

THE ADVENTURES OF IWIKAIKAUA.

A STORY OF ROYAL KNIGHT-ERRANTRY IN THE SIXTEENTH CENTURY.

I.

ONE of the most interesting characters distinctly observed among the misty forms and dimly outlined events of the remaining Hawaiian traditions of the sixteenth century is Iwikai-kaua. In him the knight-errantry of the period found a distinguished exponent and representative, and his deeds add a bold tint to the glow of romance and chivalry lighting up the life and reign of the great Lono, and lend a lustre to the names and events with which they are associated. Of royal lineage, but without estates or following beyond his personal attendants, he sought his fortune with spear and battle-axe, and in the end became the husband of a queen and one of the ancestors of a long line of kings.

As he was the nephew of Queen Kaikilani—whose reign in Hawaii, including that of her husband, Lono, embraced, it may be presumed, the period between the years A.D. 1565 and 1595—and was a stout friend and supporter of the ruling family, a proper understanding of the rank, position and aspirations of Iwikai-kaua necessitates a brief reference to the strange political events which surrounded his youth and conspired to shape his romantic career.

When Kealiokoloa, the son of Umi, suddenly died, in about A.D. 1535, after a reign of perhaps not more than ten years, he left as his heir a young son named Kukailani. His right to the throne was unquestioned, but, as he had not been formally designated by his father as his successor, Keawenui, the younger brother of the dead king, assumed the sceptre, and maintained his claim to it by meeting in battle and slaying the six principal chiefs of the island who rebelled against the usurpation.

Kukailani seems to have possessed but little force or spirit, and was content during his life with such maintenance as his uncle was willing to provide. In due time he married, and became the father of Kaikilani and Makakaualii. The former became the wife of Kanaloa-kuaana, the eldest son of Keawenui, and subsequently the wife of his brother Lono, as related in the legend of "*Lono and Kaikilani.*" As if desirous of atoning for the injustice done to his nephew, Kukailani, on his death-bed Keawenui named as his successor Kaikilani, daughter of the deposed prince, and wife of Kanaloa-kuaana, his own son. Why Keawenui restored the sceptre to his brother's family through Kaikilani instead of her brother, Makakaualii, finds ready explanation in the fact that Kaikilani was the wife of his eldest son, through which union both families would thereafter share in the sovereignty.

Makakaualii, whose claims to the *moiship* were thus overlooked or disregarded by Keawenui, was the father of our hero, Iwikauikaua. But, if wrong was done in the matter, it was never openly resented by either father or son, and Iwikauikaua always remained the steadfast friend of his royal aunt, Kaikilani.

The position of Kukailani, on the death of his father, was such as could have been patiently borne only by one entirely destitute of ambition. Custom would have accorded him ample estates and a following consistent with his rank ; but his crafty uncle did not deem it prudent to tempt him to rebellion by according him even the powers of a district chief. It was safer for him to remain at court, living upon the bounty and under the watchful eye of Keawenui. He was doubtless a high officer of the royal household, retaining the *tabus* and *meles* of his family, and receiving the respect due to his rank ; but no lands were set apart for him, and he had no retainers beyond his personal attendants.

But Kukailani seemed to be content with his situation, and so utterly indifferent to the rights of his family that it does not appear that he ever demanded a more befitting recognition of the claims of the children born to him. Hence, like their father, Makakaualii and Kaikilani were compelled to live upon the bounty of the king until the latter was chosen to the succession.

And this was also the inheritance of Iwikauikaua, the son of Makakaualii. He was a landless chief of royal blood, and cir-

dom visited the court and took no part in its bickerings. As his mother was doubtless of an humble family, he was not considered the equal in rank of the other sons of Keawenui, and therefore preferred to reside where he would not be continually reminded of his inferiority. When the revolt against Lono was organized he was invited by Kanaloa-kuaana to give it his support; but no promises of lands were made to him, as to other distinguished chiefs, nor was he deemed to be of sufficient consequence to entitle him to a voice in the councils of the rebels. This slight of Pupuakea led to the defeat and ruin of the conspirators. The chief of whom they thought so little had developed into a leader of influence and ability in his distant home, and it was around him that was gathered the nucleus of the force which in the end gave victory to Lono.

When Kaikilani returned alone from Molokai, and found the kingdom on the verge of revolution, she secretly consulted with Pupuakea, as almost the only chief of consequence to be relied upon; and when she next returned with Lono, Pupuakea was at the head of a force large enough to overawe the rebels of Kau, but too small to venture beyond that district without support.

The main rebel army was concentrated in the district of Kohala, which Lono avoided on his return from Oahu, landing at Kealakeakua, on the coast of Kona. It was early in the morning when the canoes of Lono, bearing a small party of attendants, were drawn up on the beach. No one was there to oppose him; but the rebels were in possession of all the machinery of the government, as well as five of the six divisions of the island, and the outlook would have been gloomy to any one less resolute and daring than Lono. He had less than a hundred followers, and, taking from his canoe the *hokeo*, or calabash, containing the bones of the six rebellious district chiefs slain by his father, placed it within a sanctuary of mats on the beach, and beside it raised the royal standard and *kahilis*. This done, he summoned the people to arms, started a courier to Pupuakea, and despatched *lunapais* to the neighboring chiefs, commanding them to march to his assistance at once.

But the people were timid. The revolt was not popular, but the cause of Lono seemed to be hopeless, and the masses hesitated. The hesitation was brief, however. Late in the afternoon a force of five or six hundred warriors was observed ap-

proaching from the northward. Lono hastily prepared for the best defence possible, and for retreat to his canoes should he be unable to hold his ground. Nearer and nearer came the threatening column. It was finally halted within two hundred paces of Lono's position, when from the front rank emerged a tall young chief in feather cape and helmet. At the end of his spear was displayed a large *ti* leaf as a token of peace. Accompanied by two aids bearing weapons similarly bedecked, he boldly strode past the lines of Lono and asked for the king. He was conducted to his presence, and, observing Kaikilani beside her husband, was about to kneel when Lono stepped forward and grasped him by the hand, exclaiming :

"Welcome, Iwikauikaua, for I know you come as a friend!"

"Yes, I come as a friend," replied the chief, "and have with me a few brave warriors, whose services I now tender."

"But are you not afraid to be the friend of Lono at such a time as this?" inquired the king, glancing admiringly at the bold front of the young chief. "The whole island seems to be in arms against me."

Lono knew he was exaggerating the danger, but desired to learn the worst.

"No, not the whole island," promptly replied the chief. "Pupuakea will soon join us with three thousand spears or more, and it will not be long that Lono will lack warriors."

"You are right," returned the king, hopefully; "we will find spears and axes enough in the end to clear a way to Kohala."

Kaikilani joined Lono in thanking her nephew for his timely assistance, and Iwikauikaua retired to find quarters for his followers and arouse others to the defence of the king.

The appearance of the young chief with his few hundreds of warriors was indeed most opportune. It inspired the people with confidence in the success of Lono, and they began to rally to his support in large numbers; and, observing that the tide was turning in his favor, the neighboring chiefs came to his assistance with their followers, thus swelling his force within three days to as many thousands of warriors of all arms.

Hastily organizing his little army, Lono boldly pushed on toward Kohala, steadily recruiting his ranks as he moved, and at Puuanahulu was joined by Pupuakea with nearly three thousand additional spears from Kau. Thus enabled to operate on the

offensive, he attacked and defeated the rebel army at Wailea, and again at Puako, or at some point not far north of that place.

After the second engagement the rebels retreated northward, and, receiving reinforcements from Kohala, made another stand at Puupa, where they were again defeated, but through some mishap Iwikauikaua was taken prisoner. They then fell back to Puukohola, near which place a large *heiau* was maintained at that time. There Kanaloa-kakulehu, one of the brothers of Lono, resolved to sacrifice the distinguished prisoner.

Iwikauikaua received the announcement stoically. He was conducted to the altar within the *heiau*. The assistants were in readiness to take him beyond the walls for execution, and the priests were in attendance to offer the sacrifice in due form to Kanaloa-kakulehu's god of war. Ascending the steps of the altar, the young chief turned to the high-priest and said :

"I am ready, but it is not the will of the gods that I should be offered."

"What know you of the will of the gods?" answered the priest, sternly.

"And what know you," returned the chief, "since you have not inquired?"

Such questioning was not common at the altar, and for a moment the priest was disconcerted. Finally he said :

"You say it is not the will of the gods. Make it so appear, and your life shall be spared ; but if you fail your right eye shall see the left in my hand, and you will be slain with torture."

"So let it be !" exclaimed the chief ; and, lifting his face upward, he addressed an audible prayer to *Ku*, *Uli* and *Kama*. As he proceeded with the solemn invocation not an unfavorable omen appeared. The winds died away and the birds in the neighboring trees remained silent. Concluding the prayer, he folded his arms and stepped down from the altar. By an unseen hand the cords that bound his limbs had been cut, and he approached the high-priest and bowed before him. This manifestation of the will of the gods could not be mistaken, and Iwikauikaua was conducted to a hut within the *heiau*, where he was advised to remain until he could leave the place in safety. No hostile hand could be laid upon him within the walls of the temple. There he was under the protection of the high-priest, and beyond the reach of the highest temporal authority.

But Iwikauikaua did not long require the protection of the *heiau*. At daylight the next morning Lono attacked the rebels at Puukohola, and after an obstinate battle defeated them, taking prisoner his brother Kanaloa-kakulehu, whom he promptly ordered to be sacrificed at the *heiau*. As he was brought to the altar for that purpose, his last moments were embittered by the farewell which Iwikauikaua waved to him with simulated grief as he left the enclosure to join the victorious army. Although Lono had directed the sacrifice of his brother in retaliation for the supposed death of Iwikauikaua, he did not countermand the order, as he might have done in time, when he found the latter had miraculously escaped.

Several other battles were fought, in all of which Iwikauikaua took a distinguished part, and the island returned to its allegiance to Lono and Kaikilani. The services of Papuakea were rewarded with such additional lands of deceased rebel chiefs as he chose to accept, and Iwikauikaua was offered possessions either in Kona or Hamakua, or a military charge in the royal household. But in the end he decided to accept neither. They presented to him no opportunity for such advancement as the gods had promised, and which now, since their manifestation in his favor at Puukohola, seemed to be almost assured to him.

He had fixed his eye upon his pretty cousin Kealiiokalani, the daughter of Kaikilani. She stood close to the throne, and evinced a decided partiality for the dashing young chief. The gossip of the court was that the princess loved Iwikauikaua and would be more than content to become his wife. But royal marriages in all ages and in every clime have been less a suggestion of hearts than of state considerations; and so it was in this instance. Unknown to all but himself, it was the fair face of the princess that had prompted him to espouse the cause of Lono when it seemed to be almost hopeless, and his services certainly entitled him to almost any reward; but Keakealanikane, the son of Kaikilani by her first husband, Kanaloa-kuaana, had been named as successor to the *moishop*, and Kealiiokalani was selected to become his wife. Such marriages of close kinship were not uncommon among the chiefly families of ancient Hawaii, and the children born to them were accorded the very highest rank.

This arrangement for the succession left Iwikauikaua little to hope for on Hawaii, and he determined to seek his fortune

among the other islands of the group. Tempting inducements were held out to him to remain, but he declined them all. To the princess alone he whispered that her betrothal to Keakealanikane had rendered his departure advisable, and she grieved that circumstances had decreed their separation. Ambition doubtless first attracted him to his fair cousin ; but her nature was gentle and loving, and he finally regarded her with a sincere and romantic attachment, which she seems to have fully reciprocated.

II.

In a large double canoe, painted red, and at its masthead flying the pennon of an *aha-alii*, Iwikauikaua, with a score or more of attendants, set sail from Kohala in quest of adventure. Passing Maui, he spent some time in visiting the small island of Lanai, where he was entertained in a princely manner by the leading chiefs. Proceeding thence to Molokai, he remained a week or more in the neighborhood of Kalaupapa, and then sailed for Oahu.

He landed at Waikiki, on that island, and was well received by Kaihikapu, one of the three principal chiefs of Oahu. His father was the noted Kakuhihewa, who had entertained Lono during his voluntary exile, and who at his death, a short time before, had divided the island among his three oldest sons, leaving the dignity of *mōi* to Kanekapu. Harmony existed among the brothers, and all of them followed the example of their father in maintaining attractive petty courts and imposing establishments. The *mōi* retained possession of the royal mansion at Kailua, which was two hundred and forty feet in length and ninety in breadth, and adorned with all the taste and skill of the period.

Kaihikapu had a princely mansion at Ewa, but his court was at Waikiki at the time of the arrival of Iwikauikaua. The young chief, whose rank was at once recognized, was provided with quarters for himself and attendants near the court, and soon became a favorite with the nobility. The part he had taken in the battles of Lono, together with his miraculous escape at the temple of Puukohola, became the talk of the court, and he was treated as a hero.

In the pleasure of the courts of Oahu, Iwikauikaua spent a

number of years on the island, and finally became the husband of Kauakahi, daughter of Kaihikapu. It was not a love-match, at least so far as Iwikauikaua was concerned, for after his marriage he squandered the most of his time for some years in roaming from district to district and giving little heed to the future. At length he began to crave a more active life, and was about to seek it on some other island when the noted war of the Kawelos, of Kauai, gave employment to his spear.

Kawelo had been driven from Kauai by his cousin, and, finding refuge in Oahu, had been given lands in the Waianae Mountains by Kaihikapu. Instead of settling there in peace, he began to construct canoes and prepare for a return to Kauai with a force sufficient to maintain himself on that island. Kaihikapu was finally induced to assist him, and so substantially that he invaded Kauai, deposed and killed his cousin, and assumed the *moishop*. Iwikauikaua took part in the expedition, but became disgusted with the jealousies of the Kauai chiefs and returned to Oahu at the close of the war, without attempting to avail himself of the opportunities afforded by the rebellion.

His marriage with Kauakahi promised him no advancement. His hair began to be tinged with gray, and the future presented to him no sign of the fulfilment of the prophecy of his youth. He consulted the *kaulas*, but they gave him no satisfaction. One of them told him, however, that his fortunes lay to the windward, and he provisioned a double canoe, and, with a competent crew and a few retainers, set sail in that direction without taking leave of any one. He stopped for a few days on Molokai, and a *kaula* there advised him to go to Maui. He accordingly set sail for that island, where resided two of his sisters, whom he had not seen for many years. One of them, Kapukini, was the wife of Kauhiakama, the *moi* of Maui; and the other, Pueopokii, of Kaaaoa, a prominent chief of Kaupo.

He landed at Lahaina, and made himself known to Kapukini. Their greeting was affectionate, and they had much to relate of their past lives. She was the only wife of Kauhiakama, and he was astounded to hear that the aged *moi* had started two days before with a hostile army for Oahu. The object of the invasion was not clear, but Iwikauikaua felt satisfied that it would end disastrously, and impatiently awaited the result. The only son of Kapukini had reached his manhood, and Iwikauikaua advised

his sister to prepare for his installation as *moi*, expressing the opinion that Kauhiakama would never return. His surmises proved to be correct. Within ten days a mere handful of the force with which the *moi* had embarked for Oahu returned, bringing news of the defeat and death of Kauhiakama.

The *moi* had landed at Waikiki, where he was met and defeated by the united chiefs of Oahu. He was slain during the battle, and his body was taken to the *heiau* of Apuakehau, where it was treated with unusual indignity—so unusual, in fact, that Kahekili, the *moi* of Maui, many generations after remembered the act, and retaliated in kind upon the chiefs captured by him in his conquest of Oahu.

Kauhiakama had always been a rash and visionary leader, and his tragical end did not surprise Iwikauikaua. It was on his report that his warlike father, Kamalalawalu, had invaded Hawaii, and met defeat and death at the hands of Lono, and with equal thoughtlessness he had thrown a small invading force into the most thickly populated district of Oahu, and led it to slaughter.

But, whatever may have been the weaknesses of Kauhiakama, a lack of courage was certainly not one of them, and the news of his death, together with that of the indignity visited upon his remains, created a wild excitement among the chiefs of Maui. His son was installed as *moi* without opposition, and a general demand for revenge went up from the whole island. Large quotas of warriors were offered from every district, and the young *moi* was implored to baptize the beginning of his reign with the best blood of Oahu.

But Iwikauikaua advised the excited chiefs to act with discretion. No one more than himself felt like avenging the death of Kauhiakama, who was the husband of his sister; "but," he said to them, "the chiefs of Oahu are united, and a war upon one of them means a conflict with the whole island. Their spears are as long and as many as ours, and their knives are as sharp; therefore let not the chiefs of Maui be hasty."

Many of the chiefs agreed with Iwikauikaua that an invasion of Oahu in revenge for the death of their *moi* would not be advisable, and the newly-anointed king was of the same opinion; but others, especially those who had lost friends or relatives in the late expedition, clamored for war, and not a few of them

intimated that the advice of Iwikauikaua was inspired either by friendship for the Oahuans or personal cowardice.

These insinuations reached the ear of Iwikauikaua, and the manner in which he repelled them was bold and effective. Three hundred chiefs of the higher grades had gathered to take part in the installation of the new *moi*, and such of them as were entitled to a voice in the national councils were assembled to discuss the project of war and such other matters as they might be requested to consider. As a near relative of the royal family, Iwikauikaua had been invited to participate in the deliberations, but he had modestly refrained from urging his opinions, and had thus far spoken only when directly appealed to. Several remarks of a sneering character had been dropped within his hearing, and finally a chief from Wailuku, glancing insultingly toward him, declared that the chiefs of Maui were "not afraid to use their spears."

Iwikauikaua could no longer bear these taunts in silence. With a dark scowl upon his handsome face, he rose to his feet and impetuously replied :

"Nor am I afraid to use mine, either in defence of the *moi* of Maui or in challenge to any chief here who presumes to doubt my courage! I scorn to defend myself with words! Without these walls, with spear and battle-axe, I am prepared to answer one and all!"

Several chiefs sprang to their feet, as if to accept the bold challenge, and confusion for a time prevailed; but order was restored when Mahia, the venerable chief of Kahakuloa, rose and, commanding silence, said :

"Chiefs of Maui, hear my words and be calm. We have invited Iwikauikaua to advise with us, and by insulting him we degrade ourselves. He is high in rank and distinguished for his courage. He was the friend of the great Lono, of Hawaii, and a leader in his battles. He is the brother of Kapukini, and our respect is his due. Some of you have spoken words which seem to hold his valor lightly, and he has answered, as I would have answered had the complaint been mine, by inviting you to test the courage you doubt with spear and battle-axe. No other answer could have been made by a brave man, and we should respect the nobility that prompted it. We should say to Iwikauikaua, whose body is scarred with the teeth of many battles : 'We have spoken hastily; let us now be friends!'"

The effects of the eloquent words of the old warrior were magical. Those who had offended made prompt retraction, and looks and expressions of courtesy and kindness came to Iwikauikaua from all parts of the council. By reputation he was known to many of the older chiefs, and when they recounted to the younger his chivalrous services in the wars of Hawaii he was overwhelmed with manifestations of respect and kindly feeling.

The demand for an invasion of Oahu with a large force steadily abated with discussion and a better understanding of the danger and uncertainty of the project, and was entirely abandoned with the sudden appearance of a fleet of hostile canoes off the coast of Honuaua. It was a strong predatory expedition from Hawaii. Several villages had been plundered on the southern coast, and Wailuku was now threatened.

Lono, the warlike king of Hawaii, had been dead for some years, and under the reign of Keakealanikane several of the more powerful of the district chiefs had assumed an attitude of comparative independence. The most noted of these were the I family, of Hilo, and the Mahi chiefs, of Kohala. Each could muster some thousands of warriors, and occasional plundering or retaliatory expeditions were undertaken to the other islands without the knowledge or countenance of the sovereign authority.

The fleet discovered off the coast of Honuaua, and reported by runners to the *moi*, was from Kohala and under the command of one of the Mahi chiefs in person. As the young *moi* was unused to war, Iwikauikaua offered his services, and with fifty chiefs and two thousand warriors crossed the mountains and drove the plunderers from the coast. As it was surmised that other expeditions of a similar or more aggressive character might follow, the chiefs found employment for some time in repairing canoes, establishing signals, and placing their coast settlements in better conditions of defence.

Returning to Lahaina, Iwikauikaua learned from a Hilo chief on a visit to relatives in Kauaua that Keakealanikane, king of Hawaii, had recently died, and that Kealiiokalani, his wife, could not long survive a cancerous ailment of the stomach with which she was afflicted. The mention of the name of that princess brought back a flood of tender and romantic memories, and Iwikauikaua resolved to revisit his native island. He was begged by the young *moi* to remain as his *mahana* and chief counsellor,

a position to which his rank entitled him ; but he seemed to hear the voice of the dying princess calling to him from Hawaii, and with becoming state set sail at once for Hilo, where the royal court had been temporarily established.

It was past midnight of the second day of his departure from Lahaina when Iwikauikaua reached Hilo. He landed quietly, making himself known to no one. He found the place still in mourning for the deceased *moi*, and learned that Keakamahana, the elder of the two daughters and only children of Kealiioalani, had been formally installed as *moi*, or queen, the day before, with the royal mother as chief adviser or premier.

Early next morning Iwikauikaua, clad in a feather cape and other insignia of rank, and accompanied by a number of attendants, proceeded to the royal mansion. Being a chief of unquestioned rank, he was admitted to the *pahale*, but, on applying for an audience with the queen or her first counsellor, was told that the former was still in mourning and could not be seen, and the latter was too ill to receive visitors ; but a proffer was made to carry any message he desired to either.

"Then take to Kealiioalani the words that her cousin, Iwikauikaua, is at her door," said the chief.

At the mention of his name the *kahu* in attendance, a venerable chief, regarded the visitor for a moment with amazement. He had fought by his side in the wars of Lono, and in his face recognized the dashing young chief who a generation before had been saved by the gods from sacrifice at Puukohola.

"Iwikauikaua, indeed !" exclaimed the *kahu*, with emotion. "I know you well. Years ago our spears drank blood together, from the shores of Kona to the high lands of Pololu !"

Iwikauikaua was pleased at the recognition, and, after exchanging a few pleasant words with the old *kahu*, the latter conveyed his brief message to Kealiioalani. She was in her own apartment at the time, reclining on a soft couch of *kapa*, and surrounded by a group of silent and sad-eyed attendants. Near her sat Keakamahana, the fair young *moi*, who was doing all that affection could suggest to soothe and strengthen her suffering mother. Prayers had been said, offerings to the gods had been made, and renowned *kahunas* had resorted to the most potent herbs, charms and incantations known to them in behalf of the royal sufferer. But nothing could stay the dreadful malady that

was eating away her life, and all hope of her recovery had been abandoned. The cancerous gnawing was declared by the priests to be the work of an evil spirit, which prayer and sacrifice could not dislodge.

The *kahu* delivered the message of Iwikauikaua with some hesitation, for the condition of the patient had become more critical since the death of her husband. But when she heard the name of the visitor, and learned that he was without, her eyes assumed something of the brightness of her girlhood, and she ordered him to be admitted at once.

As Iwikauikaua entered he was silently conducted to the couch of Kealiiokalani. For a moment he gazed at her wan face ; for a moment she glanced at the gray hairs which the years had brought to him since he said farewell to her in Kohala. He knelt beside the couch. He took her hand and held it to his heart, and the silence that followed best interpreted the thoughts of both.

Rising, and learning to his embarrassment that the young woman whom he had scarcely noticed was Keakamahana, daughter of Kealiiokalani and queen of Hawaii, Iwikauikaua knelt respectfully before her, and gallantly kissed the hand with which she gave him welcome. A low order was given to an attendant by the mother, and in a moment she was alone with the queen and Iwikauikaua. Casting her eyes around and observing no others present, she beckoned them closer, and in broken sentences said :

"The black *kapa* will soon cover me. Listen, Iwikauikaua ! Early in life it was in our hearts to be the husband and wife of each other. It was the fault of neither that we were denied that hope. It was not my fault that you left Hawaii. It was not your fault that I grieved when you went to other lands. But you have returned at last. The gods have directed you back to Hawaii. They will give to me in death what they refused to my youth. In Keakamahana I will be your wife !"

She paused for a moment, her listeners bending over her in silence, and then continued :

"Take him as your husband, Keakamahana. He is the gift of your mother. He is brave and noble, and you will need his counsel when I am gone."

Overcome by these words of affection, the chief knelt be-

side the couch, and the eyes of Keakamahana were filled with tears.

"Do you promise?" inquired the mother.

"I promise," replied the queen, giving her hand to the kneeling chief.

"I promise," repeated Iwikauikaua, as he clasped and kissed the proffered pledge.

"I am content," returned the sufferer, as a smile of happiness lighted up her face.

The attendants were recalled, wondering what had occurred, and Iwikauikaua, almost bewildered, took his leave.

Tradition plainly recites the brief remainder of the career of this distinguished chief. Kealiioikalani died a few days after the strange betrothal just noted, and Iwikauikaua became the husband of Queen Keakamahana, thus romantically fulfilling the aspiration and prophecy of his youth.

Their daughter, Keakealani, succeeded her mother as queen of Hawaii, and one of her husbands was the son of Iwikauikaua by the wife left by him in Oahu.

With this adventurous and erratic chief originated, it is claimed, the custom of burning *kukui* torches by daylight on state occasions, especially in connection with the obsequies of persons of royal lineage; and it was within the present generation that the exclusive right to the ceremonial was contested by the two royal families claiming the prerogative through descent from Iwikauikaua. Certain customs, like chants and *meles*, are matters of inheritance, and remain exclusively in the families with which they originate.