



KŪKA'ŌHI'AAKALAKA

Kūka'ōhi'aakalaka, Kū the 'Ōhi'a of the Forest, was the brother, and Kauakuahine, the Sister Rain, was the sister. They came from Kahiki and lived in Hawai'i, the sister in 'Ōla'a with her husband, and the brother at Kea'au with his wife. The brother had no children, the sister had a flock of them. Her husband was a farmer in 'Ōla'a, the brother a fisherman in Kea'au.

The sister often brought vegetables to the shore for her brother and returned with fish for her family. The brother told his wife to give his sister an abundance of dried fish when she came with the vegetables. The wife hated to give up the fish and laid it under the sleeping mats. While the husband was out fishing, the sister came with vegetables and the wife said, "We have no fish, as you can see for yourself; all we have is salt." The sister went and gathered coarse seaweed to take the place of fish. Again she came with vegetables and went back without anything. She was lucky to get the seaweed. This constant stinginess of her sister-in-law vexed the sister. It seemed to her useless to burden herself with carrying vegetables and to return with only seaweed for her patient husband and children. One day when she came close to the house and her husband and children ran out to meet her, she gave them each a slap and changed them into rats, the husband into a large rat and the children into young rats. She herself became a spring of water where fine rain fell.

While the brother was out fishing, the gods showed him how stingy his wife had been and how his sister had become a spring and her family had changed into rats. He was much distressed and returned home and asked his wife, "Did you give fish to our dear sister?"

"Yes, I always give her fish."

He saw the dried fish laid flat beneath the sleeping mats and what a heap of them there were. He was very angry with his wife. "What a cruel woman you are! You have brought misfortune upon our little sister!"

And with many words of reproach, he beat his wife to death.

He ascended to his sister's place in 'Ōla'a and saw the rats scampering about where the house had stood, and he shed tears of love for his brother-in-law and the children. He went straight to the spring, plunged in headlong, and was changed into an 'ōhi'a tree.

This tree bears only two blossoms to this day, and when a branch is broken off, blood flows from the body of the tree.



The Hawaiian-language version of this story, *Kūka'ōhi'aakalaka*, appears on page 111. This story was told to Mary Kawena Pukui in Hilo, Hawai'i, 1930.

Kūka'ōhi'alaka is one of the gods worshiped by those who go up into the forest to hew out canoes or timber for building (Malo, *Hawaiian Antiquities*, 113, 169). His image in the form of a feather god is worshiped at the time of building a *heiau*, together with Kūnui-ākea, Lono, Kāne, and Kanaloa (Fornander, *Memoirs* 6:14). His name is given as the father of Kaulu by his wife Hinaulu'ōhi'a at Kailua in Ko'olau district on O'ahu (Fornander, *Memoirs* 4:522; 5:364).

Emerson says that *laka (rata)* is the name of the 'ōhi'a or *lehua* tree in Tahiti, Rarotonga, and New Zealand (Malo, 115–116, note 5).



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‘O Kūka’ōhi’aakalaka ke kaikunāne a ‘o Kauakuahine ke kaikuahine. Mai Kahiki mai lāua a noho i Hawai’i, ‘o Kauakuahine i ‘Ōla’a me kāna kāne, a ‘o Kūka’ōhi’aakalaka i Kea’au me kāna wahine. ‘A’ohe keiki a Kūka’ōhi’aakalaka, a ‘o ke kaikuahine ho’i, he mau keiki nō. He mahi ‘ai ka hana a ke kaikuahine i ‘Ōla’a a he lawai’a kā ke kaikunāne i Kea’au.

I kēlā a me kēia manawa, ua iho ‘o Kauakuahine me ka ‘ai i kahakai na ke kaikunāne a ‘o ka i’a kāna e ho’iho’i mai ai na kona ‘ohana. Ua kauoha ‘o Kūka’ōhi’aakalaka i kāna wahine e hā’awi a nui i ka i’a malo’o i kona kaikuahine i nā wā a pau āna e iho mai ai me ka ‘ai. Ua nānā ihola ka wahine i ka i’a malo’o a minamina, a ho’iho’i aku nei ma lalo o nā moena e hūnā ai.

I ka iho ‘ana mai o Kauakuahine me ka ‘ai, ua hala ke kaikunāne i ka lawai’a. ‘Ōlelo aku nei ke kaiko’eke, “‘A’ohe i’a a māua lā. E nānā a’e nō ‘oe i kauhale nei, ua nele. ‘O ka pa’akai wale nō kahi mea i loa’a.” Hele nō ‘o Kauakuahine a loa’a ka līpahapaha, ‘o ko iala ho’i nō ia. I ka iho hou ‘ana mai o Kauakuahine, ‘o ia ana nō, ‘o ka ho’i nō me ka nele. I ahona nō i kahi līpahapaha.

No ka pī mau o ke kaiko’eke, ua lilo ia i mea ho’okaumaha iā Kauakuahine. I kekahi ho’i ‘ana āna me ka līpahapaha, ua mana’o ‘o ia he mea makehewa ka ho’oluhi ‘ana iā ia iho e lawe mau aku i ka ‘ai i Kea’au a ‘o ka līpahapaha wale nō ka i’a e ho’iho’i aku ai na kāna kāne ho’omana-wanui a me nā keiki a lāua.

I ke kokoke ‘ana aku ona i ka hale o lākou ua holo maila ke kāne a me nā keiki e ‘ike iā ia. Ua pa’ipa’i pākahi akula ‘o ia iā lākou a lilo lākou i mau ‘iole. ‘O ka ‘iole māhuahua, ka makua kāne ia; ‘o nā ‘iole makali’i, ‘o nā keiki nō ia. No Kauakuahine, ua lilo ‘o ia i pūnāwai me ka ua kilihune e helele’i ana ma laila.

I ke kaikunāne e lawai’a ana, ua hiki akula ka hō’ike a nā akua iā ia i ke pī o ka wahine i ka i’a a i ka lilo o ke kaikuahine i wai a ‘o ka ‘ohana i pua

‘irole. Ua lilo kēia i mea kaumaha i kona no‘ono‘o a ho‘i aku nei i kauhale a nīnau aku i ka wahine, “Ua hā‘awi anei ‘oe i i‘a na nā pōki‘i o kāua?” “‘Ae, ke hā‘awi mau nei nō au i ka i‘a.”

‘O ko Kūka‘ōhi‘aakalaka lālau akula nō ia i nā moena o ka hale o lāua a hāpai a‘ela i luna. ‘Ike a‘ela ‘o ia i nā i‘a malo‘o, ua ho‘onoho papa ‘ia ma lalo a‘e o ka moena, a e hoholo a‘e ana nā pu‘u. Ua piha loa ‘o ia i ka inaina, a ‘ī aku nei i ka wahine, “He keu ‘oe a ka wahine loko ‘ino. Pō‘ino ku‘u pōki‘i iā ‘oe.” A me kēia mau hua ‘ōlelo ua pepehi ‘ia kēlā wahine a make loa.

Ua pi‘i akula ‘o ia i ‘Ōla‘a i kahi a ke kaikuahine a ‘ike aku nei ‘o ia i ka hoholo mai o nā ‘irole i kauhale a kulu iho nei kona waimaka aloha no ke kaiko‘eke a me nā keiki. Hele pololei aku nei ‘o ia a ka pūnāwai a iho iho nei ke po‘o i lalo i loko o ka wai, a ‘o ke kino, ua lilo a‘ela i kumu ‘ōhi‘a.

He ‘elua wale nō pua o kēia kumu ‘ōhi‘a i nā wā a pau, a ke haki ka lālā, kahe mai ke koko mai kona kino mai.

The English-language version of this story, *Kūka‘ōhi‘aakalaka* appears on page 19.

