

Chapter 1

In the genealogy of Kamapua'a are found, descriptive accounts of his extraordinary appearance, his strength in battle, the strange nature of his physical body as well as all his exploits. This human was worshipped by the people of Hawaii and became a god. However, I do not expect all the genealogists here and now share the same opinion. What was correct has not been brought to light since not a single one among those alive knew the things that were done at that time. Also no one among then wrote his own genealogical book to be set aside for his descendants. In the past, it was proper to commit that to memory alone, and it is now forever lost.

Kanananu'unuikūmamao, the husband, was from Waihe'e, Maui, and Humahuma, the wife, was from Kuaihelani, Kahiki. To them was born a female child, Kamaulaniho, who was brought up in the uplands of Waihe'e. She was attended by a number of special servants, while growing up to become a beautiful woman. Humahuma caused her husband and their daughter to mate, because she wanted to leave and return to Kahiki. When she saw the two lying down together, it was then that she left. After sleeping together, their child, Hina, a female child was born. Kamaulaniho promised her as wife to 'Olopana, chief of O'ahu. She was looked after and she grew up a beautiful woman. Then the two, Kamaulaniho and Hina, came here to O'ahu to carry out Kamaulaniho's promise of giving her daughter as wife to 'Olopana. Two men went along with the two women in the canoe. They landed at Pāhonu, Waimānalo. Because of the construction of 'Olopana's temple, named Kawa'ewa'e, O'ahu was under a kapu. The people up on high ground called out saying that O'ahu was under a kapu and that no canoe could come ashore. One of the men ran to 'Olopana, who was in Kāne'ohe. When he arrived, he reported, saying, "There is a canoe from Maui with two men and two women, beautiful women." The chief said, "Return and kill the men, but bring the women to me." He had heard of the beauty of the women and these he wished as wives for his younger brother, Kahiki'ula. That man went back, killed the men, and brought the women to the chief, who asked them, "Why have you two come to O'ahu?" Kamaulaniho answered, "I promised my daughter here to be your wife." 'Olopana looked her over and saw she was indeed a beauty. He then said, "There is your husband, my younger brother." Kamaulaniho agreed to that.

It was understood that Kahiki'ula was husband to Hina owing to 'Olopana's order that they sleep together. They went to Kaluanui to live. However this was not right in Hina's mind because her mother's promise was not fulfilled. Hina refused to settle down to live with Kahiki'ula. When Kamaulaniho heard of this disobedience, she, believing Hina wrong, became angry at her.

Hina corrected her mother saying, "This is not 'Olopana the one you promised would be my husband." Kamaulaniho said, "You are right and I am wrong. But it is settled because 'Olopana arranged this sleeping together. This is your husband, who is his own younger brother." After Kamaulaniho said this, Hina and Kahiki'ula slept together and she gave birth to two daughters, Keaoki'iki'i and Keaokauikalaeomākahaloa, who both died. Later, Kaikihonuakele, a son, was born.

'Olopana remained at his place of residence, but when love for his younger brother, Kahiki'ula, became too great, he went to visit him. There he slept with Hina, who gave birth to Kekelei'aikū. Kahiki'ula and Hina mated again, and she gave birth to Kamapua'a. However, he was not born in the body of a human, but like a piece of cord. His parents despised it, but Kamaulaniho and Kekelei'aikū, an older brother, watched over it in an altar, worshipping it. Later, it became a pigo, and was not seen by anyone except Kamaulaniho.

When Hina, his mother, went to bathe, this pig having known beforehand of her whereabouts, climbed out of the altar and went ahead to 'Ōilowai. There, he dammed up the water, sending it further upland so that there was no water for her to bathe in. She went searching, found the place where it was stopped up, and sat down at the edge of the water. The pig-child chanted like a human in order to reveal to his mother that he was her pig-child.

"Here is Kamauluaniho,
Emerging in the light of day,
Hina gave birth to a human.
He is Kekelei'aikū,
Child of Kahiki'ula,
Who sat in the uplands of 'Ōilowai,
Who called his mother.
It is dawn, it is dawn. There is light,
Waiting for the morning star,
That stands above Hīhīmanu,
This is a wholly separate night.
The long thin moon has set,
Made slender by the wind.
The hills in the forest tumble down
Here into the pit at Pōhakueaea.
Here, here am I the pig-child,
Thrown away by you two,
Abandoned by you two.
Here am I, a wind-driven rain,
Blowing over Hanakaumalu,
Soaking the lowlands. Broad Kahiki is calm.
The clouds of the uplands stand in pairs.
In the uplands, let us two go to live,
In the forests of Kaliuwa'a,
Where the water is bailed out
By the pig who drinks foul water,
My name belies me."

Chapter 2

When she heard this voice, she was enchanted by the delightful song. However, she did not understand why he spoke of his being the pig-child of her and her husband. Later, she bathed in the water and when she returned to the river bank, to the place where she left her *pā'ū*, she saw a piglet lying on her *pā'ū*. However, Hina did not know that this piglet was theirs. Intending to take up the pig, she grabbed the *pā'ū* and rolled it up. In this way, she wrapped the pig up securely and returned home. This pig was offended and objected to his being rolled up in the *pā'ū*. He writhed and twisted about in order to get rid of this piece of clothing by tearing it up. However, Hina held on to this piglet until she reached the first enclosure of the house. She called out to her human children, Kaikihonuakele and Kekelei'aikū, "Here is your pig. The faster one of you two gets the pig." Since Kekelei'aikū got to it first, the pig became his. Kaikihonuakele said, "Let's roast the pig." Kekelei'aikū refused.

Kekelei'aikū won the pig and returned to their grandmother, Kamaulaniho. He said, "I have a pig." But the grandmother said, "Wait, show it to me." She looked and knew it was her pig-grandchild. She told Kekelei'aikū, "That is your pig-younger-brother, the one you took to the altar." He exclaimed, "My younger brother is a pig?" Kamaulaniho answered, "Yes. Take care of him for he has much wealth." Kekelei'aikū agreed and provided for this pig-younger-brother.

When he went to the front house to get food, the grandmother taught him to memorize this pig's name. She first called out saying, "Haunu'u, Haulani, come and eat." That was how he always called out each and every feeding time until the pig was full grown. One day Kekelei'aikū went to sleep, and when he got up, all the men, parents, and his older "brother had gone to the farms taking their taro tops for planting, leaving Kamaulaniho's behind.

Thinking he alone would have to carry them, he arranged her taro tops. But Kamaulaniho prized highly her prepared "bundle of taro tops and so said to Kekelei'aikū, "Go. Your pig will carry the taro tops." He felt sorry for his pig, but Kamaulaniho said, "Don't feel sorry." He got the taro tops and loaded them all over the pig, just as Kamaulaniho told him. He tied a rope about the pig's foot and led him to her garden, named Lā'auhaele, above Kaluanui. When they got there, he untied all the taro tops, put them down, and went to look for their parents' farmers and men who were at another place away from Kamaulaniho's garden. When he returned, all their taro tops were planted, an extraordinary task done by this pig. However, since his body was not like his earlier body, Kekelei'aikū thought this was not his pig. He went and looked around, but could not find his pig. So he returned to this hog and called out his name. "Haunu'u, Haulani, is it you?" This hog grunted, and so Kekelei'aikū knew that this indeed was his hog.

He went again to look for the farmers, his parents and the men. This hog called out, "Hear me Kahiki'ula and Hina. This is a hungry day for us, because we are under a kapu on chickens set by 'Olopana." When the people heard this voice they thought it was spoken by one of their men. Even Kekelei'aikū did not think it was his pig-younger-brother. When their farming was finished, each one except Kekelei'aikū returned and took the chickens of 'Olopana, who was staying in Kāne'ohe. Someone else brought the chicken to Kekelei'aikū and the hog. When they returned to their home, Kekelei'aikū prepared, cooked and fed the chicken to the hog, who ate it all, leaving only the gravy. He said, grumbling to himself, "This hog-eating companion is a nuisance. He eats the meat and leaves the gravy. There is hardly any meat left," After that, this hog no longer ate real food perhaps because of what Kekelei'aikū said.

The next night this hog went to get 'Olopana's chickens, bringing back chickens for his older brothers and parents. He did this repeatedly until all the chickens that were on their land were gone. He then went to get the chickens at Kapaka. When those were gone, he went to get those at Punalu'u and those at Kahana. When he returned, he heard the crowing of a particular chicken named Kaniakamoa. He chased it. When this chicken flew toward the sea, the hog chased it there.

When it flew toward the uplands, the hog chased it there also. That was what they did until dawn, to the delight of this chicken. It was of a most curious sort, this chicken. At dawn, Kamapua'a was seen by the people with a chicken perched on his back.

The people shouted out, "Look! The chief's chicken is on the hog. Whose hog is that?" When the hog returned with the chicken, the people followed behind them until they got to Kahiki'ula and Hina's place. The people who followed asked, "Whose hog is that?" "It belongs to Kekelei'aikū, the child of Kahiki'ula." They said, "'Olopana's chickens were consumed by this hog." A man went and told 'Olopana, who was in Kāne'ohe, where he heard the news. He sent

Makali'i and the men from the waters of Kahana as far as Kaluanui to get the hog and bring him before him, 'Olopana. When they came before Kekelei'aikū, Makali'i said, "We have come for the hog, to bring him before 'Olopana." Kekelei'aikū consented.

They put the hog on a carrier pole, supported by the men on their shoulders, to carry him to 'Olopana. When they got to Kapaka, Kekelei'aikū wept for his hog-younger-brother, Kamapua'a, that is. Kamauluaniho said, "Don't cry, your hog will return." When they reached Punaluu, Kamauluaniho recounted in the song;

"Get ready, get set,
You whom Hina gave birth to.
The eyes of the hog,
Fly skyward,
Fly toward the mountains,
Eight are the eyes of the pig child of Hina.
You are Hina's,
Kahiki'ula's,
Kahikilei's.
You are little Lono,
Great Lono,
My beloved, my cherished one, o Lono.
A sacrifice laid on the altar of 'Olopana,
Of our chief.
Your name, answer."

When this recitation of the grandmother was finished, the hog grunted while on the carrier pole. When they got to Kahana stream, this hog got up and ate all the men except Makalai'i, who was spared to be a messenger so that 'Olopana would hear the news and also because of his relationship to Kamapua'a. When Makali'i appeared before 'Olopana, 'Olopana asked, "Where is the hog?" Makali'i said, "There is no hog. He ate the men. I am the only one left." 'Olopana spoke again. "Go and tell the men from Kahana to Kalaeoka'ō'io to go after the hog and bring him before me." The men again went after the hog. They got him again, tied him up as before, and brought him as far as Kalaeoka'ō'io. His grandmother called out again.

Chapter 3

When his grandmother called out again, she sang a new song, as follows:

"You are the cherished black one,
That is the caressed one.
The eyes of the god,
Leap upward to the heavens.
Break, whisper.
The day is near.
The pregnant time, the chiefly time.
The chiefess strains at childbirth.
You are human,
Born in the uplands of Kaliuwa'a,

With eight feet,
Forty hooves,
The offspring of the black hog.
The ti, the light colored ti,
The white taro,
The white pig,
Kakala nuhe,
Kakala wela.
The red one, the dark one,
The black one, the white brow.
The *kukui* the *ma'uma'u*.
The *hala uhaloa*.
The powerful rock, the solid rock.
The big foreigner with bright eyes.
You hog excrement offspring,
The hog cloud in the heavens,
The hog bodies of Kama in the wilderness,
You are Haunu'u, Haulani,
Ka'alokuloku,
The shark, the great fish,
I ask your name, answer."

The hog answered. While he was being carried along by the men, he thrashed about and loosened the rope. Then he ate all the men on one side of the stretcher, then all those on the other side, except Makali'i who ran until he reached 'Olopana, who asked, "Where is the hog?" "There is no hog. He ate the men. I am the only one left." 'Olopana again said to Makali'i, "Go and get the men from Kaluanui as far as Kahuku. Go after and bring the hog to me here." When the men got to the place of this hog, they tied him up as before, and carried him on the shoulder pole as far as Punalu'u. His grandmother called out again, a new chant, as follows:

"You are Kāneiahuea,
The sharp-eyed god,
Whose eyes look to heaven,
Watching this island closely
In Kahiki was that chief.
Lono is disturbed in the distant heights.
You are Hi'iaka at Pu'uokapolei,
You are the god Haia,
You are Haia, your name, answer."

This hog got up and ate the men as he had done before, leaving Makali'i, who went before 'Olopana. He questioned Makali'i again, who answered as he did before. He again sent Makali'i saying, "Go and get the men from Kahuku as far as Keahuohāpu'u to go after the hog and bring him here before me. When the men got to the place of the hog, they tied him onto a shoulder pole and arrived at Kapaka. His grandmother called out again, as follows:

"Silent is the chief,
Silent, haughty.
The lively maggots,

The *niniole* fish,
The great fullness.
The news came in the daytime.
Of the power of the hog,
Tusk-thrusting, gnashing,
Mashing, grinding,
Kicking and kicking.
The hog that roots up the land,
Rooting up the island of Kaua'i.
Here he is. O'ahu, child of Lua,
Your name, answer."

When this chanting ended, the hog ate all the men except Mahali'i. 'Olopana thought about it and then announced to all the people in every part of O'ahu to join him in planning a real war against this hog, that is, Kamapua'a. News of 'Olopana's plan of war spread and Kamapua'a heard of it. He had all his people climb up above Kaliuwa'a. There was no path to get up there. There was only one way and that was upon this hog, stretched from the base of the cliff all the way to the top, and thus everyone went above. His grandmother, however, did not climb right on top of this hog, as she did not want to offend her precious one, her grandchild.

When all the people were up above Kaliuwa'a, this hog went below again and dammed up the water. When 'Olopana and all his men arrived, the battle began. This hog barely escaped death. Several days later, the men, 'Olopana, and all the chiefs were killed by this hog. But Makali'i ran off quickly, because he knew Kamapua'a would not die. He went very far, as far as Kaua'i.

At the death of 'Olopana, the island of O'ahu became Kamapua'a's. He went to get the people who were on top of Kaliuwa'a and brought them down. They returned to their homes. The priest, named Lonoawohi, requested from Kamapua'a lands for himself as follows: "Let me have the *wai* lands." Kamapua'a agreed. Lonoawohi's words were in the form of a riddle. The meaning was in the similarity; that is, any land, with the word *wai* a part of its name, such as Waialua, Waianae, Waimanalo, Waikele, Waipio, Wai'awa, Waimano, Waiuu, Waimalu, Waikiki, Waialae, Wailupe, Waimanalo 2, Waihee, Waiahole, Waialea, and so on, would be his land. When Kamapua'a's parents, Hina and Kahiki'ula, realized how much land was given to the priest, they complained. His older brothers and his grandmother, however, did not complain, but agreed that it was to be for the priest and that the rest of the land was to be theirs.

The reason that they, Hina and Kahiki'ula, left and settled on Moloka'i was that all these lands were given to the priest. The others settled down on the land. They did not live there long before love welled up in Kamapua'a for his parents. He spoke to his older brothers and grandmother saying, "I am going to look for my parents. You stay here on our lands." He traveled as the *humuhumunukunukuapua'a* fish and arrived at Moloka'i, at a place called Kīpū, where he took on his human form. From this we get the Hawaiian saying, "Kama was made human at Kīpū." When he got to his parents, they were tending the oven. He greeted them and they greeted him. He asked, "How is your life here?" They said, "Not good." He spoke again, "Go back, right now. Don't stay." So the two returned.

When his parents returned to O'ahu, Kamapua'a went to Kahiki in his fish body until he got to Koea, who was the chief of one side of Kahiki, while Lonoka'eho was the chief of the other side. Koea asked, "Where are you from?" "I'm from here," said Kamapua'a. "There is no man like you

around here. I believe you come from another place." Kamapua'a said, "I come from the sea." "Indeed! From the sea, are you? It will be good for you to be husband of my daughter Kekaiha'akūloulaniokahiki." Kamapua'a agreed.

Koea sent out his officer Kūleonui to climb to the top of the mountain of this land and call down saying, "There is work, work." The menehune asked, "What is the work?" "A house!" "What house?" "A house with leaves for the back, leaves for the front, leaves for the ends, bones of birds for the rafter, and feathers of birds for thatch." The menehune said, "That's not work, just a tidbit."

The work on the house lasted only a single day. Koea said, "Thatch it until the whole house is enclosed. I don't want to have a door." And that was how it was done. The name of this house was Pūkoko'o. Kamapua'a was sent for to come and look. He came and peered all around this house and found no door. He asked, "Where is the door to this house?" Koea said, "Where I want it, the door will be." He pointed to a place for a door and there it opened just as he wanted.

When Kamapua'a was through looking at its exterior, he went inside and wondered at the beauty of the work. He asked Koea, "What are the rafters made of?" He said, "Birds' bones." "What is the thatching made of?" "Birds' feathers." Koea said, "This is your home to live in with your wife." The two went to live in this house. They settled down and after a while, Koea went to fight Lonoka'eho. It was their idea that Kahiki be under the complete control of one of them. This was the reason for the fight. While the two fought, Koea was defeated by Lonoka'eho. When he came back Kamapua'a asked, "Who won?" "Lonoka'eho." Kamapua'a said, "There will be another battle. I will go and fight."

Chapter 4

When Kamapua'a went to fight Lonoka'eho, he ordered Koea to do the following, saying, "Watch. If a fire is lit, the smoke will rise upward. If it falls seaward, I have killed Lonoka'eho. If a fire is lit, the smoke will rise upward. If it falls toward the uplands, Lonoka'eho has killed me." Then he went to sleep that night. At dawn Kamapua'a went to Lonoka'eho's place. Since Lonoka'eho and all his men were still sleeping, Kamapua'a woke them up with the following chant:

"Sleep Kahiki,
Sleep Kahiki,
Wake up Kahiki,
Wake up Kahiki,
Put on the loin cloth,
Eat the food,
Grab the club in the hand,
Strike and hit the head. Many tears flow.
Give over the land.
The island will be Koea's.
Kahiki will be taken, taken."

Lonoka'eho heard this voice awakening him and giving over the land to Koea. He got up from his sleep and responded, saying, "Who are you to give away my land? Why don't you come and meet me face to face, then we will know whoever is the stronger will be recognized and the land will be his." Kamapua'a agreed and went to meet Lonoka'eho. Lonoka'eho showed his mighty

weapons, eight great foreheads named Kūānuenuē and Leleianahā, in order to frighten Kamapua'a. But he did not know this was Kamapua'a, and, when he was through showing his foreheads, Kamapua'a was not frightened. Then Kamapua'a chanted a list of names of his gods as follows:

"The small god is mine,
The large god is mine,
The long god is mine,
The short god is mine,
The god that smacks the lips is mine,
The god that whispers is mine.
ko'oko'ona is the best,
The 'awa drinker of Kanaloa is the best.
Here is a rainbow cloud,
Resounding in the heavens.
He is wandering
In the *lehua*.
Dig it up,
Fence it up.
That atmosphere,
This atmosphere,
The high atmosphere,
The heavenly atmosphere,
The far away place.
Sacred broad leaf,
The *milo*,
The *naupaka*.
The small night,
The big night,
The long night,
The short night,
The night when the cool breeze move along.
The small cloud rises,
The big cloud rises,
The long cloud rises,
The short cloud rises,
The cloud rises, silencing the heavens.
The assembly of gods,
Food offerings for the gods,
Kahaka,
Keluea,
Strive in war,
Lonomakaihe,
Kāneiahuea,
The large offering,
The sharp-eyed god,
Grumble,

Whisper,
Sharp sound,
Loud sound.
The gods at the head,
Encouragement, buoyancy,
The piece of the head,
The head that was changed.
The gods at the ear,
Ear wax,
Hearing,
Lonoiki'awe'awealoha.
The god at the tusks
The yellow tusks.
The gods at the buttocks,
Spread out,
Pīpīkauanaana.
The god at the knee,
Wobbly,
The god at the feet,
Swiftness.
Forty thousand gods were there,
The pit of the gods,
Squeaking,
Cracking.
The working god of Kama,
Kumahumahu, the laughter."

When he finished announcing his gods to Lonoka'eho, the two began to fight. Lonoka'eho, in order to kill Kamapua'a, released his foreheads so that they would fall directly on top of him. When Kamapua'a saw the foreheads coming down on him, he made an appeal to his gods. "O all of you, Kūliaikekua and the others." (Kūliaikekua was the master of all the gods.) His gods moved those foreheads so that they missed him and fell elsewhere and Kamapua'a escaped. He appealed again to his hog bodies, the trees, the *kukui*, the *'āma'uma'u*, the *hala uhaloa* and others to grow over these foreheads. The roots crawled down and held fast these foreheads. They were not able to rise up again.

Because these foreheads were held fast, Lonoka'eho's strength came to an end. All that remained was hand-to-hand combat. Kamapua'a ordered his hog bodies to devour Lonoka'eho and all the men. Kamapua'a then set fire to the house.

Koea watched and saw the fire burning. The smoke rose up and fell seaward. Then he announced to his men, "Lonoka'eho is dead, killed by my son-in-law." The people asked him, "What makes you say he has killed Lonoka'eho?" Koea insisted, "No, he is dead because my son-in-law said to me 'look for the fire, watch the smoke that rises upwards and falls seaward. When this happens I have killed Lonoka'eho. But if it falls towards the uplands then he has killed me.' Therefore I looked at the burning fire and when the smoke rose upward and fell seaward it was clear to me that my son-in-law killed him, just as he said."

Kamapua'a returned from the battle and they settled down. The land of Kahiki went to Koea.

He alone was the ruler over all this island. During Kamapua'a's stay with his wife, Kekaiha'akūloulaniokahiki, she became pregnant and gave birth to a male child. Koea asked Kamapua'a, "What is the child's name?" Kamapua'a said, "You give the child his name." The two pointed to each other as to the one who would name this child but they did not resolve this matter.

After they settled down, Pele's fire came after Kamapua'a and tried to blind him. Because the fire did this so frequently, Kamapua'a became annoyed. He wanted to go and put out the fires of Pele. Kamapua'a chanted to Koea his request to leave, as follows:

"The fires of the night have come after me,
I go, I go."

Koea answered, "Don't go. Will you abandon your wife and child?" Because of Koea's refusal to let him go, Kamapua'a settled down again. The fires of Pele came after his eyes again. Kamapua'a could not sleep at night and would lie awake until dawn. Kamapua'a chanted again as follows!

"The fires of the night have come after me,
I go, I go,"

Koea agreed, saying, "Go." Kamapua'a asked, "As I go, who will I meet when I leave this place?" Koea said, "The land you will see first is the land of Kū'īlioloa. Don't go there or you will die." Kamapua'a did not heed Koea's words. He went in his fish body as far as the land of Kū'īlioloa. Kū'īlioloa was away. Only his wives remained in the house. These women said one to the other, "It is a shame, for this man will be destroyed by our dog-husband."

Chapter 5

When Kamapua'a came into the presence of these women, they asked, "Where are you from?" "Right here." These women denied it. "There are no humans in this area. Our dog-husband ate them all." Kamapua'a asked, "You two have a dog-husband?" They said, "Yes, we have a dog-husband. His name is Kū'īlioloa." He asked again, "Do you love your dog-husband?" They said, "No, we don't love him, we're afraid of him. But we can't leave, and there's no one to kill him." Kamapua'a said, "How would it be if he and I fight each other?" They said, "If you want to. If you two fight and you kill him, then you will be our husband." Kamapua'a asked, "When will he return?" He will return soon," they said.

They sat around for a while, then the dog appeared. He had strange features. His fur was shaggy. His jaw was open. He bared his teeth, ready to bite. Kamapua'a chanted as follows when he saw the features of this dog:

"Bristling up, bristling,
Seems angry, seems angry,
The paws dig the earth,
The tail twists,
The eyes burn with fury,
The teeth are bared,
Ready to bite.
I am broken, I am broken.
The dog chews,

The hog chews, death."

Kamapua'a appealed to his hog bodies, the trees — the *kukui*, the *'āma'uma'u*, the *hala uhaloa* — to prop open the dog's mouth so that he would not be able to bite down. He ordered his hog bodies to go into this dog to eat the flesh inside. The hogs went into the mouth and got to the buttocks then from the buttocks appeared at the mouth. It was the death of this dog. He was torn up and scattered into little pieces here and there. It is this dog that has been spread in just about every place (according to erroneous ideas).

At the death of Kū'īlioloa, the women greatly desired that Kamapua'a be their husband and live permanently with them, but he refused, saying, "No, I am going." He left this place, putting this land behind him. He went as a fish in the sea and arrived at Nāmakaokaha'i's land. She already knew it was Kamapua'a, the pig-grandchild of Kamaulaniho, a warrior and a powerful man. She pulled up the sheer cliff in order to stop Kamapua'a and ran because she was afraid. Kamapua'a called out as follows:

"Come back, come back.
It is I, Kamapua'a,
Man of the high cliffs in the uplands,
Man also of the low lying cliffs,
Of the inaccessible cliffs,
Of the cliffs of the rolling stones,
Scratched by the kalokalo birds.
The sacred black pig is mine.
The uplands of Kokoiki here are cold. Come back."

Then Nāmakaokaha'i returned. They greeted each other, and when the greeting was over, Kamapua'a went to sea, going as a fish until he reached Hawaii and landed at Puna. He turned and faced Kahiki. Love welled up in him for his wife, Kekaiha'akūloulaniokahiki, and his child. He chanted the following song:

"Cool winds within Kahiki,
Hear, oh hear.
Hawaii, it is Hawaii the beloved place."

At the end of this song, he climbed to the uplands of Kīlauea, Pele's place. He arrived at the brink of the pit and stood atop Akaniakōlea, the name of this place, which was Pele's sacred spot.

He looked down below into the pit and saw Pele's younger sisters, that is, the Hi'iakas — Hi'iakapuaneane, Hi'iakaikapoliopole, and the rest — stringing leis. Kamapua'a chanted as follows:

"At the top of Pu'uonioni,
The company of women sat,
At the top of Wahinekapu,
Kīlauea is the resting place,
Papalauahi sits.
Pele's lava flows devastate Puna,
The lowlands of Malama is sand covered.
Keeping watch, greetings."

But Pele was inside Halema'uma'u, where she was lying down, rolled up firmly in her mats.

Her eyes flashed briefly when she looked at Kamapua'a, because she already knew who it was. The gods of Kamapua'a said, "Wake up, Pele." Kamapua'a chanted as follows:

"I have come now from Puna.
I have seen the women gathering *noni*,
Scratching *noni*,
Pounding *noni*,
Marking with *noni*.
Kapunaiki is the long man.
Long was the man in coming,
Exhausted and aching,
Weary. Get up. Have mercy."

Pele answered, "I would get up for a man. It is a hog so why should I get up?" Because Pele would not get up, the gods ordered again, "Wake up again, Pele." Kamapua'a chanted again as follows:

"I have come now from Kona,
I know,
The sad cry over the *lehua*,
It is wrong for the feet to go far,
To go *mauka* of Kalahiki,
To Kalahiki go my feet,
It glitters below,
Below I am down with an ache,
I am weary. Get up. Have mercy."

Pele answered again, "I would get up for a man. It is a hog so why should I get up?" When Kamapua'a heard this, he asked his gods, "Am I recognized? She said she would get up for a man, but that there is a hog." His gods, trying to trick him, denied this, saying, "No, awaken her." He chanted again as follows:

"In the season of Makali'i the leaves upland of Puna became bitter.
The waters above Kapapala passed by,
The sky touches the earth at Hilo.
In Hilo and Puna let us live, Pele,
Stringing the *lehua* at Hopoe.
You string them, I wear them. Get up, greetings."

Pele's younger sisters, all the Hi'iakas, said to her, "You, you, get up! You insist on pretending to be deaf. You should get up and look at that handsome man standing atop Akaniakōlea. The one who sees knows, the big man, the small man, the tall man, the short man, the good man, the wicked man. So, get up!" Pele said, "That hog you are mistaking for a man is not a man but a hog."

Her younger sisters said, "Alas! Is that man standing there a hog?" Pele said, "Yes." They said, "We have seen hogs from the lowlands of Puna having the body of a hog, feet of a hog, eyes of a hog, snout of a hog, ears of a hog. Those are the features of a hog. But that man standing there, according to you, is a hog." Kamapua'a asked his gods, "Am I recognized?"

But Pele was right, because he was a real hog. His gods tricked him by saying no. He chanted the song, which follows, denying he was a hog:

"Don't you know me? I am Kama,
The Kama you knew in the mountain,
At the top of the mountain,
In the kindling wood,
At the trunk of the tree.
I am your Kama you knew."

Pele said, "I know you. You went to Kahiki, lived with Koea, battled with Lonoka'eho, and killed him. You lived with your wife, the daughter of Koea, who gave birth to your child. Then my fire went after and attacked your eyes. So now you have come to put out my fire. You have come after me, to do battle with me." Pele chanted as follows:

"You are indeed Kama;
You are the man of the high cliffs in the uplands;
You are the man of the low lying cliffs,
Of the inaccessible cliffs,
Cliffs where stones roll down,
Scratched by the *kalokalo* birds.
The sacred black pig is yours.
The uplands of Kokoiki are cold.
You are indeed Kama,
The pig-child of Hina and her husband,
The pig-grandchild of Kamaulaniho.
Your pen is easy to jump over;
Your belly is a passenger belly;
The cord on your nose is a cord house.
You are indeed Kama —
The anus squeaks,
The snout is pierced by a cord,
The tail wags at the buttocks,
The penis is joined to the belly.
Answer, Kamapua'a."

When she finished, Kamapua'a answered as follows;

"Red eyed, red eyed number one,
Who went to the lowlands at Ptheke,
What does she eat?
Bits left by the ghosts,
The ghosts, the ghosts.
The chiefs of Kona are ghosts.
At Pā'ie'ie, at Mokulua,
I go to Pana'ewa.
It is hot and sticky, hot and sticky,
So hot and sticky that one awakens out of sleep.
Wake up, you sleep too long.
The sun is there at Uli,
The dark sea at Uli,

The misty rain at Hōpoe.
The woman strikes and flies,
To the lowlands of Maku'ukeke'e.
Some of the gods are full of faults,
Some of the gods deceive.
The 'awa drinking god is on the altar.
Pele is the hog-eating god.
Pele hisses as she creeps,
Pele hisses along"

Chapter 6

Pele was very angry and immediately gave orders to her brothers: Hika'aluna was to go above Kamapua'a and Hika'alalo to go beneath Kamapua'a's feet. The plan was for the one above to descend and the one below to ascend, so that when the two came together, that would be the death of Kamapua'a.

When Kamapua'a saw these men, one above and the other below, he asked his gods, "Who are these people?" "The brothers of Pele, Hika'aluna and Hika'alalo." "What are they doing?" "The one above is going to descend, while the one below us is going to ascend to meet the one above.

Kamapua'a ordered one of his gods, Lonoiki'awe'awealoha, to go to Hika'aluna and Hika'alalo and make love to them so that they would no longer obey Pele. And this they did. The two did not carry out Pele's command, but went far away to the seashore of Māmalanui. Pele saw what her brothers did. Her plan of sending them out to kill ended.

She said to Lonomakua, her brother, "Let the fire be lit," because he was the important one in lighting the fire. Kamapua'a saw the flashing of the fire set by Lonomakua. He chanted as follows:

"The fire set by Lonomakua there,
Of the goddess Pele,
Is blazing in the uplands of Hāmākua loa,
In the white snow of Maunakea,
In the ash-colored smoke in the sky.
Of the great voiced woman in the uplands of Koa'ekea,
Meeting with my chiefs,
Many-bodied god,
Mysteriously-bodied.
Lono is the eye,
I am the body.
Hawaii is attacking me,
The teary-eyed prophet,
The forehead of rock collapses,
The voice of the volcanic stone crackles,
The adze of Ko'iaweawe'ula strikes,
The voice of the bird wails,
The voice of the gushing, flowing tears of Hilo of Hanakahi.
Kīlauea is consumed by the fire,

The sand is burned, hot.
The blaze leaps above and ravages,
By the most evil eating of the goddess.
Puna is made into night by the bitter rain,
Man is suffocated in the smoke.
Stinking in the smoke of Pele. Have mercy."

There was no mercy in Pele as she ordered Lonomakua, "Fire!" The fire roared up and reached Kamapua'a above. It singed his bristles, the stench of which overwhelmed the islands.

At the time Kamapua'a went to Kahiki, it was then that his parents returned from Moloka'i and went to the place where the children, the grandmother, the priest, the priest's children, Kapua'ahiwa and Kapua'aolomea, and all the people under them, lived. Later, they moved again and settled at Pu'uokapolei, where they were living at this time.

Kekelei'aikū died by hanging himself since he believed Pele had killed Kamapua'a, and his body was left in a corpse hut. When he died, Lonoawohi died with him — not, however, because he believed that Kamapua'a had really died, but because of the death of his chief. For this reason, he laid himself down with him. But before Lonoawohi died, he gave his children the following command: "If you settle down here and if a man arrives with an urgent demand, saying, 'He who is stingy, dies,' he indeed will be your master."

Thinking that Kamapua'a was dead, (Kamapua'a had put himself into his tree body), the Hi'iaka sisters stopped running when they reached Halemaumau. Pele asked, "What is this, your running here?" "What indeed! A tree fell down from up high. We barely escaped." Pele responded, "The bodies of Kamapua'a in the forest are the *kukui*, the *'āma'uma'u*, the *hala'uhaloa*, the *olomea*, and so forth." Pele ordered Lonomakua, "Fire!" The fire came up with such force that his tree bodies were destroyed. Not even rubbish remained. The fire rose up and reached them above. Kīlauea was burning everywhere,

Since the gods saw that there was no place to escape, Kamapua'a was led up to the top of a cloud and placed there. This was the hog cloud spoken of. The brothers of Pele, that is, Lonomakua, Kamohoali'i and others, searched in vain. They said to Pele, "He may or may not be dead. We have really searched very carefully but have not found a thing." Pele said, "Kamapua'a is up there on the cloud, where he was placed." All of them went after him there, but he came back down. They all searched that area above in vain. They returned to tell Pele, "There is nothing up there." Pele said, "While you all were going up, he was coming down. There he stands atop Kaniakōlea." She ordered Lonomakua, "Fire!" The fire roared up and the heat scorched him. He then called for his rain body. Pele said, "You will not get your rain, for I have come with such force that the rain is useless." Kamapua'a chanted as follows:

"Leis of love,
The lei ladder of Paoa.
The rain is broken up by the sunlight,
The sunlight is broken up by the rain.
The sun rises then sets.
Hina's great rising cloud of mist,
The sky falls,
Touching the earth,
Shrinking the sky.

O rain, o my rain cloud body in the sky,
Let the rain come down."

The rain came down. The water flowed. Kīlauea below was filled with water, putting out the fire of Lonomakua. The only bit of fire remaining was in the firestick. Pele called, "How is the fire?" There was no fire except for the spark left in the firestick. The fire was kindled and it was this fire that burned. The gods of Kamapua'a said, "Let us attack and kill Pele and her people. The fire is extinguished. Only a spark remains in the firestick." Kamapua'a said, "Hey! I want the Hi'iaka sisters for my wives." His gods replied to him, "We will die. Only two of your bodies remain. If that fire blazes this way, which it might, we are finished. We thought you gave us permission to attack and kill, but that is not so. We have no reason to remain, we will go."

They started to go. Pele's fire chased after them. They went to a place that was hidden inside a pig-pen, and he camouflaged his body. That was the way he escaped. Then he went to the beach of Puna and swam in the sea. Pele and her sisters called out, "Kamapua'a, come back." He said, "I'll not go back just to die." His gods said, "Petition for immunity, and if the person over there grants it, go on back." Pele agreed and the two of them negotiated until the immunity was confirmed. The gods proclaimed Pele's position, that she was his wife. "Do not sleep with those other beautiful women."

He became Pele's. The younger sisters were angry when he became her husband and they had none. So they left, going as far as Pu'uokapolei. Their nuptials were on the dreadful, spikey lava, a most improper place, where Pele was almost seriously injured. As Ka'āhuikūkanaloa, the banana brother of Pele, already knew this and that Kamapua'a was especially fond of bananas, he went down and stood at their heads, until the bananas ripened. When Kamapua'a looked up and saw how ripe the bananas were, he said, "Ah! I will go and eat my favorite thing, bananas." So he left, and thus Pele escaped.

When Kamapua'a reached out for the bananas, the bananas moved away. He followed. When the bananas were in Leleiwi, he went there. When the bananas were in Makahanaloa, he went there. From there to Hilo Pali Kū to Hāmākua and to Mahiki. There he fell on the hill of *kōlea* fern. The leaf of the *ākōlea* fern giggled at his fall. "Have you been struck down on the *kōlea* fern hill of Mahiki?" Kamapua'a teasingly denied this. He chanted as follows:

"I have not been struck down here in Mahiki,
The voice of the bird denies it,
The companion I lived with in the uplands of Kaliuwa'a,
The little 'ō'ū with the firebrand head,
The little *nohua* that clings,
The *akakane* flying in the uplands,
The *iwi* eating the *lehua* flower,
The *auku'u* perched on a hillock,
The *kōlea 'ūlili* running on the beach,
The *koa'e* bird from Kahiki,
The companions I lived with in the uplands of Kaliuwa'a,
Are denying it. I have not been struck down. Aloha."

The *ākōlea* fern leaf replied as follows, asserting that it was true, that Kamapua'a did really fall:

"You really fell.
The water of Mahiki saw it,
The 'ōhi'a standing in the road saw it,
The 'ie'ie and the uluhe,
The palapalai fern leaf standing here saw it.
You fell at Mahiki."

Chapter 7

Kamapua'a said, "Yes, I really fell." He then resumed chasing the bananas. When the bananas went to Waimea he went there. The bananas went to Pu'uloa, he went there. The bananas went to Keawewai and Keanahalulu and Kapahiuka, he went there. Kapoma'ilele, who was at Wailua iki, Maui, already knew of their banana brother's predicament in being chased by Kamapua'a toward Kahua in Mahukona with Kamapua'a behind. When the bananas went to Kahuā to meet Kapoma'ilele, Kamapua'a went there too.

When Kamapua'a saw Kapoma'ilele, he thought of possessing her and he gave up chasing the bananas. Kapo leaped into the sea. He called out, "Do you belong to the sea?" She swam off like a fish. Kapo went to Hāmoa, he went there. From Hāmoa to Kaiwiopole, to Ka'uiki, to Kahala'oaka, to Kāmeha'ikana; from there to Kawaikau, which is the border between Ko'olau and Hāna. From there they went to Kalī'ae, then to Wailua, to the house of Kapoma'ilele. She was the one who saw Pueonui, her husband. Pueonui was fishing. She chanted as follows!

"Hikapōloa is relieved,
The sun of Wailua iki,
The peace in which Kapo dwelled,
The wife of Pueonui,
Living pleasurably in the peace of Ko'olau, my love."

Kamapua'a arrived. She was sitting in the tapa-beating house. He asked Kapoma'ilele to lie down with him. She agreed and they did so. A man went and told Pueonui, "Your wife is sleeping with a man." He angrily returned and struck Kamapua'a's back with a paddle. Kapo became angry. He struck again. Kapo shouted, "Stop it. Don't do that. That one is not a man. That is Kamapua'a." When Pueonui heard this he was frightened, because he heard Kamapua'a was a warrior, a strong man. Kamapua'a then went to Hāmākua Loa, to Hāmākua Poko, to Wailuku, and from there to Ka'ānapali. He went as a fish and landed on Moloka'i. He became human and went upland to the place called Kaipākī, and from there to Kaunakakai, as far as Ho'olehua.

There he saw the Hi'iaka sisters returning in a group, and they saw him too. They said to each other, "Let's wear our own leis so that Kamapua'a can see us clearly." Kamapua'a chanted as follows:

"I have come from the leeward side,
I have seen the ma'o bird just standing there in the sun.
Like the ma'o is the 'ō'ō "bird there.
The verdure of Pu'uokapolei,
Wreathes the seashore of Ko'olino.
What's this lino? Greetings."

The Hi'iaka sisters replied, "So you saw the verdure of Pu'uokapolei! We have been there and

are returning. Your brother Kekelei'aikū is dead. Your parents have gone to Kaua'i. Only your grandmother remains. The land has been taken over by 'Iouli and 'Iomea, by Pueonuiokona and Kapaemāhū, by Kahonunuimāeaea and Kahonuikimaeleka." After this was said, Kamapua'a passed the time with the Hi'iaka sisters. Then he went on, and they returned home.

He went to the cape of Kalā'au, continued on as a fish and landed at Kalapueo, Waimānalo. He saw Kekuapōloli, a woman named for her distress in having no food. He chanted as follows:

"Moe'a'auloa is empty for lack of food.
The starving god can only whisper softly,
Hunger! Famine!
Dead for lack of food, but there is indeed food."

Kekuapōloli denied it, saying, "This place has no food." Kamapua'a said, "There is indeed food." She denied it vigorously, "There is no food!" He argued back, "There is indeed food!" Their argument became so intense that the two made a bet. Kekuapōloli demanded, "Show me! You show me the food of this place." Kamapua'a replied, "Isn't there a spring here called Aiea?" She said, "There is a spring over there." "That's it! That is the food of this place, inexhaustible food, food for each and every day."

Kekuapōloli said, "Is this the food? Water? I thought you meant real food." Kamapua'a said, "This is food, inexhaustible food." And so he won. He went from this place as far as Waialae, and to Pū'ainakō, where there were two women, whose names were Ku'ialauahi and Makahūnā. They were arguing. One said, "This is Kamapua'a." The other disagreed. "This is not Kamapua'a. Kamapua'a was killed by Pele." They continued to argue. When Kamapua'a came near, they both saw it was indeed Kamapua'a, and ran off.

Kamapua'a went to the top of Kaimukī. He looked out at Pu'uokapolei and saw Waikūmailani chasing the spirit of Kekelei'aikū. He chanted as follows:

"Foul because of your deed,
The waterless *lipoa* rain.
Mahiki is swallowed up in the mist,
To the top to Kanikū. Greetings.
Come back here,
My older brother.
May the ghost body return,
Return to the uplands,
To the bosom of Kaluahine.
Don't go to Kona kū,
To Kona moe,
To Kona aheahe,
Lest you be caught by the prophet,
Waikūmailani is his name.
You will die. It will be your death, my love to you."

He came down and went to Ka'ānani'au, then to Kalua'ōlohe, where he saw bananas standing here, there, bananas everywhere. These bananas belonged to the chiefs of O'ahu. Kamapua'a hungered for bananas and so called his hog bodies to eat them. They ate everything everywhere. No bananas were left. He then shaped his own body until it became skinny. The numerous hogs

disappeared completely. He crept up close to the door of the guards' house.

At daybreak, the guards arose and when they looked, no bananas were left. Both of them wailed. They went to see who had consumed them. They discovered a hog was the one who ate it all. They found Kamapua'a sleeping. One said, "Perhaps this bit of a hog did the eating." The other replied, "Not he. If that is the hog that ate them, he would have a big belly. Let that little skinny hog go. He did not eat them." One of them struck this hog with a stick, while the other exclaimed, "Your beating him is useless." But the other did not listen, and poked at Kamapua'a's back again and hit it. Because of this prodding of Kamapua'a, the name of this place is called, even up to the present time, Pahupahuapua'a, "Prodding of the hog."

When they returned to their house, Kamapua'a went as a human until he arrived at Mō'ili'ili. He seized a huge rock and threw it all the way onto the back of the spring of Kānepuna. He resumed his journey from there and arrived at Leleo. He turned toward the uplands of Nu'uauu. He called on Hāpu'u and Kala'iohauola to grant life to Kekelei'aikū, the beloved child of 'Olopana. Kamapua'a continued on as far as Keanapua'a, to the seashore of Hālawa, where he slept. Upon rising from his sleep, he urinated into the ocean. That is the cause of the bad smell of the fish of Pu'uloa, or so say the misinformed.

From there he traveled on as far as Honouliuli, where he saw his grandmother, Kamaulaniho, sitting beside a taro patch. She was looking at the *ka 'i* taro of the chiefs' men with great longing. She was hoping for a little shoot that the men might leave behind; this would be her food. Kamapua'a stood close by his grandmother and greeted her. She greeted him without realizing this was her grandchild.

He asked, "Why are you sitting here?" She answered,

"I am looking at the *ka 'i* taro of the chiefs' men and the little bit they leave behind will be my food." He asked his grandmother, "How were you living before this?" "Bah! That is already in the past. At this time I live in poverty." In a roundabout way he said, "It seems you are my grandmother and I am your grandchild." She retorted saying, "What are you to me? My grandchildren are dead, one in battle with Pele, another by hanging, and yet another is on Kaua'i."

Kamapua'a spoke to his grandmother, who did not realize that he was her grandchild. He asked, "Shall I go get some food for you?" She answered, saying, "Where will you get my food?" He replied, "Maybe I'll just go and ask. The one who refuses just keeps it. The one who gives, that is where you will get your food."

Chapter 8

Kamapua'a asked one of the chiefs' men who was pulling up the taro, "Let me pull up taro for the both of us. You just sit there." The man said, "All right, pull it up, some for you and some for me." Kamapua'a pulled and got some taro, an enormous amount of taro. He made a bundle, one his grandmother could not possibly carry on her back because of the tremendous amount of taro. He called out to his grandmother, "Have you loaded up your taro?" Kamaulaniho replied, "I don't think I can." He said, "You can." The grandmother lifted the bundle on her back. He called on his gods, "The weight of the bundle is on you. The lightness of the bundle is on your caretakers."

When the grandmother loaded the bundle on her back, she went home with a light-weight bundle. Kamapua'a walked behind her. A kind of compassion settled on the grandmother. She chanted as follows with a question, in order to discover whether or not he was her grandchild:

"You are indeed he, o Haunu'u,
O Haulani,
O Ka'alokuloku,
The shark, the great fish,
I ask, o handsome chief,
Your name. Answer."

He responded, saying, "I am indeed Kamapua'a." She heard correctly. He was indeed her true grandchild. Then, she called his many names, that is, the songs were many, as follows:

"Born like a bundle was your child,
That indeed is your name.
Skin fragrant in the cold dew of Ka'ala,
The skin scaly from 'awa,
You dwelled in the uplands of Kaliuliu Pe'ape'a,
Favorite of the gods.
The rain descending as a chilling mist,
In the cold dew of Kekē,
In the uplands are the *hala* with the *lehua*,
Sprouting in the uplands of Kaliuwa'a.
This is your name. Answer."

Kamapua'a responded. She chanted again, as follows:

"Born like a bundle was your child,
That indeed is your name.
Glorious are the eyes of the chief.
The chief flowers his eyes,
The chief blinks his eyes.
Who went away,
And built with bones and feather cloaks
O Kū, o Kāne, o Kanaloa,
The chiefs, ancestral gods of the night
Ancestral gods of the day,
The god with the lively eyes.
Forward to Kawa'ewa'e,
This is your name. Answer."

Kamapua'a responded. She chanted again

"Born like a bundle was your child;
That indeed is your name.
You are indeed the cherished black one,
That is the caressed one.
The eyes of the god,
Leap upward to the heavens.
Break, whisper, pacify.
The day is near,
My issue, my royal one.
The chiefess strains at childbirth.

You are human,
Born in the uplands of Kaliuwa'a,
With eight feet,
Forty hooves,
The offspring of the black hog,
The tī, the light colored tī,
The white taro,
The white pig,
The *kākala unu*,
The *kākala wela*,
The red one, the dark one,
The black one, the white brow,
The *kukui*, the 'āma 'uma 'u,
The *hala 'uhaloa*,
The powerful rock, the solid rock
The big foreigner with bright eyes,
The hog cloud in the heavens,
The hog bodies of Kama in the wilderness.
You are Haunu'u,
Haulani,
Ka'alokuloku,
The shark, the great fish.
I ask, your name, answer."

He responded. She chanted again as follows:

"Born like a bundle was your child,
That indeed is your name.
Kaulua was the star.
The month was stormy.
Born was the slimy liquid, the blood clot before birth.
The flying sea spray flees hither,
Hither flows the spring water of the uplands.
Ah! It is the water in which the human swims,
Born in the rainy season,
The shark that bursts forth explosively.
'Ikuā was the star,
The month was stormy.
Born was Kama,
Born was Kāneiahuea.
He is a god,
Kama is a human.
This is your name. Answer."

He responded. She chanted again, as follows:

"Born like a bundle was your child,
That indeed is your name.
Get ready, get set,

You, whom Hina gave birth to.
The eyes of the hog,
Fly to the sky,
Fly toward the mountains,
To the mountain of Pe'ape'amakawalu.
Eight are the eyes of the pig-child of Hina.
You are Hina's,
Kahiki'ula's,
Kahikilei's
You are little Lono,
You are great Lono,
My beloved,
My cherished one is this.
Lono,
A sacrifice, laid on the altar of 'Olopana,
Of our chief,
Your name, answer."

He responded. The grandmother chanted again, as follows

"Born like a bundle was your child,
That indeed is your name.
You are Kāneiahuea,
The sharp-eyed god,
Whose eyes look to the heavens,
Watching this island closely.
In Kahiki was that chief.
Lono is disturbed in the distant heights,
You are Hi'iaka at Pu'uokapolei,
You are the god, Haia;
You are Haia, your name, answer."

Chapter 9

He continued to respond while his grandmother continued to chant the following name chants

"Born like a bundle was your child,
That indeed is your name.
The silent ones above,
The noise-making ones below.
Silent is the chief,
Silent, haughty.
The lively maggots, the *niniole* fish,
The great fullness.
The news came in the daytime,
Of the power of the hog;
Tusk-thrusting, gnashing,
Mashing, grinding,

Kicking and kicking;
The hog that roots up the land,
Rooting up the island of Kaua'i.
Here he is: O'ahu, child of Lua,
Your name, answer."

He responded. She chanted again, as follows:

"Born like a bundle was your child,
That indeed is your name.
Majestic like the cliff.
Low are the tusks of the hog,
Simply weary is the chief,
Simply weary indeed,
Simply weary indeed is the' chief.
The voice of the great chief-eating,
Man-eating hog.
The spray rises seaward of Waimea.
He is going to lie on the altar of 'Olopana.
Your name, answer."

He responded. She chanted again, as follows:

"Born like a bundle was your child,
That indeed is your name.
Go on, o red singeing,
The lei sings,
The singeing of the bristles of the hog,
The great, tough hog,
Reaching beyond and growing to touch the heavens,
Carrying the big hog that blocks the house.
Kaleiheha, Ho'ohonua,
Ukunono, of the roaring sea,
Rustling above, rustling below.
Slippery *hauiliili*,
You are Kūkalei'aikū,
You are that human born in the uplands of Kaliuwa'a,
Eight feet,
Forty hooves,
Many, innumerable,
The bristles of the hog.
Your name, answer."

When his grandmother finished chanting, the two reached the house at Pu'uokapolei, where she set down her bundle. Kamapua'a walked to the hut where his older brother had been placed. The body was laid there. He took hold of the body, lifted, and placed it on his lap. He wailed his lamentation in the chant that follows:

"My older brother of the sheer, nestling cliffs,
Steep, connected cliffs of Kaliuwa'a,

Nourishing cliffs,
Cliffs we walked together,
Backs burdened with taro tops.
Let us weep. I remember you with love."

When the grandmother set down her bundle of taro, she said proudly, "Ah! Mine it is to eat the sweet awa fish of Kawainui and the 'ama'ama fish of 'Oukoa. I will always have food until I am an old woman on this island of O'ahu." Her recognition of her grandchild was the reason for her acting this way. Another old woman said, "Bah! Don't talk that way or it will be heard by the chiefs, and you'll be taken away to be killed." The grandmother spoke again as before. The other woman again tried to stop her, "Don't say that."

When these old women finished talking, Kamapua'a came out of the corpse hut, the place where the body of Kekelei'aikū had been laid. One of the two old women had seen him and said to Kamaulaniho, "Look! A man!" Kamaulaniho looked and saw her grandchild. She did not, however, tell the other old woman that this was Kamapua'a. She called out to him, "Come." Kamapua'a walked over and entered the house. She took him, sat him on her lap, and wailed.

When the wailing ceased, Kamaulaniho asked, cryptically, "What are the people of Ko'olau doing?" Kamapua'a replied, "Just living." When this other old woman heard this, she asked Kamaulaniho, "Is he really from Ko'olau?" She said yes. Then the other asked, "What is he to you?" "He is my grandchild." The other old woman then said, "Hunger is coming to our house." Kamaulaniho agreed. The other old woman said, "Sweet potatoes are best, for they cook quickly when broiled. When our people come home we will be able to feed them till they are full." Then Kamaulaniho asked, "Would you like some broiled sweet potato?" Kamapua'a said yes.

Kamapua'a and the old woman went together into the center of the sweet potato patch. She pointed and he saw. He said to the old woman whose potato it was, "Go back. I see it now." As soon as the old woman went back, he ate like a hog. Nothing was left. The leaves and stalks were consumed. He returned, however, with two sweet potatoes, which he broiled until they were done and ate them up.

While they were sitting, the old women went to sleep. Kamapua'a went to another house and entered. It was a house well supplied with poi and bananas. The men had gone fishing at the seashore. Kamapua'a went inside, ate the food, consumed all the bananas and finished off the water. He then urinated into the gourd and belched. When he was through doing all this, he returned and slept near the old women.

As night began to fall, the men whose house this was returned. They looked for the poi because they were hungry. The search done, no poi. When they looked for drinking water in order to drink, there was no fresh water, only foul-smelling urine. They went to the old women and asked, "Haven't you two seen anyone around here?" They said no, "There was no one." These men said, "Our poi, which we have been looking for, has been totally consumed. No poi is left. This water here seems like hog urine. Even the bananas have been eaten up."

One old woman said, "We have seen but one person. Here he is, a little grandchild." The men said, "It couldn't have been eaten by one person." They sat down hungry. One said, "We had better cook some food." When they went to the middle of the sweet potato patch, the sweet potatoes were gone. They were in great discomfort because they had no food.

At daybreak, Kamapua'a arose and returned to the hut of his older brother. Two old women

arrived. They were Hā'upu and Kala'iohauola, the women he had called on at Leleo when he turned toward Nu'uanu. The three of them stayed inside this hut and labored over Kekelei'aikū. They worked an anahulu of nights and an anahulu of days, that is, ten nights and ten days, to bring Kekelei'aikū back to life. Another ten nights and ten days later they took him to the seashore and bathed Kekelei'aikū until his condition mended, and he became as he was before.

When Kekelei'aikū was revived, he and Kamapua'a went to show him to their grandmother, Kamaulaniho, and thereby the people saw him.

After this, Kamapua'a was called upon to fight the chiefs of O'ahu: 'Iouli, 'Iomea, Kapua'ahiwa, Kapua'aolomea, and Kapaemāhū, who were living here at Kou. When Kamapua'a was on his way and reached Kauwalu in Moanalua, he met Kuolohele, who was returning from Kou with fish. He asked, "Where are you going?" Kamapua'a answered, "I'm going to Kou." Kamapua'a then asked, "What's in your bundle?" "Fish." "What kind of fish?" "Akule." Kamapua'a then demanded, "Give me the fish." Kuolohele retorted, "So! You're begging for my fish." Kamapua'a said, "To refuse is death; death today, maggots in the morning."

Kamapua'a asked, "Are you strong enough to carry them?" Kuolohele said yes. Then Kamapua'a said, "Let's travel together." Kuolohele agreed. Kamapua'a said to him, "If we go and you can't carry the burden the entire time, I will kill you." Kuolohele agreed, so they walked together as far as the plains of Kaiwiula. Kamapua'a said to Kuolohele, "Go bundle up some kaunaoa and kowali vines for yourself. Make it a big bundle then carry it on your back." They continued on to Niuhelewai, where Kamapua'a asked for fish, but got none. He said, "To refuse is death; death today, maggots tomorrow." He continued doing this until they came before the chiefs.

The chiefs issued a prohibition: "If anyone comes asking for fish, don't dare give any." Kapua'ahiwa and Kapua'aolomea thought this was Kamapua'a, their master, according to the order of Lonoawohi, their father, who said, "When you two are settled and a man arrives with an important request, saying, 'To refuse is death,' that man is indeed your master. Don't you two fail to recognize him or you'll both die."

Chapter 10

Kamapua'a went before 'Iouli and requested, "Is there some fish for me?" 'Iouli did not answer. So Kamapua'a asked, "What have I done wrong that you won't even answer?" 'Iouli replied, "You won't get any fish," Kamapua'a said, "To refuse is death; death today, maggots tomorrow." Kamapua'a then went before 'Iomea, Kapaemahu, Kahonunuimāeaea and Kahonuikimaeleka, but got nothing because they were of one mind. Kamapua'a then went before Kapua'ahiwa and Kapua'aolomea and got his fish, a great deal of fish, lavish beyond compare.

Kamapua'a instructed Kuolohele, "Here is our fish. Make a bundle of these fish of ours." Kuolohele did this until all the fish were packed. He then lifted it onto his shoulders and turned to go home, because his place was in 'Ewa. Kamapua'a directed him, "When you return, return quietly. If there is talk over yonder because of you, don't look around. If I am behind you, don't look back at me. Go forward, look in front of you until I catch up with you." (The reason for giving his instruction in this way was that Kuolohele might see the hog eating the men and he might think this was Kamapua'a. Kuolohele was one of those who went at the time the men were summoned by Makali'i, according to the order of 'Olopana, the chief, and he had escaped.) After these instructions were given, Kuolohele immediately set out on the return journey. Kamapua'a went to consult with Kapua'ahiwa and Kapua'aolomea.

The two said to Kamapua'a, "Our master, all the land of O'ahu here that Lonoawohi requested belongs to us." Kamapua'a agreed and said, "Put up markers to designate your place, and gather together all your people at your place, to separate that which is yours from that which is your chiefs." They did this, and Kamapua'a saw that the separation was made.

He then called out in a loud voice, "Lonoawohi, line the ground oven with leaves. Gather there, gather here, hot is the hand in the sacrifice." This was Kamapua'a's riddle, which meant separating Lonoawohi's people and sparing them from death.

He commanded his hog body to eat the men and chiefs. No one was spared. Kamapua'a returned and caught up with Kuolohele, who asked, "Is that you?" He said, "Yes, let's go." The two traveled together as far as Wai'awa and from there to Waipahu. Kamapua'a stood on the near side of the stream, while Kuolohele went bathing below. When Kuolohele set down the bundle, Kamapua'a saw a hump on his back. He grabbed a rock and threw it, striking Kuolohele's back. Kuolohele cried out as if dying. Kamapua'a denied it, "You are not going to die. You are healed." Kamapua'a then took this rock and placed it on the cliff. That rock is there even up to the present time, a sightseeing attraction for visitors.

Kamapua'a said, "Feel your back." Kuolohele felt his back. There was no hump on his back. "Is your back healed? If maybe it weren't really healed, that would be a reason for wailing." When Kuolohele was through bathing, they continued on until they were just outside his place where they divided up their fish. The greater portion was for Kuolohele and the smaller went to Kamapua'a. Kamapua'a then returned to Pu'uokapolei. Kekeleiaikū saw him and said to Kamaulaniho, "Here is your grandchild with a bundle in his hand."

Kamapua'a went into the house and after a while said, "The chiefs of Kou are dead, and only Kapua'ahiwa and his brother are left. Consequently, the land of Lonoawohi, their father, is theirs. And what is yours, Kekeleiaikū and Kamaulaniho, is yours." They agreed. This island of O'ahu was again Kamapua'a's. They all settled down, but after a while Kamapua'a's love for his parents welled up. He asked his grandmother, "Didn't your child give some directions concerning me?" His grandmother replied, "It was ordered thus 'If you are settled somewhere and your grandchild returns, let him freely look for us.'"

On these instructions from his parents, Kamapua'a went to search on Kaua'i. Kamapua'a said to his grandmother, "I am going to look for my parents, but they might not recognize me. He went as far as Ka'ena point, then he swam as a fish out to sea and landed at Kīpū, Kaua'i. There he met Limaloa, a man, who was making a journey with the chief idea of making the sisters of Kāneiki his wives. Limaloa saw Kamapua'a, a handsome man, and was greatly taken with him. He asked, "Where are you from?" Kamapua'a answered, "Just from around here." Limaloa denied this. "There is no man from here like you. I am the only man who is the least bit good looking on Kaua'i, and the sisters of Kāneiki are the only pretty women. But you're something else." Kamapua'a said, "I came from the sea." Limaloa retorted, "Is that so! Now you are from the sea. You said you were from Kaua'i, but Kaua'i has no man like you. I have traveled around Kaua'i, and I have looked it over. There is not a single man like you."

Limaloa then asked, "What is your name?" Kamapua'a replied, "Kanakaokai." They struck up a friendship and traveled off together. Limaloa said, "Now you will get my women. I have given all my wealth for those two. But I didn't get anything." They climbed the cliff of Kīpū and Limaloa thirsted for water. Kamapua'a said, "There is no pure water here, only discolored water. Perhaps there is water in the pit which is there when we get to the top of Kemamo." When they got there, a

woman was sitting directly over the spring, stopping it up. Kamapua'a said, "Go away! You are stopping up the water." She denied it, "There is no water here." Kamapua'a seized this woman and threw her over the cliff and so unstopped the spring. Limaloa drank. That spring is still there up until this day, a place where sightseers visit.

From there, they went on to Kilohana. They looked down and saw women gathering kukui nuts at the bottom of the ravine. Kamapua'a said to Limaloa, "Perhaps those are your women." Limaloa looked down, recognized them, and said, "Yes." Limaloa said, "If you wish, my women will be our women." Kamapua'a agreed. He chanted as follows:

"The Kīpū we are traveling is just a little cliff.
The length of Mākua stretching out there has not been measured. No.
I myself have not traveled its length,
Nor in fact have I traveled its width.
It is a sheer cliff, droning, talking incessantly to Mauaea there above.
There above is also the voice of the human,
Below is the voice of Kaiwi ku'i,
Bellowing at this cliff of Mahuakona.
Kona is sacred, small Kona, big Kona,
So is a human when wanting love.
Wanting love, a human bends low,
Low there. The women dance with bent knees at the cliff,
Kukuiahinahina and Kukui'ahalua.
Ruddy face and white face.
The sisters of Kāneiki.
What are they two doing there?
Just enjoying these uplands,
Just making love. Greetings."

The women said, "Love will be there when we have met." These women called him and he went and lived with them.

Chapter 11

These women sent a man to tell Kāneiki saying that this man, Kamapua'a, would be their husband, because they desired him very much. Kāneiki said, "Bah! I don't understand. They want Kamapua'a for their husband, and here they want this man as their husband. What is wrong with that? Kamapua'a is the one I promised." He ordered the man to get him and bring him back to the house.

Kāneiki prepared poi, fish and all kinds of things. When they arrived at the house, Kāneiki and Kamapua'a exchanged greetings. Kāneiki said, "Eat." Kamapua'a accepted and said, "Let him eat first, then I will eat. That is, Limaloa will eat first, then I will follow." Limaloa ate like a human. When Kamapua'a ate, he ate like a hog.

After a while, Kāneiki went to fight Makali'i. (Makali'i was that man who got away earlier at the time the men of O'ahu were eaten and 'Olopana killed.) Kamapua'a went squidding. When the others returned from the fight, every man boasted of his bravery and strength. Kamapua'a too boasted saying, "Today was my day to eat squid." When Kāneiki heard this, he asked, "Did you go fishing?" Kamapua'a said yes.

A few days later Kāneiki and his men went out again to fight. Kamapua'a again went fishing. In their fighting, since they lost to Makali'i, they returned home. A few days later, they went to fight again. This time Kamapua'a did not go fishing but went to sleep. When they went again, they again lost to Makali'i. Kamapua'a's wives wailed thinking they were going to die. They went to wake him. They said, "Why are you sleeping when our brother may be dying and we may be next." Kamapua'a acknowledged this.

Kamapua'a said, "I will be the one to go and fight Makali'i. You stay here. Don't go out. Your days of fighting are over. You won't die. It is best that I go alone." Kāneiki agreed. Kamapua'a asked, "Don't you have a big tree?" Kāneiki said, "There is such a tree called Kahikikolo in the uplands." Kamapua'a commanded, "Go and cut down that tree and bring it to me to use as a war club to fight Makali'i." The men went to get this tree and dragged it before Kamapua'a.

When the tree was brought and placed before Kamapua'a, it was then his turn to go to war. (Kāneiki and Limaloa followed to witness his strength.) When he arrived at the entrance to Ho'ā'ea, he met 'Āhuli, Makali'i's warrior. Kamapua'a called out to 'Āhuli, "Strike." He struck at Kamapua'a with a club. This deflected the point of Kahikikolo. 'Āhuli's club flew off elsewhere. When 'Āhuli saw he was without a club, he ran off and hid under a wiliwili tree. Kamapua'a hurled his club, Kahikikolo, striking and killing 'Āhuli.

At 'Āhuli's death, another warrior by the name of Kanākea came forward. He came and stood on the spot where 'Āhuli had stood before. Kamapua'a called out, "Strike." When Kanākea swung, Kamapua'a kicked the base of the club, Kahikikolo. This sent Kanākea's club flying off elsewhere. When Kanākea saw that he was without a club, he ran and hid behind the trunk of the 'a'ali'i tree. Kamapua'a hurled his club, striking and killing Kanākea.

Two more warriors, 'Ōmaumuikio and 'Ōwalawalahe'eikio, skilled in hurling spears, came forward. Kamapua'a called out, "Hurl the spear." When these warriors hurled the spears, Kamapua'a dodged and the spears missed him. When the two saw Kamapua'a was not hit, that their spears missed, they sped away and disappeared. When the two were gone, Makali'i came forward. Kamapua'a told Kāneiki and Limaloa, "This is a man who only runs away." Kāneiki said, "Ha! That is Makali'i, a brave man. He will not run away."

Kamapua'a said, "He will certainly run. As soon as I chant, he will run." But he planned to tell Makali'i in the chant that he knew that Makali'i was not going to kill him. He chanted as follows:

"Beautifully stands the cliff,
As though carved and notched.
The pali of Ka'alino and others at Kualele,
Maybe fleeing, maybe fleeing."

Makali'i answered steadfastly - and revealed in the chant that he was a great warrior of Kaua'i. He chanted as follows:

"I am Makali'inuikūakawaiea,
I go where I please on this land.
I have the uplands, I have the lands near the sea,
I have the windward lands, I have the leeward lands,
I have the walk of a warrior.
The young ones will follow,
When I journey as the great warrior

Of this land of Kaua'i.
What is your name?
Is it like mine?"

Kamapua'a chanted again his new song as follows:

"The sea spray flies
Wrapping itself around the face of the black rock.
The sea listens to the son of Ka'ena.
He will probably run. Go!"

Makali'i was irritated by Kamapua'a and spoke thus: "How beautifully you chant my name. If I kill Kāneiki today, I will spare you." Then Kamapua'a became angry at the way he called out his names. Because he was really angry, Kamapua'a told in the chant of his bravery as a warrior and the great number of people he killed in battle. He chanted as follows:

"You are the conqueror of the banana,
While the island was burning, the land was entrusted to the parents,
To the mother, to the father,
To the grandmother, to the older brother,
To the priest Lonoawohi.
He was all alone in going,
Chasing after the genitals of Kapoma'ilele.
He went to the edges of Kahiki.
The warrior killed the Ahukū,
The warrior chased the Ahumoe,
The warrior killed 'Olopana,
The warrior chased Pōhuehue,
The warrior killed Mahiki,
The warrior chased Popoki,
The warrior killed 'Ōhiki,
The warrior chased Ālealea,
The warrior killed Pipipi,
The warrior chased 'Aoa,
The warrior killed Lepokōlea,
The warrior chased Pālahalaha,
The warrior killed 'Aki'aki,
The warrior chased Loloa,
The warrior killed Pāo'olēkei,
The warrior chased Pāo'okauila,
The warrior killed 'Alamihi,
The warrior chased 'A'ama,
The warrior killed Kuaapa,
The warrior chased Naka,
The warrior killed 'Opihi,
The warrior chased He'epali,
The warrior killed Līpoa,
The warrior chased Limukohu,
The warrior killed Iana,

The warrior chased Hā'uke'uke,
The warrior killed 'Ōlali,
The warrior chased 'O'opukai,
The warrior killed Hīnālea,
The warrior chased Weke,
The warrior killed 'Ōpelu,
The warrior chased Uhu,
The warrior killed Manō,
The warrior chased Mālolo,
The warrior killed Pipio,
The warrior chased Lelepo,
The warrior killed 'Au'au,
The warrior chased Keā'oleinahā,
The warrior killed Honunui,
The warrior chased Honuiki,
The warrior killed Kūmūnui'aiake,
The warrior chased Niuloaihiki,
The warrior killed Moananuikalehua,
The warrior chased Ka'ehokū,
The warrior killed Ka'ehoalo,
The warrior chased Nalukua,
The warrior killed Nalualo,
The warrior chased 'Ale'ī,
The warrior killed 'Alemoe,
The warrior chased Keaumiki,
The warrior killed Keaukā,
The warrior chased 'Āhuikūkanalao,
The warrior killed Laumai'akewili,
The warrior chased Laumai'akenahae,
The warrior killed Kupali'i,
The warrior chased Kanaunaumama'awa,
The warrior killed Mokumokupo'o,
The warrior chased Nāmakaokaha'i,
The warrior killed Kū'īlioloa,
The warrior chased Koea,
The warrior killed Lonoka'eho, conquered

Chapter 12

I slept with the daughter of Koea,
With Kekaiha'akūloulaniokahiki.
Within Pūkokoo,
Ko'o of Wainānāuli,
There was the sleeping house.
My father-in-law held me back,
To stay and eat of our labor.
You cannot stop the hog.

I am going to extinguish
Extinguish perhaps, the fire of the night.
You cannot extinguish the fire,
The fire of the goddess,
Of great Pele who ravages.
The biting rain went a long distance.
Stung by the fire, the hog's bristles were consumed.
The stench engulfed the islands.
Smoked and heated was the land.
The breadfruit of O'ahu warmed me.
'Olopana was struck by the small sun,
'Olopana was killed by the great sun,
Food for the pebbles,
Food for the moi fish,
Food for the oracle tower,
Food for the sacred images of the front.
Conquered, I conquered O'ahu.
The younger brother hanged himself to death,
Placed on the shelf of Kelue.
The land was taken away,
By 'Iouli, by 'Iomea,
By the family of Paikawa,
Of Pueonuiokona,
Of Kahonunuimāeaea,
Of Kahonuikimaeleka,
Of Kapaemāhūnui of Wākea.
The parents were chased away, fleeing to Kaua'i,
A piece belonging to Kama.
A leap from O'ahu,
That is you, Makali'inuikūakawaiea,
Answer, my warrior Makali'i.
Ascending, ascending,
Plucking, plucking,
Dividing them, dividing them,
My white warrior, Makali'i, answered.
Descending, descending,
Choosing, choosing,
Plucking, plucking,
Biting, biting,
Tying, tying,
Stringing, stringing.
Enough, enough,
Finished, finished,
Bedecked, bedecked.
Taking, taking,
Snatched, snatched,

The sea dashes on the sands of 'Ākelekele.
The rough sea of Hanalei, Kapa leads.
Wild is the sea of Kalalau, the waves pile over each other
The sea of Miloli'i is a whispering sea that never passes by.
The spray of the sea thrashes,
The sea pounds on the face of the black rock,
The sea that lies before the face of the rock.
My wind body will come,
Kūkeaoiki, Kūkeaoiui,
Kūkeaoia, Kūkeapoko,
Kūkeamihamiha in the heavens.
The heavens are raging, the heavens are violent,
The heavens are furious because of you,
Makali'inuikūakawaiea.
Your land will be conquered in the morning,
Makali'inuikūakawaiea.
I have conquered Kaua'i, conquered."

When Kamapua'a finished his chanting, Makali'i realized this was indeed Kamapua'a. He was heavy with grief because he was to die. He asked in the form of a chant as follows!

"Are you that one, Haunu'u, Haulani,
The shark, the great fish, Ka'alokuloku,
I ask, your name, answer."

Kamapua'a said, "Yes, it is I." Makali'i said, "I will die. There is no place to escape to, none in the uplands, none in the lowlands, none in the windward, none in the leeward, not even a clump of grass to hide in. You have defeated me, Kama." Kamapua'a said, "You will not die if you know my chants." Kamapua'a was angry because Makali'i said, "How beautifully you chant my name. If I kill Kāneiki today, I will spare you."

Makali'i replied, "Perhaps inside a mother's belly is where one gets such a chant." Kamapua'a said angrily, "The belly does not think." Because he took pity on him, Lonoiki'awe'awealoha went into Makali'i and taught him all of Kamapua'a's chants, that is, all the chants done by Kamaulaniho when the two saw Pu'uokapolei.

Makali'i performed the first chant. When he was done, he asked, "How am I doing?" Kamapua'a said, "You will not be spared because of a single chant. Do the second." Makali'i chanted all of Kamapua'a's chants. For that reason he was exhausted, but his life was spared. Makali'i said to Kamapua'a, "Where shall I live?" "In Kahiki with Koea." Makali'i refused, saying, "I will not live there. There are many seas I must cross to get to where I am to settle down." "With Pele on Hawai'i, a good land. Puna, with its fragrant bowers, is large. Large also are Ka'ū and Hilo, and Hāmākua, Kona, and Kohala, a proud island. Go and live with Pele."

Makali'i refused. "I will not live there, it is no place for me to dwell in. I will not live on Maui, land of Kapo, even if a place were to be sought for me to dwell in.

I will not live there on Moloka'i, the island of Hina.

I will not live on O'ahu, the sands of my birth, along with Kekelei'aikū and Kamaulaniho, my grandmother." Kamapua'a said, "Then go upland into the mountains, into the wilderness,

where there is an abundance of food, tī, hapu'u, and yams. Return to live with your people." Makali'i agreed and returned to all of his people.

When Makali'i left without fighting Kamapua'a, this warrior, Kahiki'ula, arrived. He was in fact Kamapua'a's father. Love welled up in Kamapua'a. He gave him to Kāneiki, saying, "There is your man." Kāneiki said, "Maybe I will be defeated, for that one is a brave and powerful man." Kamapua'a said, "Bah! If he were a strong man, he would have held on to his lands (O'ahu)." Kāneiki and Kahiki'ula stood up to strike. Kahiki'ula was struck and went down. Kāneiki was about to strike again to kill him when Kamapua'a said, "Don't hit him again. You go on ahead. I will kill him."

Kamapua'a believed his father was surely dead. He went and massaged him until Kahiki'ula started breathing again. He asked, "Are you beaten?" "Yes, beaten. One blow of the young warrior's club and I was beaten." "Perhaps you are my father and I am your son." Kahiki'ula denied this saying, "I don't have any other children, only Kaikihonuakele." Kamapua'a commanded, saying, "You will crawl from here until you find Makali'i and his people. You will all make one journey together."

When Kahiki'ula left, Kaikihonuakele, Kamapua'a's oldest brother, arrived. Kamapua'a commanded Limaloa, saying, "There is your man." Limaloa was afraid and said, "I will be killed for that is a stalwart young man." Kamapua'a said, "He is not strong. As far as I know, he is not strong. That is why I gave you the order." The two men stood up and struck with their clubs. Limaloa struck Kaikihonuakele down and leaped forward to kill him. Kamapua'a said, "I will kill him. You go on ahead."

When Limaloa went on to slaughter the men who had gone ahead, Kamapua'a took hold of Honuakele, massaging him until he started breathing again. He asked, "Are you beaten?" He said, "Yes, one blow of the young warrior's club and I was beaten." "Perhaps you are my older brother and I am your younger brother." Kaikihonuakele denied this, saying, "I don't have any other younger brothers. My younger brothers are dead. One was killed by Pele and the other hanged himself." Kamapua'a commanded Kaikihonuakele saying, "Go from here until you find Makali'i and his people. You all will make one journey together."

When Kaikihonuakele left, Kāneiki and Limaloa returned from slaughtering the men. Kamapua'a said, "There is a single battle left, a battle against a woman, my most difficult battle of all. I have fought against all men and have defeated them. But that battle which is yet to come will be the death of us. We can do only one thing and that is to run." When they stood up, Hina, Kamapua'a's own mother, arrived. Kamapua'a said, "Here it is, the mighty battle I spoke of. Let's run." So they ran, (In that way Kamapua'a did not fight Hina. His love for her was the reason for his action.)

When they reached the house, the sisters asked Kāneiki, "Where is your brother-in-law?" He said, "Where indeed? We don't know. Maybe he is dead, maybe not. We waited, but he did not return. He is dead." However, Kamapua'a was outside, hiding. When he was ready, he returned. They and all the men saw him. They said, "Here is Kāneiki's brother-in-law-with-the-big-club." The reason for giving him this name was that big club Kahikikolo, which he took into battle. It was for that reason that Kamapua'a was called Kāneiki's- brother-in-law-with-the-big-club.

Chapter 13

After they had been living there, Kamapua'a hoped to search for his parents. He asked his wives, "Is this place far from Kalalau?" His wives said yes. He ordered his wives, "You two stay here. I am going to see the sights." However, this was not right in the minds of his wives. They refused to let him go, arguing, "You better not go." He said, "I am not going merely to sight-see. I will return." With that he left.

When he arrived at Kalalau, Kilioe and her friend, who were goddesses, saw him. The two of them sat on the side of the road. Kamapua'a chanted as follows:

"The heavens gather, the billowy clouds gather,
The image dances in the calm.
Kona is sheltered by Kahiki'ula.
The goddesses dance on the *pali* of Kalalau.
Kilioe and her friend, I have no gift to give the two of you.
Here then is something of a gift,
A malo flap, a breath of life. Greetings."

Kilioe and her friend said, "Are we supposed to be satisfied with your little thing?" "Soon I will give a lot. You two are mortals and yet goddesses indeed." As he went on his way, these women called out to him, "Later, you will be destroyed by a shark (a shark-shaped coral head). He asked his gods, "Is it true what the women are saying about the shark?" His gods denied it, saying, "No, it is only a coral projection."

Indeed there was no shark, just a coral projection. These women said, "Your wide-staring eyes saw that it was a coral projection." Kamapua'a was furious. He tried to catch them to kill them but they ran away. He chased after them until he reached the house. He asked, "Why did you two run away?" They answered, "Because we were afraid of you."

He remained with these women. After they had lived together for a while, he looked at the seashore of Keonealuhi. His love for his parents welled up, because it was there that his parents were living. He said to these women, "I am going to the seashore of Keonealuhi." The women refused. However, he did not consent to their holding him back. Because he insisted on going, they took away the bridge which was the pathway. As a result, Kamapua'a could not go and had to stay. Thus, the women's wish was fulfilled.

When Kamapua'a saw there was no pathway, he set down his club, Kahikikolo, to serve as a road. As he went on his way, he met two men. Kamapua'a asked, "Where did you two come from?" They said, "We came from the seashore of Keonealuhi to barter for fish, but there is no fish." Kamapua'a said, "When you two just left, that place was surrounded with fish." These men denied it. This was the subject of their argument until they made a wager, their bodies as stakes. If the men won, Kamapua'a would die, but if Kamapua'a won, the men would die.

While they were making their bet, a man came from the seashore of Keonealuhi with fish. They asked him, "Where did you get the fish?" He replied, "From the seashore of Keonealuhi." The two men said, "We were at the seashore and returned since there wasn't any fish." The man said, "Perhaps you two had just left when the place was surrounded with fish." So Kamapua'a won the bet. He measured with his club, Kahikikolo, to strike the two men. They said, "Let us live." He answered, "Why should you live? I beat you."

These men said, "We have a beautiful girl who will be your wife." Kamapua'a agreed. He returned with them to their place at Waiahulu. When they got to the house where the girl lived, the two men called out, "We have brought you your husband." When the girl looked and saw how handsome Kamapua'a was, she consented.

Food was prepared for him and he ate. When he finished eating, he returned to marry that girl. Kamapua'a then settled down there. Afterwards, Kamapua'a became sick with the dropsy. When his wife saw that he was not well, she left him. However his parents-in-law and brothers-in-law took care of him. When they went and got fish, he was the first to take before the others. And thus it was for everything they got.

When they brought him the fish, he asked them, "Where did you get the fish from?" They said, "From the seashore of Keonealuhi, from Kahiki'ula and his wife." He said, "Perhaps this fish would be mine alone if I could get there." They asked him, "What are the two to you?" He said, "They are my parents. She gave birth to me." They said, "Then he is your father. They are chiefs of Kauai." He said, "Yes, I am their child and they are indeed my parents."

A few days later, the brothers-in-law went again to the sea to get some fish. Kamapua'a asked, "Where did you get the fish?" "From the seashore belonging to Kahiki'ula and Hina." Kamapua'a questioned them exactly as before. The brothers-in-law said, "We will carry you on our shoulders." Kamapua'a said, "If you want to." They made a stretcher and carried him to the seashore of Keonealuhi, to Kahiki'ula and Hina. When he reached the seashore, the brothers-in-law threw him into the sea, as he ordered. He swam, then rose up and called to his gods, "O my gods, cure me, or the disease, the dropsy that I have, will destroy me." His gods agreed and he became well as he was before.

He looked at the sea and saw there were fish all over the place. He swam out. The people saw him and one of them said, "Hey, there is a man swimming." Kūkपालinu'u, the fisherman of Kahiki'ula and Hina said, "Don't anyone say anything to that man. Don't give him any fish." While Kamapua'a was swimming, he came over to and leaned on the edge of the canoe and said, "You have a lot of fish." They didn't say a single word. He asked, "Give me some fish. Give and I will spare you. If you refuse to part with your fish, it will be your death. Death today, maggots tomorrow." Kūkपालinu'u replied, "You, man, asked for two things, fish and death." Kamapua'a said, "Yes, give me some fish." Kūkपालinu'u replied angrily, "You should let your nose dive in the sea for yours." When Kamapua'a heard this, he returned and went ashore, then bathed in fresh water.

He ordered one of his parents-in-law to go to Hina and tell her that he was her son. When that parent appeared before Hina, she asked, "What do you want?" "I have come to tell you that you have a son who ordered fish for himself." Hina said, "Who is this son of mine? Who is he, I do not know his name. I don't have any other son. Kaikihonuakele is the only one. My pig-child was killed by Pele and the other hanged himself. Which child is he? Perhaps he is a child who always tells lies. He is here because he has no fish and heard us shouting 'fish' and has come to tell lies so that he will get his fish. Go back! He won't get any fish."

He returned and appeared before Kamapua'a who asked him, "Well, where is your fish?" "I didn't get any." Kamapua'a then ordered him again, "Go back again." He went back again and appeared before Hina, but he didn't get any fish. He returned and while in front of Kamapua'a he said, "I didn't get any fish." Kamapua'a ordered him again to go back again. And so it went, his repeated sending of his man to Hina, with the same result of his returning without any fish after

Hina's repeated denial, saying, "He is not my child. He just hangs around here without any fish and has come to get his fish. Go back. You won't get any fish." And his repeated return, appearing before Kamapua'a and saying, "There is no fish."

Chapter 14

Since he did not get any fish, Kamapua'a went in his true body to Hina. When he arrived at the house, Hina saw him and turned her face away. Kamapua'a said, "Oh! So it's your back who will converse with me." He chanted as follows!

"Beautiful was my life in the uplands of Waiahulu,
The shouting came to me of the fish of this seashore.
I questioned, asked,
To whom does the fish of the seashore belong?
To Hina and the others, to Kahiki'ula and the others.
This fish would be mine should I reach the seashore.
O Hina, give me some fish,
O Hina, don't be hard hearted, have pity,
Joyous was the life of Kahikimauolina,
The sands that I searched for, the island,
Searched and looked,
Looked for my parents.
The mother was scornful,
The father was stubborn,
The older brother was despondent,
Pointing to the fish in the sea,
At the long fishing grounds, at the short fishing grounds,
At the fishing grounds where the fish dwelled,
At the fishing grounds known to Hina,
Hina, I have come for some fish.
Hina, don't be hard hearted, have pity.
A ridge grows above Waiawāwa.
This is my hog body,
I thought when I came,
The parent's eyes would see.
Hina, don't be hard hearted, have pity."

The wives of Kaikihonuakele told Hina, "Perhaps this is your child and you withheld the fish." Hina said, "I don't have any other children. If you two want to, you give him your fish. I will not give my fish." Because he did not get Hina's fish, these women gave him some fish. When he got the fish, he ordered this fish be given to the brothers-in-law, the parents-in-law, and all the people who followed him. He chanted to Hina as follows:

"I have come from Kona.
I have seen the cluster of bananas hanging there,
Eaten and peeked at by the birds.

The first hand of the bananas,
Was directly under the leaf of the banana,
On the path that leads up, Hina,
On the path that seeks the water of Kekelani,
To the water of Waialamihi.
The summit of Ka'ula, be affectionate,
O Hina, I have come for some fish.
O Hina, don't be hard hearted, have pity.
I have come from Kona,
I have come to see.
The lights are strewn, scattered.
The descending path is crooked and gullied.
Ignorant, stupid,
Your heart is pounding, like a raging sea.
The feelings swell, like the sea of Kohala, o Hina.
I am from Kohala, from Kohala is the cold wind, the 'Apa'a.
The mouth is shut, don't be hard hearted,
O Hina, give me some fish.
You keep most of the fish,
Just give me a little,
Little more than forty.
Making an offering to your gods,
To Kāneiahuea and the others,
For the god with sharp eyes,
Lonoiki'awe'awealoha.
Love within the heart,
In my miserable voice, my resounding voice.
O Hina, I have come for some fish,
O Hina, don't be hard hearted, have pity.
My older brother,
My older brother of the sheer, nestling cliff,
Steep connected cliffs of Kaliuwa'a,
Nourishing cliffs, the cliffs that we walked together,
Backs burdened with taro tops.
Let us weep, have pity.
O Hina, I have come for some fish.
O Hina, don't be hard hearted, have pity.
You are from Kalihi, I am from Kalihi,
From Kalihi is the woman who traps crabs.
The cord was cut and drawn, the gourd was lost.
The woman follows the gourd.
The choppy sea was the source of food for Kalihi.
Kalihi stays.
O Hina, give me some fish.
O Hina, don't be hard hearted, have pity."

When Hina heard this song, she realized for the first time that this might be Kamapua'a, for he

spoke the truth regarding the cutting of the rope on her crab calabash when she went to trap crabs at Kalihi, Oahu. He tore down the part of the house in which she was sitting. From there she dashed out. She could not get out using the doorway, because it was blocked by Kamapua'a. She was terrified.

When Hina got outside, she ran quickly to tell Kahiki'ula and Kaikihonuakele. She got to the men's eating house, where Kahiki'ula and Kaikihonuakele were chewing *awa*. She called out in a loud voice, "Pour away the *awa* and come outside. Kamapua'a is at the house." Then Hina and the others left. Hina called out in a song of Kamapua'a in order to appease him as follows:

"At the top of the *kukui* grove on Hānunanuna,
At the shore of Waimalu, my man, it is raining.
I have no gift to appease your wrath.
Here is a tiny bit of the sky,
Tears are raining down,
Raining down, I am drenched."

When she moved toward Kamapua'a, he grabbed her, put her down under him, and sat on her. Kahiki'ula chanted as follows:

"At the top of the *kukui* grove on Hānunanuna,
At the shore of Waimea, my man, it is raining.
I have no gift to appease your anger,
Just one gift, these tears,
Raining down, I am drenched."

Then Kahiki'ula approached the presence of Kamapua'a. Kamapua'a grabbed him, put him down with Hina and sat on top of them. Kaikihonuakele chanted as follows:

"Born like a bundle was your child.
That indeed is your name.
The skin fragrant with the cold dew of Ka'ala,
The skin scaly from *awa*,
He lived in the uplands of Kaliupe'ape'a, a wild-eyed god.
The misty rain in the cold dew of Kekē,
In the uplands are the *hala* and *lehua*,
Sprouting in the uplands of Kaliuwa'a.
This is your name, answer."

When he drew near to Kamapua'a, Kamapua'a put them all under him and he sat on top of them. He then stood up and trampled on them because he was angry at them. That was the reason for doing what he did. Then he stood up and left when his anger subsided. The others got up. Hina followed and ingratiated herself with him, for they all believed that they were going to be killed since Kamapua'a was not pleased. She wailed out, recounting all his chants. These were all the chants called out by Kamaulaniho when they two saw Pu'uokapolei and also by Makali'i who performed for Kamapua'a in the battle at Kaho'ā'ea. But Kamapua'a did not turn around, because he was very angry.

When Hina saw that he was not pleased, she took off her clothes and went naked. When Kamapua'a saw this, he turned and covered his mother's private parts. Thus ended his anger. When the two arrived at the house, the people wailed. The people asked, "Is this your child?" The two

said, "Yes." The people asked, "Hina, why did you fail to recognize him?" She said, "Because I saw he had a pig's body then, but here he has a human body also."

Kamapua'a said to Hina, "Your fisherman is to die." She asked, "What did the fisherman do that was wrong?" "The fisherman said, 'You don't have to dive down with your whole body, just let your nose down for your fish.'" Hina agreed. He was eaten by the hog, he and all the fishermen who refused to give Kamapua'a fish.

Kamapua'a said to his parents, "Why did you not recognize me?" "Because we knew you had a pig's body and here you have a human body." "I thought I showed you my human body on Moloka'i?" "We saw, but we did not realize it was you." They settled down, and after a while he said, "I am going back to Kahiki. I have great love for my wife and child." His parents consented, but tried to detain him, to keep him a while longer because of their love for him. Kamapua'a agreed.

At the time he was getting ready to return to Kahiki, he revealed all his bodies to his parents. When Kamapua'a returned to Kahiki, he did so in the body of a fish. When he reached there, he saw Koea and Kekaiha'akūloulaniokahiki and their child who had grown up. They all settled down.

His gods told Koea, "Take care of your son-in-law or he will soon go off again." "How will I keep him? Shall I tie him with a rope?" His gods said, "No, a rope won't hold him. This is the right way. Cut his scrotum or the pig will wander because he remains the same." Koea cut the scrotum and that ended Kamapua'a's wanderings. He became a mountain with trees and forests growing all over.

He is the mountain of that land. Since Kamapua'a's scrotum was cut, the pigs are also castrated today, to stop their wandering from place to place. This is the end. Sprinkled, the tale runs. Kalihi's son returns with love.

*G.. Kahiolo
Kalihi, O'ahu,
Sept. 20, 1861*