AMONG the various goddesses of Hawaiian folk-lore, Kalamainuu, better known as Kihawahine, a lizard in kind, and Haumea of many names, are frequently met with. This latter gained fame as Kamehaikaia, because she entered bodily into a breadfruit-tree by means of her supernatural powers, to avenge the death of Makea, her husband, who was killed and his dead body hung from its branches. Makea was not his generally known name, but Punaaikoa, a chief of the island of Oahu.

Once in traveling around with several of his fellows they arrived at Waimanalo, from Waikiki, at a time when the rolling of the surf at a certain surfing place there was very attractive, and so the chief and his companions swam out to share in the sport. When they reached the selected spot Punaaikoa observed floating there a woman of very great beauty, and their hearts were overcome with admiration for each other. The woman said to him, “This is not the best place of the surfs.”

“Where is it then?” asked Puna.

“It is further out, and I know its location,” was her reply.

It seems there was a covetous desire in the woman’s heart on seeing his form and features, and he was evidently of a like mind toward her, and it was a custom that if mutual admiration on sight was evoked, nothing could hinder their desires. So they swam together for a while, bantering each other with questions. As they swam on, the woman said: “It is further out where the surf runs high, and we will ride ashore.” They thus continued swimming until the shore was out of sight and finally the land. Then he stopped looking behind and gazed only at the one before him.

On account of this departure the people mourned for him, yet, strange to say, no one was sent out on canoes in search of him.

They kept on till they effected a landing on Molokai. Leaving their surf-boards at the seashore they started up and entered the cave-dwelling of this woman, Kalamainuu. When he entered the cave he saw no human being, nor heard the sound of voices; silence prevailed. He was like a captive; he was only to obey his charmer’s orders so that she would be easy with him and he would thereby be assured of life. She had already provided food for him and other needs, lacking nothing. Thus she chose him for her husband, and they both consented to the union. On account of his long residence with this goddess he was deprived of human fellowship.

As he came from the cave one day and was standing near its entrance he heard loud cheering.
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He wanted very much to learn the cause but could not, because he was forbidden by his wife to go secretly else he would die, so he had lived patiently under these restrictions. But he told his wife of the cheering in the form of a question.

Entering the cave he asked her, "What is that cheering I hear just below here?" The wife replied: "It must be surf-riding, or perhaps bowling, or some other game wherein some have won, which is the cause of the cheering you heard."

"I would be very glad to see those things you have just named," said he. The wife again replied: "If you wish, then, tomorrow will be a good time and I will let you go to see it."

At daylight he arose and went down to the place where the people were assembled, and witnessed a great number of sports. While he was loitering about he was recognized by a well-known resident named Hinale, the brother of his present wife, but on looking at him he was astonished at the strange appearance of his features. When the sports were concluded he invited him to his house to dine and pass the time. While they were conversing Hinale questioned him as to where he came from and what kind of a house he was living in.

"I am from inland, and my dwelling is a cave," replied Punaaiakoae. When he had said this Hinale then knew, for it was known that the chief of Oahu had disappeared and that Kalamainuu had him.

Hinale manifested solicitude for his brother-in-

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law as they sat in converse, therefore he asked him more fully of how he came there, and Puna told him of his experiences, as already set forth.

Hinale then said: "Your wife is not a real woman, but a goddess. When you return, and near home, you must walk quietly and unseen, and you will really know her manners or character, for you will find her eating spiders and their web. Of course, she will see you on your way home, and will also know all our present conversation. Because I have regard for you, therefore I tell you these things. Your former wife is the eldest of several sisters who, with them, are biding their time. You must take care till this one gets over her anger with you. When she again becomes very fond of you, then you start in to groan, saying, 'Thirsty am I for water.' And she will ask you, 'What water are you thirsting for?' You answer her, 'The water of Poliahu at Mauna Kea.' The gourd which she will take with her you must pierce with holes, so that it will delay her, then you proceed to the volcano, where an old woman with very bleary eyes will be your protector. This wife of yours knows you, as does also the others. When you are saved, then she will seek my life. It's your life I am greatly interested in, so that you may again see the eyes of your former wife."

Upon Puna's return home, as he neared the cave he walked quietly, and looking in he saw Kalamainuu, with open mouth, chasing spiders and webs. He then believed what Hinale had told
him. He stepped backward a little distance and made a noise. She heard him and changed her manners quickly. As he entered she abused him, saying: "You came quietly, showing the deception of mankind; you stepped backward and made a noise thinking you were not seen. I should not mind eating your eyes. Hinale counseled you till you understood well, then you came home and showed the deceitfulness of man." She had already told him before he went down, that when he returned and came close to the cave he must shout out loud so that she would hear him beforehand.

During the time she was possessed with anger he never uttered a word till the standing and rising of the feelings of evil, like the rising of the neck-feathers in the wind, passed. The failure of the whirlwind as a spent mumuku (sudden land squall) which a cloud had beaten back, was how their differences were dissolved. They lived together thereafter, greatly admiring each other, and she became very much charmed with his sayings.

Puna felt that though they were living happily, and anything he wanted his wife granted, yet he so longed for freedom that he began groaning in thirst for water. (He had no real thirst, but wanted a way of escape from this captivity, and in accordance with Hinale's instructions he desired this might be fulfilled.)

As she heard him groaning, the wife quickly asked: "Why is it that you are groaning?"

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The husband answered: "I am in thirst for water. We have been living quietly, and suddenly the thirst for water appeared."

"Of what water?" the wife inquired.

"The water of Poliahu at Mauna Kea," said he.

The wife again asked, "Why are you in thirst for that water?"

Puna replied: "Because the water is mixed with ice, and I have been accustomed to it since childhood, for my grandparents always had water brought from there. If I was traveling the water would be carried also, and when almost finished more would be procured. This has happened until the day I became your husband. You are well provided with water, and I am drinking it, but there is no comparison to the water mixed with ice; it's cold. I am not going to send you to fetch it because I know the distance, and it is not just for you, my wife."

She hung her head down and, lifting her eyes, said to her husband: "You have no thirst for water, my dear, but only to be troublesome, to make me work hard. Well, I will fetch your water, else you might say that I refused your request."

Before he had spoken of his thirst for water he had pierced the bottom of the gourd, as instructed, so that it would hinder his wife, and while being thus delayed he could make good his escape.

His wife stood up and started. As she set forth
he followed her, going in a canoe and landing at Maui. Finding an opportunity, he sailed on for Hawaii and landed at Kona. He found there a canoe sailing for Kau, which he boarded and landed at a point from where he traveled to Poliahu, thence to the edge of the Lua o Pele (crater). The people of the volcano recognized him, and called out, saying: “Here comes the husband of our elder sister.” As they called him he hastened to where they were, and told them of his journey there and all else relating thereto.

When Pele heard his story she said: “It will not be long before your wife will be here. She is coming after you and will wage war. We will not release you lest you die, for she is very angry with you, and all because we have taken you, the husband of our elder sister, away. Why did not her day of beauty search for her a husband? Then no one would bother her. But the husband who was gotten when our sister was beautiful, that is the one she lures away and wants to possess. You shall reside with us until a suitable time, then we will release you to return to your motherly wife.”

Kalamainuu waited at Poliahu until she got tired, for the gourd would not hold water. It filled nearly, but because the bottom had been pierced with holes the water again emptied, and as it would not stay she gave up the idea, especially after bending downward she found, on raising her head and looking behind that her husband had disappeared. Vexation possessed her, there-
Hinale to kill him, for she was very wrath on account of his instructing Punaikoae to escape, and determined that he should suffer therefor.

Upon Hinale learning of his peril at the hand of his sister, he left home and plunged into the sea and became a fish. Kalamainuu dove in after him, searching at the near and distant stations where hinale generally locate, but could not find him, for the reason he had transformed himself into a fish called hinalea. Kalamainuu continued searching, but without success. She passed Ounauna's place so often that he became weary, therefore he asked, "Who are you looking for, Kala?"

She replied: "I am searching for Hinale."

Ounauna said: "You can never find him unless you will listen to what I say; otherwise you will be disappointed the same way that Pele's folks served you and deprived you of your husband."

Kalamainuu said: "I will listen to what you may say, if I know it is right; if not I will kill you."

Ounauna bade her go home and get some inalu and weave it into a basket and, when finished, take and place it in the sea for a while, then upon diving down she would see that he had entered into the basket and could catch him. Kalamainuu followed these instructions, and after waiting awhile went down, to find that Hinale had not entered the basket, but she saw him outside. She rose and waited awhile, then dove down again, with the same result. She continued this procedure until her nose was inflamed and her eyes red, yet she could not catch him. Finally, with wrath she went before Ounauna and said: "Here you are; I shall kill you this day. I thought you were telling the truth, but no; you intended me to die. How can you catch him when I with my great power can not? How can it be possible for you, a creeping sea-beach Ounauna? I do not wish to prolong my talk with you, I am ready to take your life at once, and you shall know that you will never creep the sea-beach again."

Ounauna said: "Converse first, and if it is to die, then these bones shall be given to death; but if satisfactory, then there should be no death. But I want you to relate the particulars of your experience so that I may understand the reason of your failure to catch him."

Kalamainuu said: "I do not want any conversation; you have heard my last words."

Ounauna again said: "If you will relate it to me briefly, perhaps I had forgotten something."

In reply she said: "I will relate it now to you, but my mind is fixed for your death; true, you shall die, because you have made me suffer from your sayings."

Ounauna said: "I do not want your complainings, but simply of your experience; not to hasten quickly for the death, for if I die, who then will be your companion and entertain you henceforth."

Kalamainuu said with great anger: "Well, I returned home, and from there I went up and got
the inalua and wove it till the basket was finished, then I turned the nose inside out and brought it and dropped it in the sea at a suitable place, letting it remain awhile, then dove down, but there was no hinale inside. Thinking this was not a suitable place I moved it to another location, and when I dove down it was the same result. I continued until I was exhausted, so I came that you should die, so as to soothe the pain of my forehead through your instructions.”

Onauna said: “There it is; I had forgotten something that should be secured, which is this: You go and dive for wana (sea egg), and then get the ohiki (sand crab) of the beach. These you must pound together and thrust into the basket, and the nose which you turned inside out must be reversed; then put it in a suitable place in the sea, and after awhile, on diving down, you will find he has entered the basket, for he has seen that his companions were dead, and that is the reason he enters. He will not emerge from it until you catch him.” Thus it was that he was captured, and this has been the method of catching hinalea ever since.

After the contest between Pele folk and Kalaimainuu, Punaikoa escaped, according to Hinale’s instructions, and that is how he came to meet the eyes of his wife again. The women of his experience with their double names show the goddess character in which they were held at that time. In their rivalry for the affections of Punaikoa and jealousy of each other, several conflicts oc-