

Buke 1, Helu 20  
19 Dekemaba 1905

Then Hi'iaka began to thrust the ti stalks into the skin of that man. She continued her work until he was finished up, just like the first man, then Hi'iaka gave him the order to stand up, at which point the man stood.

"How then are you?" asked Hi'iaka.

"This is great! I can tell I will be able to run fast with these new bones of mine," said the man.

Hi'iaka was restraining her laughter at these men, for she saw that they danced about as they were standing there.

Wahine'ōma'o, however, let her laughter ring out, and she said to the two men, "You are really happy dancers. You move just like double canoes on the surging seas of Punalu'u."

The men did not utter a word, however, for they were overjoyed at their renewal.

Hi'iaka urged the two strange fellows to go with them seaward of Waimea, and they agreed, saying to Hi'iaka, "Oh! We will again see the faces of our families. How lovely to see them again."

Then Hi'iaka told them, "What you say is true. But you will only see those family members if you heed my words."

"What is this important message, Chiefess, that you wish to impart to us, so we can go back and see our families?"

"Yes, I shall tell you, and you both must listen. As you go along with us, you two are like newborn children. Your bones are very fragile. After you have been around for a while, those bones of yours will harden. As you can see while we travel along, you two still move like loose bundles of skin, so listen up. If we go along and get to a place seaward of Waimea where people are sliding spears, don't you two sit close to where those people are sliding their lances, or you may be hit when the spears race over the ground, and you will be in trouble. Do both of you understand?"

"Yes, we understand what you're saying. We will heed your words for our own good. This is for our own benefit," responded the two men.

"Obeying is life, disobeying is death if you two don't listen. If you heed me, you two will live, and if you don't, you both shall die," Hi'iaka told them.

They went on down, and stopped when they arrived at a place where people were playing a game of spear sliding. Those two men saw the delight of the men, women, and children at the game, and they were exhilarated. The two of them stood quite close to the playing site, with their bodies twisting and bent.

The people playing at spear sliding saw these loose-jointed men coming, and they roared, "Oh my! Here are some loose bundles of skin, twisting and bending this way. Where did these loose-jointed ones fumbling along this way come from?"

And when the people noticed Hi'iaka and her women friends, their voices rose up in a cheer of appreciation for their beauty.

Hi'iaka was calling out, telling the men with the ti stalks for bones that they should not get too close to where the people were spear sliding, but the two men stubbornly inched along in tandem toward the spot. The players called out that they should not go right where they were playing, but nothing could make those odd ones pay attention, and they continued on.

Then Hi'iaka shouted to the men, saying, "Hey! Would you two listen? It seems you didn't heed my advice, so you two can just take care of yourselves. I am going."

The two men paid no mind, and began trying even harder to get to the playing field. But just

Buke 1, Helu 21  
20 Dekemaba 1905

wait. As one of the slack-jointed ones approached the playing field, without paying attention or heeding the shouts of the people not to come any closer, the sliding spear of one of the players came directly at him and hit the leg of the ti-stalk man, who then fell down on his back with his stalks all broken.

The second man continued on in his disjointed and loose fashion, this way and that, until he too was hit in the leg by a spear and tumbled down. Both men flopped about, their skins slack, calling and calling to Hi'iaka to come and get them and restore them again.

At that point, Hi'iaka took away Wahine'ōma'o's supernatural sight so that she would not urge Hi'iaka to go and save those men again. And so, on they traveled.

They went on until they reached Pili and Kalāhikiola, the "Companion Hills" of Kohala. Then Hi'iaka turned and said to her aikāne, "Here comes a woman who is one of us, Kalāhikiola is her name. Her husband is Pili, but her true love is actually Kehena, standing there above."

At that point, Hi'iaka chanted to Kalāhikiola.

CHANT THIRTY-ONE

[86] O Kalāhikiola, it is you  
Stately woman of Kohala  
You proudly wear the garlands of the land's grasses  
Circlet of rushes, lei of the visitor  
Your love is a wondrous garland for me  
Greetings to you, Kalāhikiola  
Grant us sustenance.

The human form of Kalāhikiola responded, "O Hi'iakaikapoli! Welcome. Welcome is the only thing we have here. There are no stores to offer. I simply stand here, lucky if a rain cloud should arrive, knowing that it brings life to the land. Go, Hi'iaka. Push on until our patroness's will has been done. Be gone."

At that point, Hi'iaka said to Kalāhikiola, "I am saved on my day of hunger, for the voice of love has come forth. And this is what I say to you, that your name will honor the temple of the mysterious kupua who shall arrive in the future. Farewell to you! Now I shall set out on my journey."

Dear reader, please allow me to share this thought, namely, that Hi'iaka's prophecy to Kalāhikiola about her name being revered for the temple sacred in the era of the wondrous kupua who would someday arrive, was indeed fulfilled through the naming of that church, now standing at 'Iole, North Kohala: Kalāhikiola Church. This is exactly like the prophecy that Hi'iaka revealed to Haili, as shown earlier in buke twelve, helu one of *Hawaii Aloha*, pages 258 and 259.\*

\* Pages 61-62 in this text

**When Hi'iaka finished her acknowledgment** of Kalāhikiola, they continued forthwith until they approached Pu'uhue, when they saw this mo'o woman, Mo'olauwahine, sitting on the road.

When this mo'o saw Hi'iaka and her companions coming down her way, she quickly began to undulate in the dirt until a cloud of dust rose. This was the head of the mo'o, snaking upward until it was as high as a mountain. At that point, Hi'iaka offered up this chant.

Buke I, Helu 22  
21 Dekemaba 1905

CHANT THIRTY-TWO

[87]

At Pu'uhue in the dueling winds  
 The flying dust in the heavens is red-gold  
 At Outer Kohala, at Inner Kohala  
 The panorama of Kohala is beautiful in the calm  
 5. Kohala, the proud land  
 Land of the 'Āpa'apa'a wind  
 The warring winds quarrel  
 Thinking her a human  
 A deity would be her peer  
 10. Mo'olauwahine.

The mo'o responded, "That is true, as you said. I am a deity, and you are but a human, Hi'iaka. You are supposedly on a man-fetching quest, but it turns out to be a journey for insulting. And if your strength is great, you might survive, but if your strength is anything less, I will destroy you. Then you will never see Lohi'auipo."

Mo'olau lowered her head down to gobble up Hi'iaka and her friends, from the top of their heads to the bottoms of their feet. The mo'o's head came right down on Hi'iaka and her companions, just like the overwhelming crush of a towering storm wave engulfing them, and at that moment, Wahine'ōma'o cried out to her aikāne, "Oh no! This will be the death of us. The mouth of the mo'o is coming down right on us. Woe is us!"

Mo'olau's mouth was about to swallow them down when Hi'iaka whipped her skirt out forcefully. All Wahine'ōma'o saw was a blaze of fire, and Mo'olau was reduced to nothing.

Finally, after a long, fearful moment, Wahine'ōma'o's breathing returned to normal. Just before that, her breath had caught in her throat, nearly gone for good, "your work done, your fire extinguished," as in the humorous lines of old.

As they moved on downhill, Wahine'ōma'o sprang forward, grasped the neck of her friend, and kissed her, saying, "You show such great courage on our behalf, my friend. You have been forced to confront constant battle all the way here to this land famed for its pride. I really did not think we'd survive that mo'o's head coming down on us, but that mortal threat to us was nothing when faced with your endurance."

"Yes," Hi'iaka answered, "This is how an aikāne, a real intimate, can truly be recognized. If trouble befalls one, the other helps wherever necessary. But that is not the case if the friend is nothing but talk. That kind of aikāne, let me tell you, is only there for the meat and the fish. In your days of prosperity and wealth, there is no limit to the number of aikāne you may have, but in your days of need, those friends are nowhere to be found. So, let me tell you, a true aikāne is the one who will help you handle all of the travails of life."

Hi'iaka continued the discussion with her friend, saying, "We will come upon this mo'o woman up ahead, and her name is Mo'okini. The two famous mo'o of this place are Mo'okini and Mo'olau. There is a multitude of mo'o and a legion of mo'o here in the Kohala lands. We have killed Mo'olau, and now Mo'okini remains.

If her actions toward us are good, then she will be spared, but if she uses force against us, then she will not escape the fury of our skirt.

Buke I, Helu 23  
 22 Dekemaba 1905

We shall continue to go down this way until we reach the sea of Kukuipahu, and from there we will set sail for Maui."

"How are we going to reach Maui with no canoe to sail on?" Wahine'ōma'o asked her friend.

"Who would think there'd be no canoes on those Kohala shores? There will be a canoe. We might have to walk a bit to find the two men who are thinking of sailing to Maui. They have a canoe, and we shall be their passengers," Hi'iaka said in reply to her dear friend's question.

They went on down from the place they had been. They moved along until they reached Kaipuha'a, continuing on and heading straight for Maliu. They marched on until they had nearly arrived at Maliu, and then they saw great billows of dust rising from the road that goes down into Honoipu. At that point, Hi'iaka turned to talk with her friend, Wahine'ōma'o, first asking, "Do you see that cloud of dust rising directly before us?"

Wahine'ōma'o acknowledged she did, saying, "I see it rising like a billow. What is it from?"

Hi'iaka replied, "That is the head of Mo'okini moving up this way toward us. Its body is there by the sea of Kapakai."

They traveled until they neared Maliu, going down through the rocky fields on the path that led straight to Kukuipahu. Then she heard the call of a voice, "O Hi'iaka! Grant me a chant and it will be my salvation, O Hi'iakaikapoliopole!"

At that, Wahine'ōma'o asked Hi'iaka, "Who is that calling out to us?"

Then Hi'iaka said, "It was Mo'okini, beckoning us."

"And what are your thoughts about this call?"

"What indeed? The intent of what we heard is good. She requests that we give a chant of supplication, so what reason could there be for us to restrain the voice, since we have been asked? It is only proper to give one."

At that point, Hi'iaka offered up this kau.

CHANT THIRTY-THREE

[88]

- It is you  
It is you, O woman of Pu'uepa  
The woman garlanded with 'ilima blossoms  
'Ilima blossoms washed by the spray of the sea  
5. Here is the chanted message, a greeting  
Like the 'ilima that exists without water  
I have no great wealth  
To bestow upon you  
You are the one who has snared the resting place  
10. Pressed onward to be placed on high  
Your name shall live on in the heiau  
The temple of the priest Pā'ao  
You are Mo'okini, Mo'okini Heiau  
Greetings! Greetings!  
15. Let there be life, life indeed.

When this chant of Hi'iaka's was finished, they left for the sea of Kukuipahu.

Buke I, Helu 24  
23 Dekemaba 1905

**They went on until they reached the place** and saw some men working on their canoe. Hi'iaka went to where the men were busy with their canoe, and asked them, "Say, this canoe is being prepared to go where?"

One of the men answered, "Our canoe is headed for Maui. Well now, are you strangers?"

"Yes, we are not of this place," Hi'iaka answered, and continued on. "We came from Hāmākua, and got to Waimea, and have finally arrived here."

"And where do your travels lead?" asked one of the men.

"We are on a trip to Maui. When we spotted you two preparing your canoe, we came over to ask you where you were going. So you say that your canoe is headed to Maui. How about it? Would you agree to have us ride along in your canoe to Maui? You two shall be the leaders, and we, the passengers."

The men looked upon the beauty of these unfamiliar women who had appeared, and they could not refuse, as wanton desire had entered their hearts. Therefore, they assented, saying, "There would be nothing wrong with that. This very canoe is the one you should board, and then we can all sail together to Maui."

Hi'iaka knew what those men were thinking, that their desires were aroused and bristling, as was the lust in their hearts. Hi'iaka, however, paid no mind to their intentions, and she agreed.

The men worked quickly on the canoe until it was ready to travel. They got on first, and Hi'iaka and her group followed, settling in on the canoe. And then they were off, "the topsail of the *Maleka* is well-filled and lashed tight, off it goes."

Their canoe raced on, leaving Honoipu Bay behind, and passing 'Upolu Point, sailing on to open ocean just as the sun began to dip into the water at the horizon.

The wind was favorable and the sea lay calm. The canoe glided on easily. As they sailed along, Hi'iaka asked the men who owned the canoe, "Where on Maui will your canoe come ashore?"

One of them replied, "We should land at Honua'ula."

Hi'iaka then asked, "Say, would it be possible to land at Kahikinui?"

"We could. The only problems would be the current and the wind. If we get caught in the powerful wind from straight over the channel, or if squalls strike and the current pulls us toward Kaho'olawe, we would not reach there. However, if it stays as fair and calm as our sail is now, then all is well, and if the current shifts to the north, then by daylight, we will have arrived at Kahikinui. There is nothing wrong with that. We would land there and then turn back and put in to shore at Honua'ula. And so," the man asked, "is that where you folks would like to land on Maui?"

Hi'iaka acknowledged that it was, saying, "This is our first time to journey to Maui, and we have no people in the place you are proposing; if we land where we know people, it will allow us to recover from this sea spray and the rigor of our travels."

"What? If that is the case, we could all stay at our people's house. And if you are headed on a long journey to the Ko'olau side of Maui, our friends will point out to you the places where you will find hospitable people. And . . ."

This "And . . ." which began his next statement to Hi'iaka was cut short, then quickly followed by him excitedly saying, "This is amazing. The current is shifting to the north, and the wind is now coming from out at sea.

If this wind picks up and takes us, our canoe will tack easily, and we could land right where you

Buke I, Helu 25  
25 Dekemaba 1905

wanted this very night. Why, the Milky Way probably will not yet have turned by the time we get there.”

No sooner had the man stopped speaking than little whitecaps appeared on the billows of the ocean in the direction of Kaho’olawe. Then the other man at the bow of the canoe exclaimed, “Hey, Kaho’olawe is windy. The billows are building, the ocean is getting choppy.”

The man in charge of the stern called out, “Turn the canoe toward the shores of Kahikinui and our passengers can land.”

In no time, the wind began to blow, and the stern of the canoe spun around as the prow of the canoe aimed straight for the cape of Kahikinui.

By then the sun had set and the great wings of darkness stretched out softly across the open ocean over which they traveled.

Night fell, and Hi’iaka and company appeared to doze. However, that lightning-skirted beauty of Halema’uma’u did not sleep, keeping a watchful eye on the two men who owned the canoe.

Know, dear reader, that both the shifting of the wind from Kaho’olawe and the northward pull of the current were the work of Hi’iaka.

What amazed the two men was that the great sea swells did not pitch and toss, but towered up into high waves and then just spread out smoothly below.

They continued on until perhaps midway in the ocean, where the ‘Alenuihāhā and ‘Alekāwaha-waha Channels come together, and the men assumed that Hi’iaka and her group were exhausted and fast asleep. They set their sights high, their minds fixed on the lovely one of Halema’uma’u.

The man at the front of the canoe beckoned to the one at the back, signaling that he should jump atop Hi’iaka, and the man at the back motioned to the one in the front that he should take action and move in on that lehua blossom of Kūlilikaua. He refused, and his hands pointed as his head motioned, encouraging his friend to feast first.

The man at the back declined, signaling with his head and pointing with his hands like the sign language of the deaf, revealing to Hi’iaka that his response was, “No. If I should go first, our canoe will veer off course. So you go first and satisfy your hunger, and then you come take our rudder, and I will finish the feast.”

This idea seemed agreeable to both men. Then the man from the front came crawling along. While he was inching over, Hi’iaka suddenly chanted this chant.

CHANT THIRTY-FOUR

[89]

The clouds stand paired in the sky  
Their cloud faces ogling  
Your signaling eyes, signaling  
The mist of Kahikinui crawls by  
5. Crawling along to feast on the forest  
Unabashed movement as it crawls on  
Yet it crawls there, crawls  
Where lies the desire? Reveal it to the world  
As payment, perhaps, for the canoe?

Buke I, Helu 26  
26 Dekemaba 1905

The crawling man heard this call from the woman about whom both men hoped.