived with her grandmother. We stood outside and saw the exquisite workmanship of Lā'ieikawai's house, which was completely thatched with the yellow feathers of the 'Ō'ō.

"Maileha'iwale tried her best to win her favor and failed; then Mailekaluhea tried and failed; then Mailelauli'i tried and failed; then Mailepākaha tried and failed. The Ali'i Wahine refused to have our brother. Before I was allowed to try, our brother left in a rage and abandoned us in the forest. We followed after him, but his rage increased. It was as if we were the ones who denied him his wish. So we returned to the place where he had abandoned us, and the Ali'i Wahine took care of us, until I left her to come here. That is how we have lived till now."

Ka'ōnohiokalā was angered by this story and said, "Return to your sisters and your ali'i friend; she will become my wife. Wait patiently for my arrival. When rain falls and floods the land, I am still here; when the ocean swells

grow big and the surf throws white coral onto shore, I am still here; when the wind whips the air, then lies calm for ten days and when thunder peals without rain, then I am at Kahakaekaea. When the dry thunder peals again three times, then ceases, I have left the kapu side of the borders of Tahiti and am at Ke'alohilani. There my divine body will be laid aside, and only the nature of a kapu chief will remain. I will have become human like you.

"After this, listen, and when the thunder peals, the rain pours down, the ocean swells rage, the land floods, the lightning flashes, the mist hides the sky, the rainbow arches, and the low-lying rainbow appears at sea; and when the sky is closed up by stormy weather for a month, then clears — then I am there behind the mountains in the shadow of the dawn.

"Be patient, and at daybreak, when I rise above the summit of the mountain, you will see me sitting within the sun, in the center of its halo of light, encircled by chiefly rainbows (nā 'ōnohi ali'i). Still, we won't meet then. Our meeting will be in the twilight of evening. When the moon rises on the night of Māhealani,¹⁶ I will join my wife. After our marriage, I will bring destruction upon the lands of the people who have wronged you. Take a sign by which I will know Lā'ieikawai, a rainbow for my wife."

After these words, Kahalaomāpuana returned by the path she had climbed up, and within a month met Kihanuilūmoku and told him, "We two have done well; indeed, we have prospered."

She entered into Kihanuilūmoku and he swam across the ocean; it took as many days to return to Hawai'i as it took to reach Ke'alohilani.

When they arrived at 'Ōla'a, Lā'ieikawai and her companions were gone. The mo'o sniffed about the island of Hawai'i for them and found nothing. The mo'o then went to Maui, sniffed about there, and found nothing.

He sniffed about Kaho'olawe, Lāna'i, and Moloka'i; again, nothing. They came to Kaua'i, and the mo'o sniffed around the coast and found nothing. Then he sniffed in the uplands, and aia ho'i! there they were, living at Honopūwaiakua. Kihanuilūmoku disgorged Kahalaomāpuana from his stomach. Lā'ieikawai and her sisters saw her and rejoiced, but this youngest sister was a malihini to the Makāula, and the sight of the mo'o filled him with fear; but because of his Makāula nature, he was able to calm his fear.

Over eleven months and fourteen days had passed since Kahalaomāpuana had left Lā'ieikawai and her companions to go to Ke'alohilani.

Chapter 29

On returning from her journey, Kahalaomāpuana told of its twists and turns and all that she had seen on the way.

When she reported what Ka'ōnohiokalā had commanded them to do, Lā'ieikawai said to her companions, "Ē friends, a strange foreboding weighs on me as I listen to your sister. I am terrified at the thought of marrying your brother. I supposed him to be a man, but it seems that he is a mighty Akua! Though I want to meet him, I feel as if I might die from terror even before he comes to us."

Her companions answered, "He isn't an Akua; he is human like us, yet in his nature and appearance he is Akua-like. He is the first-born and greatly beloved by our parents. He was given mana not given to us. Kahalaomāpuana and he were the only two who have this mana. When he comes, his kapu status will still remain, but you shouldn't be afraid, for you will see he is human like us."

A month before Kahalaomāpuana returned from Ke'alohilani, the Makāula foresaw the coming of Ka'ōnohiokalā. He prophesied to his daughters, "A blessing will descend upon us from on high when the nights of the brightly-lit moon arrive.

"We will hear thunder peal without rain, then again in a shower. Then we will see rain and lightning over the land, ocean swells raging, streams overflowing, and the land and ocean all around blanketed with fog, mountain rain, mist, and sea showers.

"When all of this passes, in the twilight of the early morning of Māhealani,¹⁶ when the sun's rays first strike the mountaintops, the earth will behold One Child (Kamakahi) sitting within the eye of the sun, a person like the kapu child of my Akua. Soon after, a great destruction will come upon the 'āina, and the 'āina will be taken from those who have become proud and overbearing. Then good fortune will come to us and our children."

When his daughters heard the Makāula's prophecy, they wondered how he could see so far into the future, without knowing anything about the outcome of their sister's journey.

As a prophet, he intended to travel about Kaua'i to proclaim what he foresaw. Before he left, he told his daughters, "Ē my daughters, I am leaving you, but not for long. I will go and proclaim what I have told you, after which I will return here. Wait for me at this place where my Akua has directed us; you will be safe here until my prophecy is fulfilled."

Then the Makāula left them and went before all the ali'i and prominent men at the place where they were assembled and proclaimed his prophecy. He approached 'Aiwohikupua first and said, "Today you should erect kapa flags (lepa) around your dwelling, and bring inside all whom you love, for shortly destruction will come upon the land. Never before has any destruction been seen like this one; never will any such destruction come hereafter.

"Before the powerful one (mea mana) arrives, he will give you a sign of

the destruction to come, not upon the maka'āinana, but upon you and your assembly. When he arrives, you high ones of the land will prostrate yourselves before him, and your pride will be stripped from you.

"If you heed this warning, you can escape the impending destruction. This is the truth; prepare yourselves at once if you wish to be spared."

The Makāula was driven away from 'Aiwohikupua's court. Still, he continued to proclaim his prophecy to all the ali'i on Kaua'i; and those who listened to him were later spared.

He went to warn Kekalukaluokēwā and his wife, and all of their company, telling them what he told 'Aiwohikupua. The Ali'i believed him, but Waka wouldn't listen and answered, "If an Akua were to come and bring destruction, I have another Akua to save me and my Ali'i."

The Makāula turned to the Ali'i and said, "Don't listen to your grandmother, for a great destruction will come upon the chiefs. Plant flags at once around you, and bring all who are dear to you within the flags. Those who won't believe in me, let them fall during the great destruction!

"When that day comes, Waka will prostrate herself at the feet of that mighty youth and plead for her life, but her plea won't be heard because she has refused to believe in my words."

Because Kekalukaluokēwā knew that the Makāula's earlier prophecies had been fulfilled, he didn't side with Waka. When the Makāula left, the Ali'i planted flags all around the royal house and stayed within the protected area, as the Makāula had commanded. At the end of his journey around Kaua'i, the Makāula returned to dwell with his daughters at Honopūwaiakua.

For love only (aloha wale) did the Makāula go to warn the people of Kaua'i of the destruction he foresaw. One day after he arrived back home, Kahalaomāpuana returned from her journey to Ke'alohilani.

Chapter 30

Ten days after Kahalaomāpuana's return, the first signs of Ka'ōnohiokalā's arrival began to appear and continued for five days. On the sixth day, thunder pealed, rain poured down, the ocean raged, the land was flooded, lightning flashed, mist hid the sky, a rainbow arched, and the low-lying rainbow appeared at sea.

The Makāula said, "Ē my daughters, the time has come for my prophecy to be fulfilled."

The daughters answered, "This is what we have been whispering about; you told us about these signs before Kahalaomāpuana returned, and after her return, she told us the same thing."

Lā'ieikawai said, "I tremble now, deathly afraid. How can my fear be

allayed?"

"Don't be afraid. Don't be awe-struck. Good fortune is ours, and we will rise up and rule over these islands. No one will be above us. You will reign as Ali'i over the land, and those who have wronged you will flee.

"For this I followed you without wavering, through so much weariness and suffering, through so many adversities. And now I foresee good fortune coming to me and all my descendants through you."

One month of stormy weather over the land was the last sign. After that, in the early morning, when the rays of the sun rose above the mountaintops, Ka'onohiokalā appeared sitting in the smoking heat of the sun, in the middle of the sun's halo, surrounded by rainbows and blood-red rain.

Shouting was heard all over Kaua'i at the sight of the Favored Child of Moanalihaiakawaokele and Laukiele'ula.

The voices shouted, "The Favored One (Hiwahiwa) of Hulumaniani has arrived! Hulumaniani, the great, powerful Makāula! Ē Hulumaniani ē! Grant us life!"

From morning until evening, the shouting for Ka'onohiokalā lasted, until people lost their voices and could only point with their hands or nod their heads. Now, as Ka'onohiokalā looked down upon the earth, aia ho'i! Lā'ieikawai was cloaked in the rainbow kapa of his that Kahalaomāpuana had brought for her, so he knew that this woman was the wife promised to him.

In the twilight of the evening, at the rising of the bright moon of Māhealani, Ka'onohiokalā entered the Makāula's enclosure, and all of his sisters and the Makāula prostrated themselves before the Favored One.

But when the Favored One saw Lā'ieikawai about to kneel down, he cried out, "Ē my Haku Wahine! Ē Lā'ieikawai ē! Don't prostrate yourself; we are equals."

"Ē my Haku, I am terrified; I quiver and shake. If you want to take my life, so be it; never before have I met anyone who fills me with such awe and dread as you do!"

"I haven't come to take your life. When my sister visited me, I gave her a sign by which I would know you and recognize you as my betrothed; and now I have come to fulfill her request."

When Ka'onohiokalā's sisters and the Makāula heard this, they shouted with joyful voices, "Āmama! Āmama! Āmama! It is finished, flown beyond!" They rose up with joy in their eyes.

Ka'onohiokalā told his sisters, "I will take my wife now. At this same time tomorrow night, I will return here with her." Then he took his wife away, out of sight of her companions. The Makāula glimpsed her being carried on a rainbow to dwell in the moon. There the couple shared some moments of pleasure (mau minute 'olu'olu).

And the next night when the moon shone pleasantly bright, a rainbow was

let down from the moon to earth. The moon was directly over Honopūwaiakua when the two Ali'i appeared above in the sky, in all their majesty. They stood before the Makāula, and Ka'onohiokalā said to him, "During the next ten days, summon everyone to one place; then I will declare my sentence upon those who have done you wrong.

"Thereafter, we will meet again, and I will tell you and my sisters what you should do next."

So the Makāula went away, and the five sisters were taken up to dwell with Lā'ieikawai in the comfort of the moon.

The Makāula journeyed around Kaua'i, as the Favored One had commanded. He didn't encounter a single person, for everyone had gone up to Pihanakalani, where it was said the triumph over the wrongdoers would occur.

After ten days the Makāula returned to Honopūwaiakua, and aia ho'i! it was deserted.

Ka'onohiokalā met him, and the Makāula told about the journey he had made at the Favored One's command. Then the Makāula was taken up to dwell in the moon with his daughters.

On the morning of the next day, at sunrise, when the hot rays of the sun rose over the mountains, the Favored One began the punishment of 'Aiwohikupua and Waka.

Waka was put to death, and 'Aiwohikupua was made destitute and became a filthy vagabond until the end of his days.

At the request of Lā'ieikawai to spare Lā'ielohelohe and her husband, the danger passed them by, and they had some claim to lands thereafter.

Early in the morning of the day of the downfall of 'Aiwohikupua and Waka, aia ho'i! the assembly at Pihanakalani saw a rainbow let down from the moon, shimmering in the hot rays of the sun.

As they crowded together, the Makāula and the five girls stood on the shimmering way (ke ala i 'ūlili 'ia), with Ka'onohiokalā and Lā'ieikawai standing apart, and the soles of their feet burned like fire. 'Aiwohikupua and Waka met their downfall, and the Makāula's prophecy was fulfilled.

After taking vengeance on their enemies, Ka'onohiokalā placed Kahalaomāpuana as Mō'i (ruler) over all and his other sisters over individual islands. Lā'ielohelohe ruled Kaua'i, and Kekalukaluokēwā became Kuhina Nui under her, with the Makāula as their adviser, equal to the Kuhina Nui.

After all these things were put in order and good rule was restored, Lā'ieikawai and her husband were taken on the rainbow pathway to the land in the clouds to dwell in the home of Ka'onohiokalā.

Kahalaomāpuana was to bring word up to the Ali'i if her sisters committed any wrong; but they remained faultless till they departed from this world.

Chapter 31

When the guardian sisters and the Makāula along with Kekalukaluokēwā and Lā'ielohelohe were all well established, and everything had been set in order at the meeting of the government council, Lā'ieikawai and Ka'ōnohiokalā returned above to the land called Kahakaekaea and dwelled on the kapu side of the borders of Tahiti. Lā'ieikawai was given all the mana of an Akua, except the mana to see hidden things and obscure deeds occurring at a distance; only her husband could see such things.

On the day that Ka'ōnohiokalā and Lā'ieikawai left Kaua'i and mounted the rainbow pathway that was let down from Nu'umealani, Lā'ieikawai gave a parting command to her companions, the Makāula, and her twin sister Lā'ielohelohe: "Ē my companions and our father, the Makāula; ē my younger sister born with me from a single caul, and our husband, I leave you to return to a place where you can't see me anytime soon. Look after each other and live as equals, for all of you have prospered alike, and all have good fortune. Ka'ōnohiokalā will visit you on our behalf from time to time to see that you are all ruling justly."

After these words, the couple was taken up on the rainbow pathway and vanished.

In the end, Ka'ōnohiokalā's visits to look after Lā'ieikawai's companions would bring about tumultuous confusion (haunaele) in their marriage.

While Lā'ieikawai stayed at home, Ka'ōnohiokalā went down three times a year to see how his sisters and his young girl Lā'ielohelohe were doing.

His first visit took place three months after Lā'ieikawai had departed with him to live above.

After three years of these visits, aia ho'ī! his young girl Lā'ielohelohe had become very adult-like (ho'okanaka makua loa); in fact, she had grown up and surpassed in beauty her older sister Lā'ieikawai. Ka'ōnohiokalā didn't fall into wrongdoing at this time, but his wicked desire to do wrong had its beginning.

For four years Ka'ōnohiokalā made various trips below as was his duty, and each time, aia ho'ī! Lā'ielohelohe's loveliness grew beyond what he had seen before, and his wicked thoughts grew stronger and stronger. Because of his nature as an Akua, he was able at first to ward off his desire patiently; but soon his desire would leave him only momentarily, then leap back again, clinging tightly to him once more.

In the fifth year, at the end of the first quarter of the year, Ka'ōnohiokalā came down again to do his work. At this time his good thoughts abandoned him, and he fell into wrongdoing (hā'ule i ka hewa) with Lā'ielohelohe.

Ka'ōnohiokalā met with his sisters, the Makāula, and Lā'ielohelohe, his punalua,³⁷ and told them he planned to reorder the government, so the council met again.

To carry out his mischievous intent (mana'o kolohe), the Ali'i assigned his sisters as guardians over the 'āina called Ke'alohilani, so together with Mokukelekahiki they would rule and administer all the works pertaining to that land.

Some of his sisters saw what a great honor it would be to become an ali'i in a place where they weren't allowed to live before and to serve with Mokukelekahiki. So they agreed to their brother's plan. Only Kahalaomāpuana wouldn't consent to go. The deep regret she would feel in giving up the honor she had already received would be greater than what she would gain from going to Ke'alohilani.

In refusing this new appointment, she told her brother, "Ē my Heavenly One, let my sisters go to Ke'alohilani. I will rule here below, where you first placed me, for I love the 'āina and the maka'āinana and am accustomed to ruling here. If I stay here below, with you above and the others in-between, all will be well, just as when we were born from our mother: for you broke open the way, your little sisters followed you, and I closed it; and so it ended."

Now Ka'ōnohiokalā knew that what his youngest sister said was right, but because he wanted so badly to place her at a distance so that she couldn't see his mischievous doings, he told his sisters that he would draw lots to determine who among them would be sent to Ke'alohilani: "Each of you will go separately and pick a grass flower (kili'o'opu), then return in the order of birth and give the flower to me. The one who has the longest stem will go to Ke'alohilani."

Each went separately, as they had been instructed.

The first born sister picked a kili'o'opu about two inches long ('elua 'iniha); the second picked one perhaps three-and-a-half inches long; the third picked one about two inches long; the fourth picked one about one inch long. Kahalaomāpuana avoided the tall kili'o'opu and picked a very short one, but it happened to be about three feet long. She broke off half of it and went back, thinking hers was now the shortest.

The oldest laid hers down before her brother. Kahalaomāpuana was surprised at how short it was, so she secretly broke hers again inside her garment; but her brother saw her doing this and said, "Ē Kahalaomāpuana, no cheating! Leave your kili'o'opu as it is."

The others laid theirs down. Kahalaomāpuana refused to show hers, but admitted, "The lot rests upon me."

She begged her brother to let them draw lots again, and he agreed, so they drew lots again; and again the lot fell to Kahalaomāpuana, so she could no longer refuse to go. Her heart was heavy; she didn't want to go back to

Ke'alahilani because she would lose her chiefly reign and be apart from the maka'ainana she loved.

On the day Kahalaomāpuana was to depart, the rainbow was let down from above. She told her brother, "Let the pathway of my Heavenly One wait ten days, and let all the ali'i and maka'ainana be gathered together, so that before you take me away, I may express my aloha nui (great love) for them."

Ka'ōnohiokalā knew that his sister was right, so he granted her request and returned to heaven alone.

On the tenth day, the rainbow was again let down before the assembly. Kahalaomāpuana mounted upon the steep pathway and turned to the assembly with a heavy heart. As she addressed them, her eyes filled with a flood of tears, the flowing waters of Kūlanihāko'i.⁵³

"Ē ali'i and maka'ainana, I am leaving you to return to an 'aina unknown to you; only my older sisters and I have seen it. It is not my wish to go back to this land, but the lot of my exalted brother fell on me. I know we each have our Akua – no one is without one – and so now pray to your Akua and I will pray to mine, and if our prayers have power, then we will meet again. Love to you all, love to the land. Our end is here; I must go."

She lifted her garment and held it in front of her eyes to hide her sadness over having to leave the maka'ainana and the 'aina. Then she was carried up by the rainbow to the floating clouds at Lanikuaka'a (Heavenly place with rolling ridges).

Ka'ōnohiokalā wished to place Kahalaomāpuana apart in Ke'alahilani in order to hide from her his mischievous doings with Lā'ielohelohe, for Kahalaomāpuana was the only one who could see things done in secret. She was also resolute, not one to give in. Ka'ōnohiokalā thought that she might disclose his mischievous doings to their father, Moanalihaiakawaokele, so he worked to get her out of the way, and through his Akua power, he made sure that the lot fell to her.

After his sister had gone, about halfway through the fifth year of his marriage, he went below to carry out his lustful intent toward Lā'ielohelohe.

He had already reordered the government, putting Kekalukaluokēwā in Kahalaomāpuana's place, with the Makāula as his Kuhina Nui. Maileha'iwale was made governor of Kaua'i; to Mailekaluhea belonged O'ahu; to Mailelauli'i, Maui and the islands close by; and to Mailepākaha, Hawai'i.

Chapter 32

After appointing Kekalukaluokēwā to head the government, Ka'ōnohiokalā sent him on a tour of the islands to carry out the duties of a Mō'i; and Lā'ielohelohe was appointed as the acting Mō'i while her husband was gone.

So Kekalukaluokēwā left Pihanakalani with his Kuhina Nui, the Makāula, to journey around the islands. On the same day, Ka'ōnohiokalā took his leave from those below; but after Kekalukaluokēwā's canoes departed, he came back down and sought the companionship of Lā'ielohelohe. But his wrongdoing with her was delayed by her reluctance.

When the two met, Ka'ōnohiokalā asked Lā'ielohelohe to send away her retainers, and she complied. When they were alone, he told her, "This is the third year that I have desired you, for your beauty has grown and now overshadows your older sister's. And now I no longer have the patience to ward off this desire I feel for you."

"Ē my Heavenly One ē," said Lā'ielohelohe, "how can you rid yourself of your desire? What does my Heavenly One think is the right thing to do?"

"Let our two bodies come together," said Ka'ōnohiokalā. "Only this will make things good for me."

Lā'ielohelohe said, "Ē my Heavenly One, our bodies can't be joined, for the person who cared for and protected me from the time I was small and who found me a husband has strictly bound me not to defile my body with anyone other than my husband; and therefore, ē my Heavenly One ē, only he who bound me by oath can grant your wish."

When Ka'ōnohiokalā heard this, he still had some control over his wicked desire, so he returned above to his wife, Lā'ieikawai. He hadn't been there for even ten days when his raging lust thundered in him again, and this time he couldn't hold it back. It urged his body down from above to meet with Lā'ielohelohe again.

And having been told that the one who cared for and protected her and bound her by oath must give his consent, Ka'ōnohiokalā went to Kapukaihaoa and said, "I wish to be joined with Lā'ielohelohe for a while, not to carry her off, but to ease the heavy burden in my heart because of the desire I feel for your darling child. I begged her to grant my wish, but she sent me to you for your consent, and so I came here."

Kapukaihaoa replied, "Ē Most Heavenly One of the Heavens, I grant your request. It is good for you to have my darling child; for no benefit has come to me from the marriage I arranged for her. Waka and I agreed that Kekalukaluokēwā should be our hānai child's husband, and that was good, but in settling the rule over the islands, others have gained, while I have nothing. Kekalukaluokēwā has given all the islands to your sisters while the person who provided him with his wife was given nothing at all. It is better that you both have the woman, so I won't be left out a second time."

After their secret meeting, Kapukaihaoa went with the Ali'i to Lā'ielohelohe and told her, "Ē my dear one, here is a man: be ruled by him. He is heaven above, earth beneath, a solid fortune. Nothing can shake this foundation. Look after the one who watched and worried over you."

Lā'ielohelohe could no longer express any doubt or hesitation. Ka'ōnohiokalā took her away, and the two of them were joined together in pleasure.

After three days, Ka'ōnohiokalā returned to Kahakaekaea. While he was there, hot love (aloha wela) burned in him and changed his usual appearance. On the fourth day of his separation from Lā'ielohelohe, he lied to Lā'ieikawai and said, "This was a strange night for me: I didn't sleep, for I heard a drumming all night long."

"What caused it?" asked Lā'ieikawai.

He replied, "Perhaps the people below are in trouble."

"Perhaps so," said Lā'ieikawai. "Why not go down and see?"

At his wife's suggestion, Ka'ōnohiokalā left immediately and met with Lā'ielohelohe. Lā'ielohelohe didn't think of her own troubles, for what were they to her? She and the Ali'i Kāne came together because of his wish; she didn't feel any aloha for him. She didn't have the least wish to do wrong with this Ali'i Nui from above; she only submitted to it because the one who had cared for and protected her gave her away for selfish gain.

After ten days of wrongdoing, Ka'ōnohiokalā returned above.

During this time, Lā'ielohelohe's aloha for Kekalukaluokēwā grew stronger and stronger because of her wrongdoing with Ka'ōnohiokalā.

One day in the evening Lā'ielohelohe said to Kapukaihaoa, "Ē my Kahu, who has cared for and protected me so well, when I think of my wrongdoing with Ka'ōnohiokalā, I feel very unhappy. My aloha for Kekalukaluokēwā grows stronger in me each day; our life together has been happy and good. I have submitted to this wrongdoing not because I was willing, but because you wanted me to. What harm if you had refused Ka'ōnohiokalā? I referred the matter to you because it was you who bound me by oath not to keep company with any person other than my husband. I thought you would hold to this oath, 'a'ole kā!"

Kapukaihaoa replied, "I allowed another to be with you because your husband didn't give me a portion of the wealth after he became Mō'i; as I stood there, right before my very eyes, Kekalukaluokēwā gave out all the wealth to others. Then you were gone, and he thought nothing of the person from whom he got his wife."

Lā'ielohelohe told her hānai father, "If that is why you gave my body to be defiled by Ka'ōnohiokalā, you have committed a great wrong, for you know the rulers over the islands were appointed not by Kekalukaluokēwā, but by Ka'ōnohiokalā. Tomorrow I will board a double canoe and go to find my husband."

That evening she commanded the retainers who took care of the chief's canoe to get it ready, so she could leave to find her husband. Before departing, not wishing to meet Ka'ōnohiokalā and do wrong with him again against her wish, she hid inside the houses of country people, where she knew he wouldn't

come to stay. By the time he came back down again, she had left Kaua'i.

She traveled to O'ahu and again stayed in the houses of country people. So she journeyed until she found Kekalukaluokēwā.

The day after Lā'ielohelohe arrived on O'ahu, Ka'ōnohiokalā came down again to be with her, but Lā'ielohelohe was no longer at her house on Kaua'i. He didn't question the guard about her whereabouts for fear that he would suspect the wrongdoing. But Lā'ielohelohe had already told her guard why she was leaving. Unable to fulfill his desire, Ka'ōnohiokalā returned above.

The rumor of Ka'ōnohiokalā's wrongdoing had reached her husband Kekalukaluokēwā through the companions who ate with him; he also heard how Lā'ielohelohe had submitted unwillingly.

'Aiwohikupua, who now wandered about friendless in the royal court, heard the rumors. He also heard that Lā'ielohelohe had gone in search of her husband, so he told the guard of her house, "If Ka'ōnohiokalā returns again and asks for Lā'ielohelohe, tell him that she is menstruating. Then he won't come back, for she would pollute him and our parents. Only after her pollution has ended may the deeds of the planet Venus (ka hōkū Venuka) be done."

When Ka'ōnohiokalā came down again and questioned the guard, he answered Ka'ōnohiokalā as 'Aiwohikupua had told him to, so Ka'ōnohiokalā returned above.

Chapter 33

Lā'ielohelohe went from Kaua'i to O'ahu, then to Maui, looking for her husband. After arriving in Lāhaina, she heard that Kekalukaluokēwā had returned from Hawai'i and was in Hāna.

The Kaua'i group left Lāhaina by canoe and landed at Honua'ula; there they heard a rumor that Kekalukaluokēwā had taken Hinaikamalama as his wife. The people at Honua'ula didn't know that Lā'ielohelohe was already his wife.

As soon as Lā'ielohelohe heard this rumor, she left Honua'ula and went to Kaupō and then to Kīpahulu, where she learned that what she had heard was true. She had the canoe beached at Kapohue, in Hāna, and went to Waiohonu. There she heard that Kekalukaluokēwā and Hinaikamalama had gone to Ka'uiki. She went to Ka'uiki and learned that Kekalukaluokēwā and his companion had left for Honokalani. A great many days had passed on her journey from Kaua'i.

When the Kaua'i group arrived in the afternoon at Ka'uiki, Lā'ielohelohe asked a kama'āina how much farther it was to Honokalani. He replied, "You can reach it by sundown."

Accompanied by the kama'āina, the Kaua'i group reached Honokalani at dusk. Lā'ielohelohe sent him to find out where the two Ali'i were staying.

The kama'āina went and saw the couple drinking 'awa together, and he returned and reported this to Lā'ielohelohe.

Lā'ielohelohe told him, "Go and find out where the two Ali'i sleep together." The kama'āina went and found out where the two Ali'i slept, and returned and told Lā'ielohelohe. She revealed to him that she was Kekalukaluokēwā's wife. Kekalukaluokēwā had already heard about Lā'ielohelohe's wrongdoing with Ka'ōnohiokalā from one of Kauakahiali'i's attendants, the one who had been 'Aiwohikupua's Kuhina Nui.

Lā'ielohelohe and her companions came to the house where Kekalukaluokēwā was staying, and aia ho'i! the Ali'i and Hinaikamalama lay sleeping together in one place under a single covering, intoxicated with 'awa.⁵⁴

Lā'ielohelohe entered and sat down at their heads. She bent down and touched noses with her husband and wept quietly; her spring of tears overflowed because another woman was sleeping with him. They didn't know she was there, for the 'awa had numbed their senses and put them to sleep.

When Lā'ielohelohe could no longer contain her anger toward Hinaikamalama, she got between the two lovers and pushed her rival away. She embraced Kekalukaluokēwā, and as he started up from sleep, he saw his wife. Just then, Hinaikamalama also awoke and saw a strange woman between them. She got up in a rage to leave, not knowing this was Kekalukaluokēwā's wife.

When Kekalukaluokēwā saw the anger in Hinaikamalama's eyes as she left, he called out to her, "Ē Hinaikamalama, why are you running off with angry eyes? This woman isn't just another woman – she is my wife." Then Hinaikamalama no longer felt anger; instead, she felt shame and fear.

When Kekalukaluokēwā awoke from his 'awa-induced sleep and saw Lā'ielohelohe, they touched noses as when malihini meet. He said to her, "Ē Lā'ielohelohe, I have heard about your falling into wrongdoing with our Haku, Ka'ōnohiokalā. That is good for you and him, and good for me to rule under you two, for the honor to rule comes from him, and life and death are his to decide. Should I object to what he does, he could put me to death, so whatever our Haku wishes, it is good for us to obey. It wasn't for my pleasure that I gave you up, but for fear of death."

Lā'ielohelohe replied, "Listen, ē my dear husband of my time before puberty (ka wā heu 'ole), what you have heard is true. What I did with the Lord of the Land was wrong. Not many times – only twice have I slept with him. But, ē my husband, it wasn't I who consented to defile my body with my Haku; it was the one who looked after me who consented to the wrongdoing. On the day when you departed, our Haku asked me to defile myself with him, but I refused. Then on his return from above he obtained consent from

Kapukaihaoa, so my Haku and I met twice; and because I didn't like what we had done, I hid myself in the houses of country people. I left the position I was appointed to and came looking for you. When I arrived, I found you with this woman, so we are even. I have nothing to complain of to you, and you have nothing to complain of to me; but you must leave this woman this very night." His wife's words seemed right to him, and he agreed to leave Hinaikamalama.

But the intense fire of Hinaikamalama's passionate love for Kekalukaluokēwā continued to burn. After Hinaikamalama returned home to Haneo'o, she sat at the entrance of her house every day and looked toward Ka'uiki, burning with hot love.

One day, as she sought to ease the pain of her fiery love, she climbed Kaiwiopole with her attendants, and sat there, looking toward Ka'uiki, facing Kahalaoaka; and as she saw the clouds resting above Honokalani, the Ali'i Wahine was stricken with love for her sweetheart and chanted a little mele:

Like a gathering cloud, love settles upon me,
The thick covering darkens my feelings,
A stranger perhaps about to emerge from the house,
My eyelids throb.
My eyes are ready to weep – ē! So it is – ē!
I will weep for you,
As the sea spray of Hanualele leaps up,
Right over the heights of Honokalani.
My Heavenly One – ē! So it is – ē!

After this chant she wept, and seeing her weep, her attendants wept with her. They sat there until evening, then returned to their house. Hinaikamalama's parents and her attendants commanded her to eat, but she had no appetite for food because of the gloomy burden of her love.

It was the same with Kekalukaluokēwā. After Hinaikamalama left him, the night that Lā'ielohelohe arrived, he was unhappy, and for some days he suffered because of their separation.

Then on the night of the day when Hinaikamalama chanted on Kaiwiopole, he secretly left Lā'ielohelohe as she slept and went to Hinaikamalama.

As Hinaikamalama lay awake, sleepless for love, Kekalukaluokēwā entered the house without anyone seeing him. He went right to where the Ali'i Wahine lay, trying to sleep; he lifted her head, and she got up.

Hinaikamalama's heart leaped with the hope that it was her lover, and when she held him in her arms, she realized it was indeed the person she was thinking of. She called out to her kahu to light a kukui-oil lamp for them. At dawn Kekalukaluokēwā returned to his wife.

After that first meeting, Kekalukaluokēwā went unseen to Hinaikamalama

for ten nights of wrongdoing. Lā'ielohelohe knew nothing of this, for she was kept in the dark by the intoxicating 'awa urged on her by her husband.

One day, a certain kama'āina woman felt compassion for Lā'ielohelohe and went to befriend her. While Kekalukaluokēwā was with the men in the fiber-combing house (hale kahi olonā), the woman went to Lā'ielohelohe, and said mysteriously, "How is your husband? Does he not struggle and groan sometimes for another woman?"

Lā'ielohelohe replied, "No, all is well with us."

"It may be he is deceiving you," the woman suggested.

"Perhaps so," answered Lā'ielohelohe, "but so far as I see we are living together very happily."

Then the woman told her plainly, "Listen, our garden patch is right on the side of a path, and my husband gets up early each morning to dig in our garden.

"One day at dawn, as he was digging, Kekalukaluokēwā came along the path from Haneo'o. My husband suspected at once that Kekalukaluokēwā had been with Hinaikamalama. My husband returned and told me, but I wasn't sure.

"On the next night, at moonrise, I got up with my husband, and we went pole-fishing for 'āweoweo (small red reef fish) in the sea at Haneo'o. As we came to the edge of the gulch, we saw someone appear above the rise we had just left, so we turned aside and hid. It was Kekalukaluokēwā. We followed him until we came close to Hinaikamalama's house and saw Kekalukaluokēwā enter it. After we had finished with our fishing, we returned home. We met him in passing at the place where we first saw him. We didn't speak to him, or he to us; that was all. But today we found out by questioning Hinaikamalama's attendant, who is my husband's sister, that for ten days the two Ali'i have been together. Our love for you welled up, and I came here to tell you what we know."

Chapter 34

At this woman's words, Lā'ielohelohe grew solemn, but she wasn't quick to anger; rather, she remained patient. She wanted to make sure what the woman said was true. She told her, "Perhaps my husband urges 'awa on me every night, so that after the 'awa puts me to sleep, he can sneak away; but tonight I will follow him."

That night Kekalukaluokēwā again gave Lā'ielohelohe some 'awa to drink, but after she drank it all, she went outside the house and threw it up. Her husband didn't know of his wife's ploy. Lā'ielohelohe returned to the house and lay down, pretending to sleep.

When Kekalukaluokēwā thought his wife was fast asleep, he left to meet with Hinaikamalama again.

Lā'ielohelohe saw him leave. She got up and followed him unseen. She tracked him, and aia ho'i! she caught him in his wrongdoing with Hinaikamalama.

She confronted him as the two lovers lay together in the place where Hinaikamalama slept: "Ē my dear husband, you have deceived me! No wonder you urged me to drink 'awa every night. Now that I have caught you two, I know that it isn't good for the two of us to remain living here; we should return to Kaua'i. So let us leave at once."

Her husband knew that Lā'ielohelohe was right, so he got up and returned with her to Honokalani.

The next day the canoes were quickly prepared to carry out Lā'ielohelohe's demand that they leave that night; but the departure was postponed because Kekalukaluokēwā pretended to be ill. And the next day he postponed it again. Lā'ielohelohe finally let go of her love for her husband and returned to Kaua'i alone, without ever thinking of him again.

The day after she reached Kaua'i, Ka'ōnohiokalā arrived again from Kahakaekaea and met with Lā'ielohelohe.

For four months, they carried on with their deceitful meetings. Ka'ōnohiokalā's long absence was puzzling to Lā'ieikawai. While she was wondering about his absence, he returned.

Lā'ieikawai asked, "Why were you gone for four months? You have never been gone that long before."

Ka'ōnohiokalā replied, "I was away so long because there is something wrong between Lā'ielohelohe and her husband; Kekalukaluokēwā has taken a lover."

"If that is the case, go and bring Lā'ielohelohe up here to be with us." So Ka'ōnohiokalā left and went down again. Lā'ieikawai thought he went to carry out her command, 'a'ole kā!

On this journey Ka'ōnohiokalā stayed away a year. Lā'ieikawai didn't suspect anything during her husband's long absence, as she thought it was due to Lā'ielohelohe's troubles with Kekalukaluokēwā.

The day came, however, when she longed to see how it was with her sister, so Lā'ieikawai went to Moanalihaikawaokele, her father-in-law, and asked, "How can I see how my sister is doing? My heavenly husband told me that there is something wrong between Lā'ielohelohe and her husband. I sent my husband to get her and bring her here, but he hasn't come back. He has been gone a year. Grant me the power to see that distant place to find out if my sister is all right."

Her father-in-law told her, "Go home and look quietly in on Laukiele'ula,