

[Translated by Puakea Nogelmeier on behalf of Awaiaulu]

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*Ka Loea Kalaiana*

## The Noted Places of ‘Ewa That Have Been Hidden Away And Cannot Be Seen

Kamapua‘a left the home of Keahi and headed to Honouliuli.

As he made his way, he came in human form until reaching the point of Kahe‘ekā, where he changed into the form of an ‘Akeke fish and went across to land on the other side of Kepookalā. Kamapua‘a continued on, in his pig form, headed for Kaluanui to meet with his grandmother.

At this point, let us leave Kamapua‘a aside until a later time, and we can honor him then.

Let us turn to consider a certain renowned saying from Honouliuli, that being “He Kuhikālaiki‘i,” or “Pointing to Carve an Image.”

This land of Honouliuli was called a direction to carve images in this way: the phrase came out of a group of chiefs who were arguing. Secondly, there is a story about a certain man from Waialua, and his story goes like this:

It was a customary thing for those of Waialua to come to Honouliuli, as did those of Wai‘anae, those from Ko‘olauloa, Ko‘olaupoko, and from all different places. You might all ask at this point, “What would be the reason that all the people of this island would come to this land, Honouliuli?”

It was not just people who would come, but the kapa makers as well. They would also come, along with their men. You might again ask, “What would be the reason that they would come to this land?”

Here it is: the Noni is the reason they all come to Honouliuli, for it is the tree that grows abundantly in Honouliuli and Pu‘uloa. Noni is called a low-hanging breadfruit and it is the main resource of this land. Noni is one of the plants for making kapa that is fine and renowned. The juice of the noni is red, like the juice of the cordage plant, olonā.

And this is how the statement “directive to carve images” emerged. Up from Waialua came some folks of Honouliuli, they being four men, three women, one man having no wife, and the three men having many wives.

One day after their arrival from Waialua, the three men and their wives went off, and the wifeless man also went off, but on his own.

When they all reached where the noni was growing, they cut a groove in the root of the noni tree, the taproot of the noni being what they sought, to uproot the base, the roots and the taproot so it would all be unearthed. Then they would cut it up to make a pile or a mound. Then they would pound the bark and toss the hardwood, the bark being the desired part. They worked at that task until evening, when they returned home. The next morning, that noni was hung to dry, and the work continued in that fashion. Four days passed, and two more days would fill a week of this going to dig up noni.

Let us turn to consider the wifeless man. He had feigned illness, then secured one of his loincloths on his head – and made himself completely unfit for going to do the work. He hung his noni from the previous day to dry, as did the other folk, hanging their noni, then getting up to leave.

Meanwhile, that [supposedly] sick man slept until the sun was right overhead, then the guy got up and stood outside of the house. Looking all about and seeing no one, he began to

creep along until reaching the drying spot for the noni and some of their other things. He grabbed the noni and all the things there and took them to his noni-drying spot, where he set them down and spread them out. In that fashion he went after the noni of some other folk and took that of still other people. He brought it all and left it at his noni-drying spot, smoothing it out to dry. But while he was busy taking the noni of some persons, that man's actions were seen by some other person who did not call out to him as he continued his thieving.

That person waited until the ones who owned the noni returned, then he spoke with them.

When the man was finished stealing, he headed back to the house to sleep, so that the people would think the man was truly ill.

As evening approached those who had gone to dig noni returned, and they had abundant noni from that trip. When they looked at the noni of that man, it was still the same, and was not spread out to dry as they had seen previously. They all assumed that the man's illness had gotten worse, so one of them called out to him: "Hey, Kauahiokona". The man rose up, [responding] with a weak voice, but here was the one who had seen the thievery of this feeble-voiced man, sitting there ready with his warrant for noni theft. The sick man moved along until just inside the doorway of the house. And the man with the warrant saw that the noni thief was near the door. At that moment, he quickly placed the document accusing Kauahiokona of stealing noni before the people who owned the noni.

"Hey, you folks[!]" said the man with the warrant, "Is that noni juice over there?"

"It belongs to the two of us."

"Oh my, you think it is yours. At high noon today I saw him come outside, look all around, and not see anyone, so he began to creep off from here and find that mound of noni, grab it, and take it to his own heap of noni."

While this one making his charge proceeded, the one being charged was listening until the accusation was finished.

At this point, one person asked the man with the warrant, "When you saw him stealing the noni, as you did, did you go up and speak with him at that time?"

"No," said the accuser.

"If that is the case, then you are wrong, and so is your information."

The accuser continued on with his effort without backing down.

At that point, Kauahiokona said to the one who had accused him, "Hey, listen up you. I will creep like the dew up onto the plain, you will just sit here, crouching. To me, – Kuhikuhi-kālaiki'i, Kuhikuhi-hāwanawana [Pointing to carve an image, Pointing to whisper] – your statements to me are ridiculous, that I stole the noni. Oh, get out of here."

Another said, "You are right. If indeed he had true knowledge, then he would certainly have called out to you. But it turns out to be dew that was creeping to where their mound of noni was, not you. Why did he not accuse the creeping dew, the thing that made its way to the place of the noni mound[?]" As a result, I have no faith in this deceit of his.

For goodness' sake: So supposedly there is creeping dew at noon when the sun is directly overhead? Said the one who had made the accusation.

Because the accusation was not believed, the victory went to Kauahiokona, and because of his statement "kuhikālaiki'i" that became a renowned phrase for Honouliuli up until this day. That is the story of "kuhi-kālai ki'i" or "pointing to carve an image" for his having been pointed out for noni theft, but the truth is that he actually did steal, just as we saw previously.

To be continued.