

Malaekahana Legends

Malaekahana, the Mother and the Romance of Lā'ieikawai

Lā'ie-i-ka-wai and her twin sister Lā'ie-lohe-lohe are born at Lā'ie on O'ahu of Kahauokapaka the father, chief of the northern lands of the island, and Malaekahana the mother. Since the father has vowed to let no daughter born to his wife live until she bears him a son, the mother conceals the birth of the twins and gives them to her own relatives to rear, Laie-lohelohelohe to Ka-puka-i-haoa to bring up at the heiau at Ku-kani-loko, and Laie-i-ka-wai to Waka, who first hides her in a cave near Lā'ie which can be reached only by diving into the pool which conceals the entrance, and then takes her to the uplands of Puna. Here she builds a tapu house for her ward thatched with bird feathers, and gives her birds to wait upon her and mists to hide her from the sight of men until such time as a suitable lover shall appear to make her his wife.

The first whose suit seems acceptable is Kauakahī-ali'i, ruling chief of Kaua'i and husband of Ka-ili-o-ka-lau-o-ke-koa (Skin like the leaf of the koa). The reappearance of his wife whom he had mourned for dead prevents the appointed meeting, but on his return to Kaua'i he relates the adventure and the young chiefs of that island are stirred by the story. Aiwohikupua meets her nightly in dream and goes to woo her, but even the presence of his four sweet-scented kupua sisters, named after the four varieties of maile vine whose scent they inherit, cannot shake her refusal. Enraged by the insult, he abandons the sisters in the forest. His fifth and favorite sister, Ka-hala-o-mapuana (The fragrant hala blossom) refuses to abandon them. Through her clever management she attracts the attention of Lā'ie-i-ka-wai and the five are adopted as sisters and made the guardians of Paliuli. They drive off their brother upon his second attempt to win the chiefess, and a guardian mo'o named Kiha-nui-lulu-moku (Great mo'o shaking the island) completes his discomfiture. Another and more favored young chief from Kaua'i named Hauailike is also expelled by the watchful youngest sister.

Waka now arranges a match with Ke-kalukalu-o-ke-wa, younger

brother of Ka-ili-o-ka-lau-o-ke-koa and successor with her to Kauakahī as ruling chief of Kauai. Just as the formal marriage (hoao) is about to be consummated, a young rascal from Puna named Hala-aniani, aided by his sorceress sister, carries her off on his surfboard in place of the legitimate lover. Waka finds them sleeping together and abandons the girl in a rage, stripping her of mist and bird guardians and of the house thatched with feathers whose protection her loose conduct has forfeited. The five sisters and the great mo'o, however, refuse to abandon their mistress. Since the Kaua'i chief has made her twin sister Lā'ie-lohelohelohe his wife in place of their disgraced mistress, they determine to retrieve her fortunes by providing a more splendid match, and the clever youngest sister is despatched, with the great mo'o as carrier, to fetch their oldest brother who lives as a god in a tapu house in the very center of the sun in the highest heavens. While she is away on this errand the group leave Paliuli and travel about the island and, meeting an old family guardian and seer named Hulu-manianini, make their home with him as adopted daughters at Honopuwai-akua on Kaua'i.

Throughout the course of the story this old seer (kaula) has been following around the islands after the rainbow sign which hovers over the place where Lā'ie-i-ka-wai is hidden, determined to make this new divinity his chief and thus provide for his own old age.

Ka-onohi-o-ka-la (Eyeball of the sun) looks favorably upon his sister's proposal and, putting off his nature as a god, he descends to earth, strips the enemies of Lā'ie-i-ka-wai of their lands and power and, leaving Ke-kalukalu-o-ke-wa and the twin sister rulers over Kauai, gives to each of the sisters rule over one of the other islands of the group and takes Lā'ie-i-ka-wai up on a rainbow to live with him in Ka-hakaekaea. All goes well until, on one of his visits to earth to see that all goes well there, he notices the budding beauty of his sister-in-law. He presses his attentions and succeeds in securing her. His wife in the heavens wonders what important affairs keep him so long on earth. In the temple at Kahakaekaea stands the gourd Lau-ka-palili which reveals to one who looks within what is going on below. Lā'ie-i-ka-wai discovers her husband's infidelity and reports him to his parents, who live with her in the heavens. They banish him to become a wandering spirit, the first lapu (ghost) in Hawaii. Lā'ie-i-ka-wai returns to earth and lives like a god with her sister. Today she is worshiped as Ka-wahine-o-ka-liula (Lady of the twilight, mist, or mirage).



Manonihokahi

Near the water hole in Malaekahana, between Laie and Kahuku, lived a man called Mano-niho-kahi, who was possessed of the power to turn himself into a shark. Mano-niho-kahi appeared as other men except that he always wore a tapa cloth which concealed the sharks mouth in his back.

Whenever he saw women going to the sea to fish or to gather limu (seaweed) he would call out, "are you going into the sea to fish?"

Upon hearing that they were, he would hasten in a roundabout way to reach the sea, where he would come up behind them and, biting them with his one sharks tooth, kill them.

This happened many times. Many women were killed by Mano-niho-kahi. At last the chief of the region became alarmed and ordered all of the people to gather together on the plain. Standing with his Kahuna (preist), he commanded all the people to take off their clothes. All obeyed except Mano-niho-kahi (shark with one tooth). So his Tapa cloth was ripped off and there, on his back, was seen the gapping shark's mouth. He was put to death at once and since then, there were no more shark attacks amongst the women at Malaekahana.

Ko'olauloa District Info

Kahuku, Hawai'i

Kahuku is a census-designated place (CDP) in the Ko'olauloa District of O'ahu. In the Hawaiian language, ka huku means "the projection", presumably a reference to Kahuku Point nearby, the northernmost point of land on the island of O'ahu.

History

Kahuku is a small community located northwest from Lā'ie and east from Kuilima and Kawela Bay along Kamehameha Highway (Route 83). Kahuku's high school is home of the Red Raiders. Students have made a name for themselves by ranking nationally in the U.S. for football and in 2007 was second in the nation for the most active NFL players from a single high school. Kahuku High School students have also won titles in track and field, wrestling, basketball, water polo, volleyball and judo. They also do well in academics and the arts. Other students at Kahuku High who are not athletes have placed in the top ten spots in the U.S. in academic contests. The school's choir Vocal Motion constantly sweeps competitions at national venues. Several famous people graduated from Kahuku and or currently live there. The well-known musician Jack Johnson graduated in 1993. Alexander Bonde, is now a member of the German Parliament. Other well-known graduates include Chef Sam Choy, award-winning surfer Pancho Sullivan and public figure Earl Anzai. NFL players Chris and Maake Kemoeatu, Haouli (Jamora) Kikaha. Aaron Francisco, Kona Schwenke. Stunt Man Tanoai Reed to say the least.

Lā'ie, Hawai'i

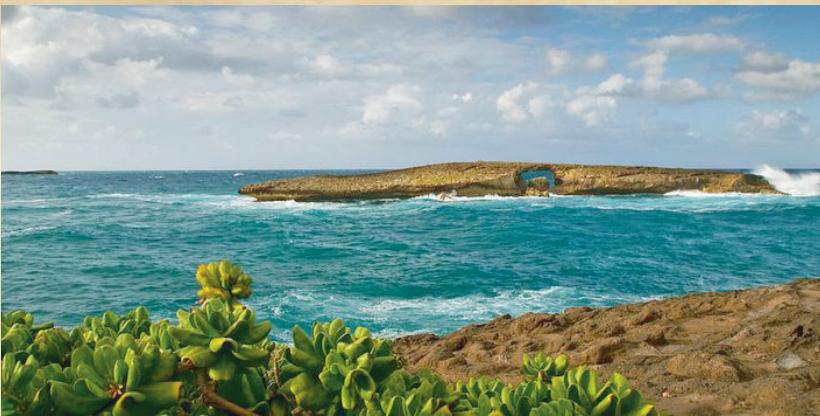
Lā'ie is a census-designated place (CDP) located in the Ko'olauloa District of O'ahu. In Hawaiian, Lā'ie means "ie leaf" ("ie'ie is a climbing screwpine: *Freyincinia arborea*).

History

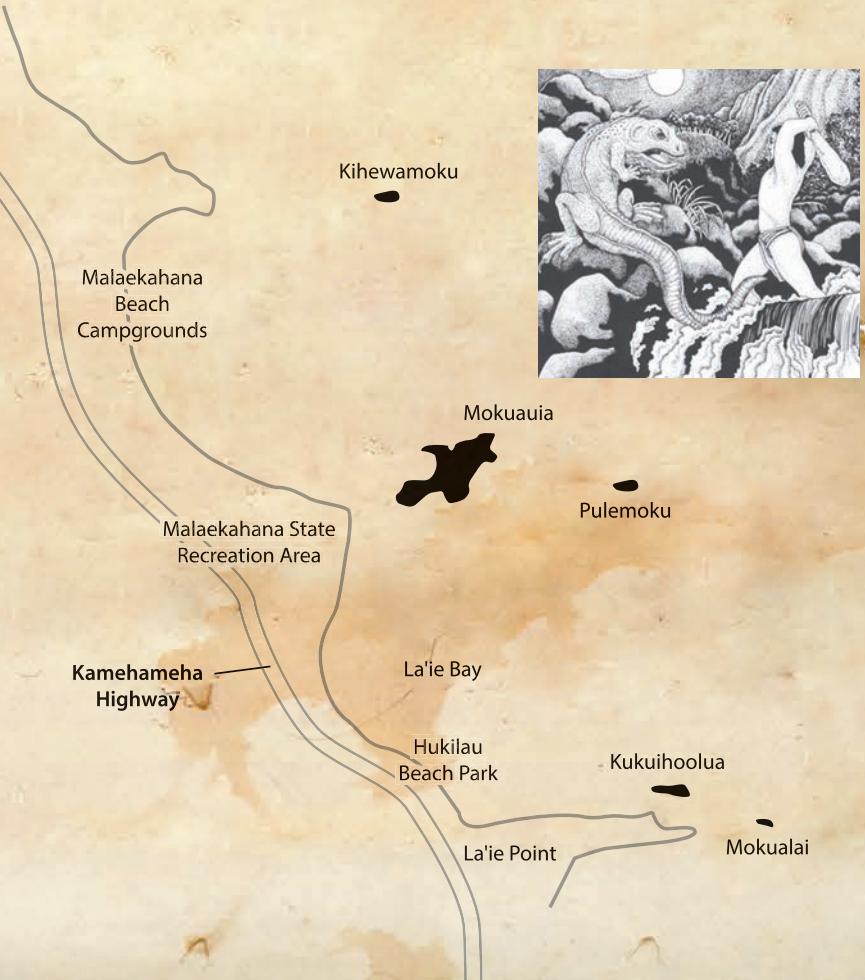
In Hawaiian mythology, this red-spiked climbing screwpine is sacred to Kane, god of the earth, god of life, and god of the forests, as well as to Laka, the patron goddess of the hula.

Historically, Lā'ie was a pu'uhonua, a sanctuary for fugitives. While a fugitive was in the pu'uhonua, it was unlawful for that fugitive's pursuers to harm him or her. During wartime, spears with white flags attached were set up at each end of the city of refuge. If warriors attempted to pursue fugitives into the pu'uhonua, they would be killed by sanctuary priests. Traditional cities of refuge were abolished in 1819.

A new phase of development for Lā'ie began when the plantation of that name was purchased by George Nebeker, the president of the Hawaiian Mission of The Church of Jesus Christ of Latter-day Saints (LDS Church). This purchase occurred in 1865. Soon after the settlement a sugar factory was built. Much of the land was used to grow sugar, but other food crops were also raised. Significantly, Lā'ie was one of the few sugarcane plantations where both kalo and sugar were grown simultaneously. This was unusual because sugar and kalo are both thirsty crops. One of the reasons both kalo and sugar grew on the plantation is because of the commitment of Hawaiian plantation workers to growing their staple. Their dedication to growing kalo included their insistence that Saturday not be a work day on the plantation so that they could make poi for their families. Schools and church buildings were constructed in the town in the ensuing years.



Lā'ie Point, or Laniloa, is made up of sandstone with several small islands offshore. According to legend, the peninsula was once a "Mo'o" or giant lizard. After the legendary warrior Kana rescued his mother from Moloka'i, he set out on a journey to kill all the Mo'o in the islands. When he arrived at Lā'ie, he defeated the Mo'o and chopped its head into five pieces which he flung into the ocean. Each piece of the lizard's head can today be seen as one of the small offshore islands. They are known as Kihewamoku, Mokuaia, Pulemoku, Kukuiholua, and Mokualai.



Common Coastal Plants



The Naupaka is one of Hawaii's most common plants found both along the beach and in the mountains. Astute observers may notice that the flowers appear to have been torn in half. According to Hawaiian legend, Naupaka was a beautiful princess who fell in love with a commoner named Kaui. The star-crossed lovers could never marry and so Naupaka vowed to stay in the mountains while Kaui remained along the ocean. Before parting for the very last time, however, Naupaka took the flower from her hair and tore it in half, giving it to Kaui. Even the nearby plants were saddened by the scene, and the very next day they began to bloom only half flowers in honor of the separated lovers.



'Akulikuli was the plant of choice for cleaning stagnant, murky waters in the Ala Wai Canal (Waikiki) on O'ahu. Patented platforms of these plants were placed in the canal and the roots helped filter and clear the water of toxins and other unwanted materials. The leaves are edible and even when found growing far from shore, retain their salty taste.



Hinahina is a prostrate ground cover with one of the nicest smelling flower clusters of all the native Hawaiian plants. The flowers and leaf rosettes are highly prized and valued for lei making. The leaves and flowers can also be steeped in boiling water to make a nice tasting, mild tea.



Niu (coconut palms) Can grow up to 100 feet and live over a hundred years. This plant had many more uses than any other to the early Hawaiians. It was a source of food, oil, fiber and building material. Fibrous inner husk was used to make 'aha cordage and rope. Fruit shell was used for drinking cups. Leaves were plaited and used as fans, brooms and mats.