



The epic tale of
Dora Kairo, Opere

The epic tale of

*h*i'iaikaipoliopele

woman of the sunrise



lightning-skirted beauty
of Halema'uma'u

as told by

Ho'oulu māhiehie

translated by

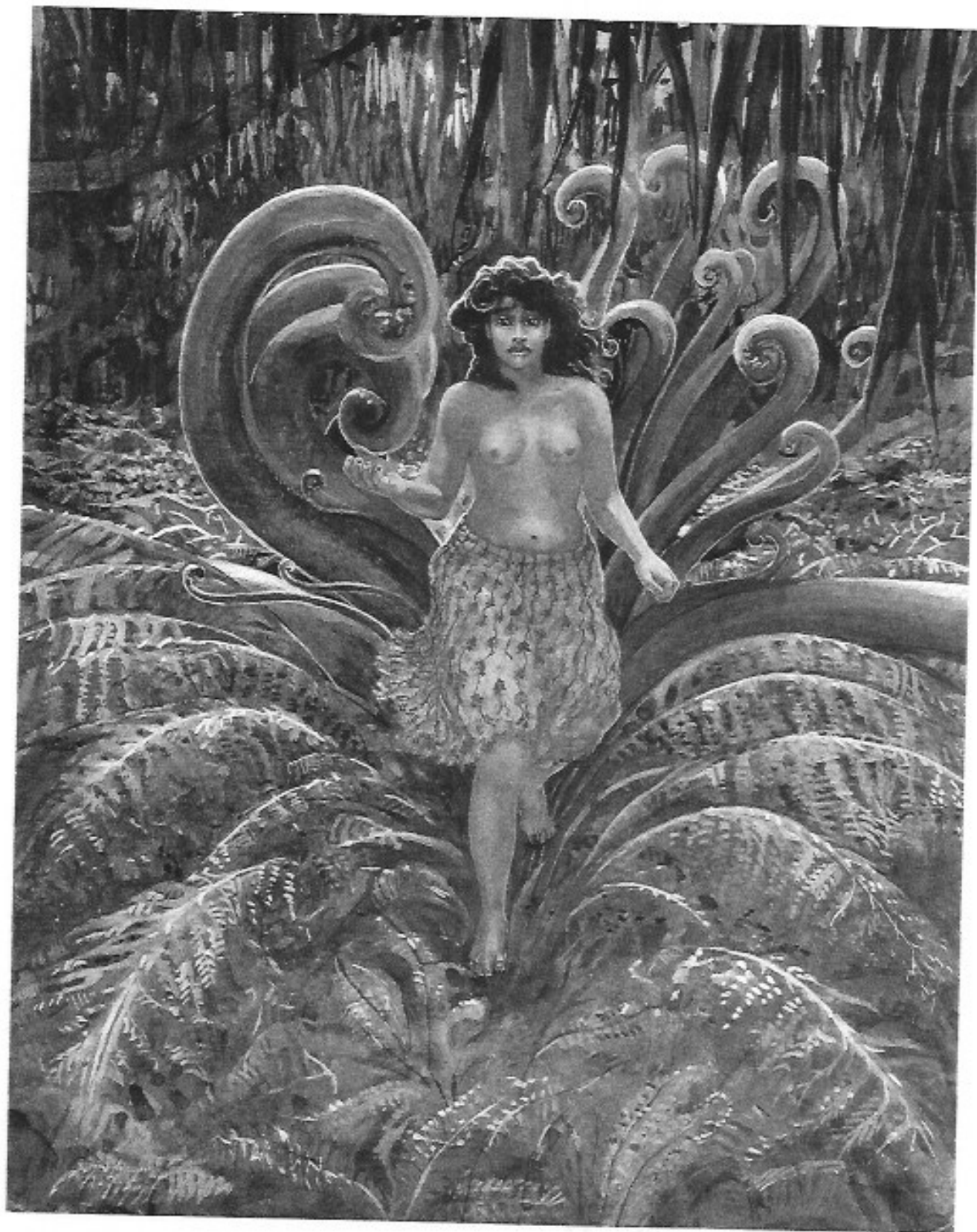
M. Puakea Nogelmeier

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hi'iakaikapoliopole is the central figure of this story offered up to the friends and supporters of *Ka Na'i Aupuni*. In this version being published, she is introduced as the youngest sister of Pele, the famed queen of the fiery realm of Kilauea.

In the story of Pele, we find that she, her brothers, and younger sisters traveled from Kahiki, specifically the land of Polapola, and the truth of this can be seen in the prayer that Hi'iaka chanted amid the lehua groves in Pana'ewa when Pana'ewa dared to try and kill Hi'iaka and Wahine'oma'o. This prayer chant by Hi'iaka will be shown later.

In this account, these are the younger sisters who accompanied Pele from Polapola: Hi'iaka-ka'ale'i, Hi'iakaika'alemoe, Hi'iakapaikaubele, Hi'iakaikapuaaneane, Hi'iakaikapualau'i, Hi'iakanoholae, Hi'iakawahilani, and Hi'iakaikapoliopole.

According to some who are knowledgeable in the lore of Hi'iaka, there are many of these Hi'iaka, some forty or more. And in versions known by others, there are but eight Hi'iaka, the same number shown above, and here are their names: Hi'iakamakolewahiwa'a, with the lei of pandanus fruit and the rainbow as her symbols; Hi'iakawahilani, also known as Hi'iakawahilani as shown above, marked by the drenching raincloud that comes ashore from the sea; Hi'iakanoholani, the bright rainbow fragment and the low-lying rainbow being her signs; Hi'iakaka'alawamaka, the long-eyed sandcrab representing her; Hi'iakaikapoliopole, the pala'a fern of the forest being her emblem, and eating fish from head to tail being her law; Hi'iakakapu'ena'ena, and this may be the Hi'iakaikapuaaneane shown above, the sign of her being the glowing red heat experienced by a man or woman when approached by this Hi'iaka; Hi'iakale'i'a, all lei other than the lei of pandanus fruit being tokens of her; and the last, Hi'iaka'opio.

All of the Hi'iaka sisters were women of great beauty, but the most beautiful of them all was Hi'iakaikapoliopole, the subject of this story. It is said that the rosy glow of this woman's cheeks was like the red nectar of the 'ohelo berry, that her skin was fine like the golden keys of the ripe pandanus, and her whole form was of a precious beauty that would rouse hot surges in the heart of the stronger sex, who could "bask in those waters," as the saying goes.

11* This seems the kind of beauty
 Whose slightest glance
 Stirs the sacred ancestral repository
 Alluring beyond compare.

When Pele and all of her people left Tahiti,† they came to the island of Ka'ula. It was here that Pele placed one of her brothers, Kuheimoana, as chief and guardian of this island amid the "towering breakers" of the sea.

Hi'iakaikapoliopole,
the youngest and
favorite sister of
the fire goddess,
traverses a world
of wonder.

Buke II, Helu 1
1 June 1906

Buke II, Helu 2
2 June 1906

* Consecutive numbers have been added in brackets to each chant, and a complete list of chants begins on page 471. The author's original numbering, beginning on page 54, has also been retained.

† "Kahiki," foreign lands, also appears as "Tahiki" and "Tahiti" in this text.

Pele and company departed Ka'ula, moving on to Ni'ihau, but because no appropriate place could be found where the queen of fire and her family could reside, they went on to land on the island of Kaua'i, called Kamāwaeluani in this portion of an ancient song, as follows—

- [2] Papa returned from Tahiki Kū
Filled with rage, jealous of the other wife
Heart torn asunder by the husband, Wākea
She coupled with Lua, a new mate
5. Born was O'ahu, child of Lua
O'ahualua, the island child
An offspring sired by Lua
Returned again to dwell with Wākea
Papa strained in birth of the island Kaua'i
10. Born was Kamāwaeluani, an island.

When Pele and company arrived on Kaua'i, she attempted in many places to carve out an area for her and her people to dwell on that island, Kīlauea being the last place that she tried. Because it was shallow there, she and her followers left that island and sailed through the Ka'ic'iewaho Channel until reaching O'ahu.

Pele began to dig down at Kīlauea, where that little cove is, just a bit to the north of Keawa'ula Bay, and because the land there was shallow, she came to sea water, so this voyaging woman departed. She journeyed all around O'ahu, visiting many places in search of a site for their home, but nothing could be found.

Kalaeoka'ena, another brother of Pele, was put in charge of that famous point in Wai'anae, known today by the name Ka'ena. He was the guardian of that place.

Pele dug the crater of Āliapa'akai at Moanalua, but soon reached sea water and left there. She also dug atop Pūowaina, Lac'ahi, and some other sites here on O'ahu, and because the earth was shallow in those places, sea water was again soon encountered, so they departed from O'ahu and proceeded on to Moloka'i. From there they moved on, arriving at Kaho'olawe.

On this island, Kāho'olawe, Kamohoali'i was left to reside (this being the shark form of that chiefly brother of the queen of fire).

From Kaho'olawe they arrived on Maui. Pele excavated the crater of Haleakalā and even there found salt water, so they all departed from Maui and reached Hawai'i. Prior to their arrival in Puna, there were many places where this queen of fire dug to find a home, but nothing had come of it. That is, until their arrival in Puna, the land renowned in song—

- [3] In Puna dwells beauty and goodness
A welcoming place of fragrance and sweetness
Sweet is the maile and the pandanus of Kea'au
Sustenance for the natives of Kaniabiku.

They eventually came to the place called Keahialaka, and just inland of there is where Pele carved out the crater of Malama, which is honored with this chant—

Book II, Helu 3
4 June 1906

- [4] Here is the crater of Malama
 In recurrent motion every second
 Gushing like water as it erupts
 The crater of Malama is a whirlpool.

When the queen of fire carved out the crater of Malama and found it insufficient for her wishes, she scooped out the crater of Pu'ulena, quite near to where Malama stands, and it is for this spot that the chant goes—

- [5] The Pu'ulena wind has moved on to Hilo
 Gone off in search of Papalauahi.

This queen's desires were not fulfilled here, so she dug out the crater of Kalaumui'ōhua. Since it was shallow, she went on to create 'Ōhuanui Crater, then Kilauea Iki, and from there she carved out the great pit of Kilauea which exists today, along with the crater of Moku'āweoweo.

Kilauea became the home of Pele and her younger sisters, the Hi'iaka women. Lonomakua, one of Pele's brothers, was the lord of the great fires in Kilauea, and it could be mentioned at this point that he was the angel of the deep crater of Kilauea, the one who held the key to fire and heat.

The brothers of Pele who came all the way to Puna were Kauilanuimaka'ehaikalani, Kamoho-ali'i (in both human and mo'o forms), Kahuilakalani, Ka'oakaokalani, Kānehakili, Kānewāhilani, Kāneikapohāka'a, Ke'ōahikaua, Kapohāikahiola, and Lonomakua.

It is said in this account and in Pele's own story that the crater of Pele was arranged upon four strata, a fifth stratum being the layer separating the earth from the water. The fourth stratum was the sacred level of Wākea.

Once Pele had dwelt amid the beauty of Puna as a resident of the land, and after life had become settled, the queen of fire turned and suggested to her younger sisters that they should all go down to the sea at Hā'ena and Kea'au in Puna for a swim.

When the party of women from the crater arrived at the sea of Kea'au, the other younger sisters of Pele went swimming, but Hi'iakaikapoli remained with their eldest sister and chiefess, Pele.

As Pele sat with her favorite little sister, she turned and said to her, "O Hi'iaka, dear to my heart, I have this small command for you: I am going to sleep because the lashes of 'Āwihikalani, my ever watchful eyes, grow heavy with a desire for slumber. How unusual for drowsiness to come upon me this way.

So I shall fulfill this inexplicable urge, and my sleep, therefore, should be shielded, dear sister. None of my favored sisters are to disturb my repose, nor may any of our dear brothers awaken me. And while I sleep, you are to hold the kähili* and watch over me, but I shall awaken myself."

Hi'iakaikapoli agreed to this command from her elder sister and chiefess, and the queen of Halema'uma'u fell immediately to sleep. The perfume of hala and hinano blossoms of Kea'au permeated the walls of the ti-leaf house in which Pele slept, and since that time Puna has been renowned as a land whose bowers were fragrant with the scent of hala.

As Pele slept, her spirit heard the beating of drums and the sound of voices intoning chants of the hula. These rhythms and chanting voices were incredibly beautiful and joyous.

Buke II, Helu 4
5 June 1906

* A kähili is a feathered staff used as a symbol of royalty.

She listened toward the east, thinking that the sound came from there, but then she heard no more, and turning to listen to the west she could clearly hear the rumbling tones of the drums and the insistent force of the voices of two persons beating those drums.

When she listened carefully she could discern that the voices accompanying the dancing were male voices, and they were exquisite and fine.

Dear reader, at this point allow me, your writer, to explain that the two men beating the drums and whose voices Pele was hearing in her sleep were Lohi'auipo and his aikāne, beloved companion, Kauakahiapaoa. They were ruling chiefs of the island of Kaua'i, and the place where they were drumming was at Hā'ena, "amid the hala trees of Naue by the sea."

The reason the sound of the drums and the voices of Lohi'auipo and Kauakahiapaoa carried all the way to Puna, as shown above, was because Kanikawā and Kanikawā, the gods of Lohi'au and his people, hoped that Pele would become a wife for Lohi'au, the splendid one of Kaua'i.

When Pele recognized that the sounds of the drum and the hula that delighted her spirit emanated from the western horizon, her spirit said, "The voice of love is there to the lee, and I shall seek you on the wind itself."

But then in no time the sound of those drums and the tremolo of the chanting voices moved to the east, and she heard the chanting at Pāpua'a. "Oh! How amazing are these drums and spectral voices. They seem to resound on the wind alone. Whatever you were up to, now you are there to the east on the fringes of the wind, and there I shall go to find you."

Her spirit departed from Kea'au and immediately arrived at Pāpua'a, where she had heard the sound of the drums and the throbbing trill of the voices.

As she arrived at Pāpua'a, there was neither drum nor people, and when she listened, the drumming was sounding at Waiākea. She arrived there, and the drumming was coming from Kukuilaumania, so she said to herself, "Hah! It seemed the drum came from Waiākea, but it turns out to be from Kukuilaumania. Whatever the case, to Kukuilaumania I shall go!"

On arriving at Kukuilaumania there was no sign of drums or people, and the same drums were now droning from Hōkuli at Laupāhoehoe. This woman of the pit again said to herself, "How extraordinary! I thought the drums were from Kukuilaumania, yet they are at Hōkuli, in Laupāhoehoe."

When she got to Hōkuli and listened, those drums were sounding across the sea cliffs, those sheer, jagged cliffs of Waipi'o and Waimanu. And when she got to the sea cliffs and listened, the voice of the drums was booming at Kauhola Point in North Kohala. "The drumming seemed to come from these cascading cliffs," said Pele to herself, "yet they turn out to be from Kauhola."

The distance from the sea cliffs to Kauhola was nothing to that woman of the crater, and in no time at all she caught the scent of the lipoa seaweed strands at Kauhola. As she listened, those drums were sounding from the middle of 'Alenuihāhā Channel, so Pele, in her spirit form, said to herself, "Amazing! The work of this drum is so very taxing. O drum that I have followed, even if you are from Kahiki, from whence I came, I shall still follow you all the way there. And if you are anywhere in between, then I will find you soon indeed."

Dear reader, as to the sound of the drums, as we have seen, distance was nothing in Pele's pursuit, and in these days now, it is the six strings of the guitar, called "uē hone," or "teasing cry," that make even the expansive plain no obstacle to love's quest.

Buke II, Helu 5
6 June 1906

Buke II, Helu 6
7 June 1906

As she arrived at the midpoint between the seas, 'Alekāwahawaha Channel being where the sea currents of Maui turn aside and 'Alenuihāhā Channel being where they turn back toward Hawai'i, the drums were rumbling above Ka'uiki Hill.

On arriving at Ka'uiki, those drums were sounding over the cliffs of Kahakuloa. When she got to the Kahakuloa cliffs, the drumming was coming from Kalā'au Point, mentioned in the song by the beauty of Kona—

[6] At the cape called Kalā'au
 The virtues Thurston taught are gone.

When she got to Kalā'au Point, she heard the resounding boom of those drums at Makapu'u, where the uhu, parrot fish, have passed to and fro before my own eyes.

She arrived at Makapu'u, and the drums were sounding right in front of the sacred mo'o of Hāloa, that being the cliff of Kualoa. She got there, and when she listened, the voice of the drums was coming from her brother's place, Ka'ena Point.

As she got to Ka'ena Point and saw her brother, she recognized that the drums and chanting voices she had long followed were actually off to the west.

She wasted no time with her brother, but chased off after the sound of the drums to the middle of the Ka'ie'iewaho Channel.

When she got there, those drums were pounding inland of Hā'ena, and on arriving at Hā'ena, she clearly heard the joyful rhythms of the pahu drums resonating along with the voices of those who were beating them.

She realized that the sound of the drums would move no further, but would remain in this one area, and she knew that the drums she had chased were actually from this place.

At this point, Pele took on her most attractive form, one of boundless beauty. All of the powerful perfumes of Puna were upon her, intermingling fragrances like the scent of kūpaoa flowers and kupali'i herbs, the hala, lehua, and 'ōlapa, along with twining maile, the hīnano, 'awapuhi blossoms, and so forth.

Pele adorned herself extravagantly with wreaths of lehua blossoms, maile, fern, and all the fresh verdure of the forest. Beauty beyond expression!

And with these adornments from the forest's depths draped about this chiefess of the crater, she headed for the place she had noticed throngs of people massing together, that being where the drums were beating and the voices of the hula sounded.

As she went, so too went the fragrances of the rich greenery with which she had bedecked herself, and the sweet perfume was carried on the breeze to Hā'ena's multitudes, from the ranking chiefs to the common people.

Lohi'auipo and Kauakahiapaoa were beating out rhythms on their drums inside a hālau, a long house which was festooned with beautiful makali'i mats of the kind that belonged to those distant days of Hawai'i's remote antiquity.

The interior of the house was filled with the ranking chiefs of the district, accompanied by their personal attendants, kāhili bearers and the like, as was customary at the celebrations in those days when the sacred chiefs were revered and cherished.

Buke II, Helu 7
8 June 1906

«OVERLEAF»

Her sleeping form
watched over
by Hi'iaka, Pele's
spirit travels
to the court of
Lohi'au at Hā'ena.

* *Waiko'olihilihi, the "Waters of the Fringing Lashes," is a spring in Puna, Hawaii, where lehua blossoms were floated on the water to honor and delight those drinking. Often used as a metaphor.*

Buke II, Hehu 8
9 June 1906

The youth of all ranks sat deeply entranced by the beauty of the drumming from Lohi'auipo and his companion, Kauakahiapaoa.

Out on the grounds were the esteemed citizens, each side outdoing the other in their charm and attractiveness. They were immersed in the passion of the moment, "Yearning to drink in the upwelling waters of Ko'olihilihi."^{*}

When the assembly saw this beauty walking along, adorned with all of her splendor, they cried out with admiring voices about this elegant woman, unmatched anywhere on Kaua'i.

Truly, this queen of the sunrise at Ha'eha'e exhibited every possible aspect of her stunning loveliness. The radiance of Pele's features here was compared to that of the full moon on the night of Māhealani. A ravishing beauty indeed!

Then Pele approached where the crowd was gathered, and they parted so that the beautiful stranger, in all of her glory, had a path to walk.

Outside of the chiefs' hall of the hula, the assembly of people split themselves in two, and the chiefess of the crater moved, with all of the glittering dignity and majesty of her rank, through the gap the crowd made for this unfamiliar beauty to pass.

[7] At the passage of a beautiful woman
The voices on the plain are stilled
The chatter of the birds is silenced
Life is made peaceful and calm.

As this wondrous beauty approached, she was noticed by the chiefs assembled in the house where Lohi'auipo and his friend were dancing, who then called out, "Come, come inside. Welcome!"

The hosts had invited her in, so she came up and entered the house. She did not, however, sit down where the drums were being played; instead she went and sat upon the dais of stacked mats.

As Pele sat down, a hushed reverence fell upon the chiefly audience filling the interior of the hālau hula, the hall of the dance. Lohi'auipo was the first to pose a question to the stranger, "Oh! Such a sudden arrival! Where did you come from?"

Pele answered, "Hah! I have been right here on Kaua'i and I have only now come to this place."

"Hmm . . . your answer is very puzzling, traveler. I am familiar with all of Kaua'i, for I have traversed this island of Kamāwaeluani from one side to the other, from border to border, from the uplands to the sea, from the forests to the ridges, from the valleys to the hills, and never have these eyes beheld a woman such as you," Lohi'auipo responded to the stranger.

The enchantress of Kilauea replied, "That may be so. Perhaps you have traveled some parts of Kaua'i, yet not everywhere, and the part that you have yet to visit is where I came from."

"There is no woman of Kaua'i like you," Lohi'auipo replied, then saying, "I really do not believe you. There is no way you are from Kaua'i. Tell me the truth, where are you from?"

Pele stubbornly insisted that she was from Kaua'i, and Lohi'auipo disagreed just as stubbornly, asking repeatedly that she reveal where she came from.

Because of Lohi'auipo's persistence, finally the chiefess of the crater admitted—

"What of it? I may as well tell you, to satisfy your desire. I am from Puna, the land of the fragrant bowers of hala, from where the sun rises at Ha'eha'e."

"Ah yes, now I see," said Lohi'auipo. "I got what I wanted in questioning you. So it turns out you

Buke II, Hehu 9
12 June 1906

are from Puna, from the land where 'awa grows wild, as though planted by the birds, the land perfumed with hīnano blossoms. Beloved is that land where sweetness dwells.

These must be the fragrances of Puna whose redolence comes to us now, for these are exotic perfumes here in Hā'ena. We are smelling kūpāoa, kupali'i, lehua, 'ōlapa, maile, 'awapuhi, and all the other aromatic greenery of the forest. The hala and hīnano, though, are familiar scents here."

After these enthusiastic words of response from Lohi'auipo, he ordered the stewards of his court to prepare food for their guest.

When all the delicious foods were ready, such as baked dog, whole baked pig, pork wrapped in taro leaves, chicken stewed in gourds, rich broiled fish, and all the other delicacies of those times, Lohi'auipo called to the stranger to go ahead, to eat well, and to "fill the pit of wrath," meaning to satisfy her hunger. She, however, answered, "I ate just before I came. I heard the joyous sound of the drums you two were playing, as well as your voices, so I followed them all the way here. My hunger is satisfied, for it was a hunger for the beat of the drum and the song of the hula that brought me here."

"That cannot be so, stranger. Your words are ill-advised, for the journey was from afar. You must eat some food," Lohi'auipo replied.

However, she refused, saying, "No, I am fine."

Because of her persistent refusal to eat, Lohi'au commanded his own attendants and the chiefs of Kaua'i to eat the things that had been prepared, and the two dancer chiefs of Hā'ena joined them.

Pele's beauty bewildered Lohi'au. He did eat, but continued to gaze at this strange woman, never suspecting that she was Pele, the queen of Halema'uma'u, the fierce one of Kilauea.

Lohi'au finished eating, and he could no longer restrain himself, whereupon he said to the stranger, "It would be nice if you would agree to this request of mine."

Pele replied, knowing full well what Lohi'auipo's desire was. "If you, as my host, have a request that is proper, why should the guest refuse? I might agree so as to be welcomed here on Kaua'i. I live in the beloved lands of Puna, and have come here to Kamāwaelualani, where I find you, a host to welcome me. Let the thoughts in your heart be revealed."

"Let us go to my house and dwell there. It has everything we need. Nothing is left wanting. Mine are the uplands, mine too are the lowlands, all of Kaua'i is mine. My humble hovel is yours. You are always welcome there, if you return to Puna and ever consider visiting Kaua'i again. Come, come to my house. The name of my home is Hālaauola."

"Your house has a fine name," Pele replied to Lohi'au, "The name of my house in Puna is Mauiola. And as for your request, wanting me to accompany you to your house, Hālaauola, I accept, for it is a good one, and I would be wrong to refuse a fine request from you, my host. Well then, let us kūo'e, or proceed, on to your house."

It is said that "kūo'e" is the ancient word used by the Kaua'i people meaning "to go," and perhaps "to return."

Pele gave her assent, so Lohi'au stood up and proclaimed to the chiefs and commoners, "Hear me! The assembly for this day is dismissed. Those who wish to enjoy themselves may revel as they see fit. I am proceeding with our guest to my humble abode."

Lohi'au exited, followed by Pele. While they were walking, Pele passed in front of him. Then she turned with a smile on her face and said to Lohi'auipo, "Your name Lohi'au befits you, for the

Bake 11, Helu 10
13 June 1906

slowness of your gait. That is not how we hele, or move along, in my land. We go quickly and swiftly, we do not kupa'eli, dawdle."

"Hele" is a word used by the people of Hawai'i, the island of Chief Keawe; so too by Maui and O'ahu people. And it is the word that the lively one of the fire pit of Hawai'i Island said to Lohi'auipo: "That is not how we go (hele) in my land." And by her saying that they go (hele) quickly and not slowly (kupa'eli), Hawai'i words were mixed with Kaua'i words in that one statement. "Kupa'eli" means to be slow-moving.

As for Lohi'au, he was used to the Hawai'i words, for in those days there were numerous chiefs and people from Hawai'i spread out all around Kaua'i, and among the chiefs of Kaua'i the speech of the Hawai'i people was well circulated.

But when Lohi'auipo heard the stranger speak to him in the Kaua'i style of speech of long past, he said, "How surprising. You are not of Kaua'i; you are from Hawai'i, and yet you understand the speech of Kaua'i."

Pele replied, "I thought I already told you, I am from Kaua'i. I could be considered a native of Kaua'i, but I am also a native of Ni'ihau, and I am a native of Ka'ula as well as Nihoa and the shoal islands amid the towering breakers of the sea. And as proof of my status as a native from Ka'ula to this island of Kaua'i, I know all the winds of these islands. This however is not the time for me to show you my expertise in the winds of your islands. When we have reached your house, and the right time has come, then I will show you that I am truly of these lands. Yet you must not grow weary when I move through the full assembly of winds of these islands that reach all the way to the windward side of this grand, expansive Hawaiian archipelago, the heart of Kane's realm."

When they arrived at the house, Hālaauaola, they began their union as husband and wife; and in that manner they dwelt together for three nights and three days.

Lohi'auipo witnessed the beauty of Puna, inhaled the scent of the hīnano blossom, sipped the lehua nectar of Pana'ewa, donned the crescent garland, Hoakalei, indulged in the waters of the delicate fringe, spun along with the swirling current, and ached with the pangs inflicted by love. Beloved is Puna, land of bowers fragrant with hala.

Here the writer recalls these few lines of poetry—

- [8] Maunaloa is garlanded, gazing upon beauty
 Kaiolohia is stately in the wind
 Watching the calm sway
 The easily gathered fish of Hīlia* lies serenely in the breeze, there
5. The Kā'ao winds settle, the kioea bird is at peace
 The sun plays splendidly over the fields
 Verdant, scent wafting amid the groves
 Glowing in the face of Mo'ohelāia
 The smoke sweeps down over the pili grass
10. Enjoying the Hauna'iloli breeze
 The bird returns to dwell at Pālā'au, there
 The man is resolute, the privilege of repose
 But I am the one saved by your love
 Is it you?

* Mullet of Hīlia, Moloka'i, being plentiful and almost tame, were effortlessly caught by hand; a reference to something easily acquired.

Because Lohi'auipo was completely entranced by the beauty of Puna, food was of no interest to him for three days and nights. But as the sensations of lovemaking faded away like the cool waters of the dew, exhaustion set in, a need for respite from the weariness of that amazing journey, and only then did Lohi'au recognize hunger. And the writer again offers up this bit of chant.

Buke II, Hehu 11
14 June 1906

3. Thriving on the cane-breaking winds, on the waters of Kapona
Thriving on the tiny 'o'opu fish of Hanakāpī'ai
The women who guard the cliffs of Kaiwikui thrive
Kīlīoe, Kakīoe and Kamakāpī'i thrive on
5. Ho'ohie thrives on the flower buds of the hē'i
The fragrant 'A'ala breezes thrive, tumbling down the cliffs
Thriving on rivulets diverted down the fisherman's paddle*
The sea of Ko'amano thrives at the cliff of Ho'oilo
The natives who signal with the fires of Kamaile thrive
10. The people of Hā'ena thrive in beauty
I thrive, my emotions settled by your love.

* *Kawaikū'auhōe*,
or "Water of the
paddle shaft," is
a famous water
source in the
Nīpali district
of Kaua'i.

Dear fine reader, is Lohi'auipo not like Jonah who spent three days and nights in the belly of the great fish of the deep? Jonah saw hunger, as your writer asserts, only when he came out of the great fish called the "whale." The same is true of this dalliance at Hā'ena, "amid the hala trees of Naeue by the sea," where, as we see above, for three nights and days, sustenance, as readily available as the fat of calm Hilia, was set aside.

The ancient Hebrews and the old Hawaiians were similar in this shared custom, the measuring of days and nights in threes.

As hunger set in upon Lohi'au, he said to the woman, "Say, perhaps we should go and eat, for I have grown faint. I am powerfully hungry. My stomach roils with craving."

"Where would we go to eat?" Pele asked of Lohi'au.

"To the house where we were all dining, where I urged you to eat and you refused."

"Ah, you are amazing," said Pele to Lohi'au. "You said you had abundant food and fish here in this house, yet we must leave the bounty here and go elsewhere. Whatever the case, I shall fulfill your wish. Let us go."

Dear reader, at this point your writer presents this thought. In other versions of the Hi'iaka story known by some, when Lohi'au told Pele that the two of them should go eat, Pele refused, and when Lohi'au went to dine, Pele secretly left on her return.

But that is not the case in this account. Pele agreed to accompany Lohi'auipo to the eating house next to the hālau hula, because Pele wished to display her knowledge of the dance before Lohi'au and the chiefs of Kaua'i who had assembled there.

And the performance Pele gave there was her recitation of the winds from Nihoa to Kaua'i, which she had mentioned earlier to Lohi'au.

So the two of them went off to the hall of the dance and the place was filled with the chiefs of the land, as was usual.

The woman from the hinano clusters of Puna continued to exude beauty and charm, and she was greatly admired by the people of that land.

When the feast was readied and Lohi'au insisted that the two of them go and eat, Pele refused, as she had earlier, saying to Lohi'au, "I do not hunger at all. I am satiated, for you are my sustenance. When all of you are finished eating, you should entertain us again, for there are visitors coming, Kilioekapua and Kalanamainu'u. They are mo'o women, supernatural beings, said to be the guardians of the Hā'ena cliffs."

As Lohi'au and his company were preparing to go and eat, calls were heard from the people about some unfamiliar and beautiful women who were approaching, whereupon Lohi'au and the others recalled the statement made by the woman of Puna's fragrant bowers.

But before Lohi'au exited from their hall of the dance, he turned once more to Pele and insisted that the two of them should go to eat, yet Pele again declined, saying to him, "I am fully satisfied."

"If that is so," Lohi'au responded to the woman, "stay until our meal is finished and I return with the chiefs and the guests, for then the royal entertainments shall begin."

"Listen," said Pele in response to the man, "you are reserved for me. And you must remember to acknowledge us as companions, lest love be wasted on a dog. A dog would be but a dog, whereas I am a human. Therefore, I place upon you my decree, called Kai'okia, a protective sanction."

Pele was aware that Lohi'auipo would insist on sharing his company when he saw the charm and beauty of Kilioe "of the blossoms" and her friend, and that is why she said in advance that the body of Lohi'auipo was set aside for her alone, and why she invoked the sanction of death, the "Kai'okia."

Lohi'au and company went to the hall where the food was readied. While Lohi'au, Kauakahiapaoa, and the chiefs were eating, Kilioekapua and Kalanamainu'u entered the building, bedecked with garlands of mokihana entwined with strands of the pahapaha seaweed.

The beauty of these women was nearly comparable to that of Pele, excepting for the pale quality of their skin.

The residents gave a welcoming call to come in and eat, so the two of them entered and sat down with the people of the place.

The pair moved, however, to a place quite close to Lohi'auipo and Kauakahiapaoa. The people of Hā'ena resumed eating their food, but the visitors merely toyed with theirs, giving all of their attention to Lohi'auipo.

Thus the two women flirted with Lohi'au until he was fully enthralled by them, and only one thing offered restraint against their enticements, which coursed like the 'Ūkiu rain, and that was the imposition of the "Kai'okia" law which the beauty of Puna had set upon him; the craving and the desire, however, were so tangible he could feel them in his throat.

[10] I swallow my craving
 For the uhu fish that passes before my eyes
 But notice is taken!

While Kilioe and her companion were being as alluring as possible in their pursuit of Lohi'au, Pele was seeing it all, but because of the extent of her powers, she was concealed from their sight.

When Lohi'au and his fellows were finished eating, they returned with the visitors to the hālau hula, and here was Pele, swathed in beauty which was enhanced by her power. And now she was even more beautiful than before, when she had first come and coupled with Lohi'au.

When the assembly was settled, the entertainments began. Lohi'au and Kauakahiapaoa took up their drums and began to beat hula rhythms.

Buke II, Holo 13
16 June 1906

Lohi'au and his companion displayed all of their hula expertise, and Kilioe "amid the blossoms" and her friend began to feel their scalps tingling, as did the others who were filling the hall.

When their drum dance ended, Lohi'au immediately took the opportunity to ask the woman, Pele, to present a hula, in this manner—

107 Enter the hinano-laden hala grove of Po'okahalu*
That hala forest near the shore of Kahuku
What blunder has silenced the voice
That you would not heed the plea
I call out and beckon
Let the voice respond
Grant us a voice.

* Appears later
as Po'ohalulu

At this call by Lohi'au to Pele, she responded, "The voice is not withheld when requested, and here is a response. However, mine is not a chant or an actual dance, but I shall call on the wind guardians of your island, moving from Nihoa to here on Kaua'i."

Kilioe and friend were looking at Pele with great admiration for her beauty, tinged, though, with jealousy, mistakenly thinking that this was a real woman seated before them.

And at Lohi'au's request for a dance, and Pele's response that the chant she would perform pertained to the winds from Nihoa to Kaua'i, Kilioe responded, "Ah! If you can recite all the winds from Nihoa to here, then you are the native of these islands, and we are all newcomers."

"Listen, all of you; the first winds that came here to Hawai'i were Lono'opuakaua, Lonokuikui, Masanikeoe, and Honoalele; when desire wells up and nights are sleepless, then comes Ho'okakalani'au'awa'awa'a and Haluluko'ako'a, which dwells with the low-lying rainbow.

The chiefs who brought the winds to Hawai'i were Lono (m), Mimo (f), Ho'ole'a (m), Korea (f), 'Ilii (m), Ho'olulu (f), 'Olapakauila (m), Huliau (f), Hōkeo (m), and 'Iwamakanui'āhiu (f).

And as I call the winds of these islands, do not become weary from the length of my listing."

And that was when the queen of fire began to recite the names of those winds of Nihoa.

THE WINDS OF NIHOA

112 A He'ou'ouli is the wind of Nihoa
A Waialoha is the resident wind of Nihoa
A Lupeki'i is the wind that encircles Nihoa.

THE WINDS OF KA'ULA

113 A Wiliko'olau is the wind of Kaulakahi Channel
The fringes of the winds unite
The 'iwa bird flies, rough seas are calmed
The Moa'ekū wind comes about
Seize the paddle shaft, go, go indeed.

THE WINDS OF LEHUA, NI'IHAU AND KAUA'I

- A Moa'e is the wind of Lehua
Glorified by the sudden Nāulu rains upon
the secret water of the goby fish
A Moe'a'au is the wind of Lehua
Intensifying the desire for the sweetheart
5. A Waipāno'o is the wind of Lehua
Consider the shielding law, Kai'okia
A Hu'akai is the wind of Lehua
I am soaked by the sea spray of affection
A Pāpa'ainuwai is the wind of Lehua
10. My affection is held fast with you
A Kaihālelo is the land-encircling wind of Lehua
Be not deceived by the flattering voice
I reach Ni'ihau of the finely patterned mats
The Mīkioi stirs, the wind of Kawaihoa
15. In the gentle action of the Inuwai wind amid
the buried sugar cane of Halāli'i
An Inuwai is the wind of Halāli'i
The 'Akipohe blows at the salt-beds of Kala'ihī
Among the breadfruit trees on the reef flats
The Nāulu is the wind of Ni'ihau, desire is there
20. The gentle touch of the Manuki'iwai
On the fine sea spray of love
Upon the close companion, Kā'eo
That hill that welcomes strangers
It is true
25. Great Kaua'i of the groves of lehua
Isle that moves back and forth in the sea
Isle that moves back and forth to Kahiki
Kahiki gazes upon Wākea, the sun
Moving along, coming into sight
30. Expanding below Kumuhonua
The foundation is rattled by expansive Hawai'i
Revealed at the budding forth of the sun
At Kaua'i comes the darkening of the sun
This is a day of wind for Kaua'i.

Once the winds of Nihoa, Ka'ula and Ni'ihau had been recited by Pele, the people sitting outside the hall of the dance saw that the ocean had become white with foaming swells, and whirling clouds were racing along, whereupon they shouted, "This day was so calm, as we saw, yet it is becoming so stormy, for the clouds are racing in and the ocean is white with froth. How odd for the calm to become so stormy. What is happening?"

Prior to Pele reciting the winds of Kaua'i, she said to the audience, "This is fair Kaua'i, perfection

in the calm, yet this is no calm day, for the farthest reaches of all the winds shall unite, and the vortex of wind will spin this land of Kaua'i. This is a day of storm."

At that point, Kalanamainu'u responded, "There is no storm, this is a fine day. The only storm is the Kalakala'ihikalaloo wind, one brought on by words of exaggeration."

Kalanamainu'u's remark to Pele was rude, denying her prediction of a storm that day, and it was the result of the anger Kalanamainu'u and Kilioeikapua felt about the annoying asides Pele had made when she recited the winds of Lehua. Pele saw this, but kept the thought quietly to herself.

"I shall call the winds of this island, Kaua'i," said Pele as she continued speaking, "and you will all soon see that Kaua'i is a land of winds. The wind of Kaua'i is at the face of the cliff, at its crest, on the hills, over the barrens, in the valleys, among the wild banana patches, across the sands, amid the leaves of plants, in the face of the billowing clouds, and so forth."

My dear reader, prior to our witnessing Pele's recital of the winds of Kaua'i, the island called Kamāwaeluani, I ask you to join me in being patient at this part of our story, because the winds of Kaua'i in her recitation are extremely numerous.

The Winds of Lehua, Ni'ihau, and Kaua'i

Some of these winds may or may not be the same as those seen in the story of Kūapāka'a. These, however, are what we found in this story of Hi'iaka, copied down by us from the book of J. W. Nāhale of Kohala, and from the book of D. K. Wai'ale'ale. This is a section not seen in the Hi'iaka stories that have been previously circulated.

Here the writer asks his dear reader to grant your patience for this progression of the story of Hi'iakaikapoli, because this section of the narrative goes on through place names and wind names all around Kaua'i, and it is quite a reflective aspect of the story, but the writer cannot avoid this setting, whereas this tale was set in motion from the beginning with the writer's intention that everything, both major and minor features of the story, should be properly covered for the benefit of future generations here in Hawai'i.

You should also remember, my friend, that it seems no full account has previously emerged in the newspapers or Hawaiian story books in which most of the winds of "fair Kaua'i, perfection in the calm" have been brought together like what is published here. Therefore, with these supplications to you, my friend and companion in dialogue regarding the delights of Hi'iaka in your own bosom and mine, here are the winds which the champion, the fire-cloaked woman from the crater of Kīlauea, recounted.

4. The winds of Kaua'i blow, urged on
The winds of La'a* are sent forth
The Ko'olauwahine breeze, a wind
from below
Kaua'i is what I see and know
5. A land where the winds assemble
Limaloa has a Kāwelu wind
Waikala has a Wili'ula wind
Waiolono has a Kahaone wind
Pōki'i has a Lamalamapū'ilikai wind

Buke II, Heleu 15
19 June 1966

* La'amaomao wielded control of all the winds, which were contained in a supernatural calabash.

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goddess of
Pele sails
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fiery dome
Pele lies di
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* *Hinana* is also the name of a
goby fish, one easily caught.

10. Beloved indeed are my pōki'i, my
younger siblings
'Āina'ike has a Mau'umae wind
As you 'ike, see and know me, my love
Be not mistaken
Kapā'eli has a Holonaku wind
15. Kekaha has a Moeāhua wind
Pu'upu'upa'akai has a Moeāhua wind
Pāwehe has an Ulumano wind
Pā'ena'ena has a Lapawai wind
Waimea has a Ho'okomowaipao wind
20. Kīkīaola has a Kīuwa'ula wind
Koai'e has a Wai'ālae wind
Mokihana has a Kumulipoho'ouual'i wind
Waiahulu has a Waieka wind
Makaweli has a Pūnohu'ula wind
25. Bring provisions, for a Hinana* is the
wind of Pohākomo
Kahana has a Kapāhoa wind
Pe'ape'a has a Piliāloha wind
Kekupua has a Pūnohu'ula wind
Mahinauli has a Mo'oholoawāwa wind
30. Pu'uopāpā'i has a Kula'imano wind
Manuahi has a Hufikilele wind
Ka'awanui has an Uhao'ōweli wind
Kawaiki has a Palai wind
Mokupapa has an 'Ololiawāwaho-
makani wind
35. Hanapēpē has an 'Aoa wind
Ukula has a Wai'ono wind
Kāne'ōhī'a has a Pu'takapu wind
Kalae has a Holoholokula wind
Wahiawa has an Unulau wind
40. Kaunūohua has a Huimeheu wind
Kālāheo has a Kiuanu wind
Lāwa'i has an 'Aoa wind
Kalupe'ekoa has an Uhilani wind
Pō'ele'ele has a Kaluwailehua wind
45. Ku'ia has a Lū'au wind
Kamo'oloa has a Māhikihiki wind
Halulu has a Nihipalinoe wind
Kōloa has a Holomālani wind
Hanaka'ape has an Ulumano wind
50. The wind of Makahū'ena flies, the ocean
is white with froth

- Weliweli has a Kuimanāhi wind
Manene has an Onehali wind
The battling wind is a Kiu, surging along the steeps
The paddle of the fisherman flashes, it is stormy
55. Pā'a has a Makahū'ena wind
Māhā'ulepū has a Pū'ōkū wind
Kipū Kai has a Puapua'apano'o wind
Hā'upu has an Aopua'a wind
Keōlewa has an 'Ōnohimaka wind
60. Kemamo has a Lihikēwai wind
'A'ahoaka has a Kēhau'ōma'o wind
Kahoaea has a Lanilūlehua wind
Halenānahu has a Pe'emuku wind
Pu'uloa has an 'Ākiu ('Āhiu) wind
65. The wind of Kaho'inaakaunulehua is a Hu'elepo
O Kāne! Unite them!! May the winds assemble!!!
That Kilo'hana may steal swiftly away!!!
The wind of Puhi is an 'Oni
The wind of Hobola is a Pāhola
The wind of Halelena is an 'Āinakua
70. The wind of Kipū Uka is a Puapua'a
The familiar wind of my land is an Ākeakea
The wind of Makali'i is a Holokāwelu
The wind of Kahōkū is an 'Onowai
The wind of Kaualehua is a Nihipali
75. The wind of Kalanipu'u is a Kāhilipulu
The winds wielded by Kāne are in attendance,
bring food for the journey
The wind of Kalua'alaea is a Kauhīhi
The wind of Halehaku is an 'Aikapu
The dust-stirring winds of Hulē'ia are a Hāpuku
and an Ala'oli
80. The wind of 'Alekoko is a Lawekiupua'i'i
The sluice-gate breaks, the net of the gods,
Kāne and Kanaloa, flies
The wind of Niumahu is a Kāhilipi'i
The wind of Pāpālinahoa is a Waiohue
The wind of Nāwiliwili is a Hu'eone
85. The wind of Kalapakī is a Wāmua
The wind of Ahukini is an 'Ehukai
A Pāhola wind is the scout that fetches the winds
sweeping the Lihu'e plains
The wind of Kapaia is a Kuli'āhiu
The wind of Hanamā'ulu is a Ho'oluako'inehe
90. The wide-ranging wind of Kahalapala is a Kā'ao

- The wind of Kawaihoa is an 'Āhiuhiuka'aopu'ulena
 The wind of Ali'o is a Pu'uone
 The wind of Kahalu'u is an 'Āhiuwainui
 The wind of Kālepa is an 'Ōlapa
 95. The surfing wind of Kalehuawehe is a Hauola
 The wind of Wailua Nui Ho'āno that carries the
 hau blossoms is a Mālua
 The Kiu of Holoholokū carries the windblown dew
 Sacred are the birthing stones of the chiefs
 Race to the heavens, bud forth in the 'lkuā season, yes
 100. This is an important time for the royal birthing stones
 Born is Hawai'i, vast expansive isle
 Born is great Kaua'i, Kamāwaeluani
 Born is Wailua Nui Ho'āno
 The umbilicus of the twins is severed
 105. Born is the Waipua, wind of Moanalaha
 Reddened waters flow, the sea is white-capped
 The surging tides, Keaumiki and Keaukā, do their work
 The wind of Konole'a is a Waiakualawawa
 The wind of Nāhanahanai is a Wailohi
 110. The wind of Waipouli is an Inuwai
 The wind of Makaiwa is a Ho'oluaha'ernalu
 The wind of Kapa'a is a Pepe'ekiukena
 The wind of Mailehuna is the Hulikāpae
 The wind of Kapahi is a Naekūlanipūnohu'ulauakoko
 115. The wind of Pueo is a Puako'olau'ilehua
 Beckoning to the Ko'olau to enter therein
 Here comes the fragrance of dainty-leaved maile lauli'i
 Wafting here to my bosom
 You are consecrated to my embrace
 120. Held fast by the Kai'okia law
 The wind like hard stone is a Kololio
 Arise! Arise!
 The great olokele* of the sweet eyes has sounded
 The wind of Keālia is a Mālamalama
 125. The wind of Hōmaikawa'a is a Hului.

* *Olokele is the Kaua'i
 name for the Tiwi.*

At this point, Pele rested for just a moment in her recitation of the winds, and she spoke to Lohi'au and the others, saying—

Buke II, Helu 17
 21 June 1906

"I am going to call out the winds of Anahola, and this is an area here on Kaua'i with myriad winds. The land here on Kaua'i with the most winds, however, is Wainiha. There are three lands on Kaua'i filled with winds, and they are Wainiha, Anahola, and Naue. Anahola has fourteen winds, Wainiha has thirty-two, and Naue has nineteen swirling winds."

THE WINDS OF ANAHOLA

36. An Anu is the wind of Anahola
A Kiuwailehua is also found there
Hokualele is the wind of Anahola
An Aopo'onui is the wind of Anahola
5. A Laupe'ekoa is the wind of Anahola
A Laulā is the wind of Anahola
A Laekuāehu is the wind of Anahola
An Ākeakea is the wind of Anahola
A Laekāhala is the wind of Anahola
10. An Ulumano is the wind of Anahola
An 'Ao'aoa is the wind of Anahola
The Holoikalapa is the ravine-hiding wind of Anahola
A Holo'āhiukaimalo'o is the wind of Anahola
A Mālua is the wind of high tides of Anahola.

At the closure of Pele's recital of the winds of Anahola, she moved on to call on the winds of those lands between Anahola and Wainiha, they being—

37. A Nihiaumoe is the wind of Kalalea
An Aomuku is the wind of 'Aliomanu
A Kaipiha is the wind of 'Aliomanu
A Puea is the wind of Pāpa'a
5. A Kukulukauila is the wind of Ulu'oma
A Lalawe is the wind of Pūweuweu
An 'Unumāhele is the wind of Halele'a
A Ho'okolofilo is the wind of Moloa'a
A Kāmoe is the wind of Pīla'a
10. Lepeuli has a Huikai wind
The flying wind of Ko'olau is a Haliokaunuunu
The wind of Kī'ala is an 'Imolani
The wind of Kealaaka'iole is an Ala'ololi
The wind of Ka'apuna is a Waiko'ele
15. The wind of Waiakalua is an Āhea
The wind of Kāhili is an Uhao
The wind of Kīlauea is a Waimio
The wind of Nihokū is an Aopo'omuku
The wind of Moku'ae'ae is an 'Aekai
20. The wind of Nānāhana is a Kauape'a
The wind of Kaunulehua is an Uhimokihana
The wind of Kahilikolo is a Koakumu'ole
The wind of Kauape'a is an 'Akeuanu
The wind of Kalihiwai is a Maheu
25. The wind of Kaihalulu is a Pī'inae
The wind of Hanapai is an 'Ohilani

Buke II, Hele 18
22 June 1906

- The wind of Kahale'ala is a Naenaepāmalō
The wind outside is a Moa'eka'iuko'olau
The native of the land says it is calm
30. The koa'e birds have flocked
The wind of Kalihikai is a Nau
The wind of Kalaehonu entices
The wind of 'Anini is a Kū'ula
The wind of Kaiholena is a Paehahi
35. The wind of Pu'upōā is an 'Ōlauniu
The wind of Lanihuli is a Lihau
The wind of Lule is a Hinano
The wind of Halele'a is a Haoko'olau
The wind of Hanalei Iki is a Hauka'e'e
40. The wind of Hanalei Uka is a Lihau
The beloved wind of Kanaloa is a Lū'iapō'aihau
Arise O Kahaumū, beloved wind
Arise Kahau'ōma'o, beloved wind
Arise O Paniwai, beloved wind
45. Arise! Arise! O fellow travelers here in Waika'e'e
Arise, O Lihaupuako'olau, my beloved wind
The sand-shifting Kauka'ōpua is the gusting
breeze of Mahamoku
The wind of Nāmalokama is an Ualanipili
The waters of Nāmalokama resound
50. You must kama, bind, affection securely
in your heart
The wind of Māmalahoa is a Lelemawaho
You are my hoa, my friend, my beloved paramour
Keep the vow so as to gain your privilege
To visit with me here, where it is warm
55. The wind of Wai'oli is a Huiwaiamau
The man-smiting moss of Manu'akepa is slick
and slippery
A wind of the sandy stretches of Manolau
The wind of Kūpākoili is a Makaīhuwa'a
The wind that takes hala blossoms, food of
the kīna'u eel, is a Kalena
60. Urging on the people of the land
Here is Māpuana, taking all
And swimming off in the sea, sparing that land
The fish is a kīna'u eel
The wind of Waijā is an 'Ōma'okaulehua
65. The wind of Waikoko is a Māpuhōlo
The wind of Kūmaku'u is a Moapali
The wind of Kalualānoho is a Kaupaku'ole

- The wind of Kahalahala is a Polipumehana
 The wind of Kealahula is a Kaiko'o
70. The wind of Pu'uhinahina is a Kuhia
 The wind of Kēwā is a Mahinakēhau
 The wind of Lumaha'i is a Haukōloa
 The wind of Kuamaui is a Palekēwai
 Floating on the windblown watercourses of Wainiha's highlands
75. The water surges forth, rushing along with the wind
 The winds of La'a go amid the wild hē'i banana in the gulches
 Over the streams rushing to the sea
 The woman is of the shore, the woman is of the uplands
 The winds of Wainiha are doubly-blustering at the bays
80. High is the flight of the clouds in the heavens
 Raised up by the winds of the land
 Beloved land of Wainiha, there beyond.

Here below are the winds as they were named by Pele, and it truly is a small land to be so buffeted by winds, as will be seen.

- The wind of Wainiha is a Ho'opulukēwai
 The wind of Wainiha is a Waianu
 The wind of Wainiha is a Kuamauna
 The wind of Wainiha is a Ka'awakiki
5. The wind of Wainiha is a Pāpala'ā
 The wind of Wainiha is an Ākeakea
 The wind of Wainiha is a Paio
 The wind of Wainiha is a Mālualani
 The wind of Wainiha is a Nihipali
10. The wind of Wainiha is a Pāweo
 The wind of Wainiha is a Lulu'upali
 The wind of Wainiha is a Lehuāl'au
 The wind of Wainiha is a Hanakaipo
 The wind of Wainiha is a Pe'a
15. The wind of Wainiha is a Maunahina
 The wind of Wainiha is a Puna
 The wind of Wainiha is a Kalalea
 The wind of Wainiha is a Hukia
 The wind of Wainiha is a Malama
20. The wind of Wainiha is a Pueo
 The wind of Wainiha is an 'Alihiwai
 The wind of Wainiha is a flying Lele wind
 The wind of Wainiha is a Kapaia
 The wind of Wainiha is an Amoa
25. The wind of Wainiha is a Hihimanu
 The wind of Wainiha is a Likenōalike
 The wind of Wainiha is a Limunui

PELE RECITES THE WINDS 21

Buke 11, Helu 19
23 June 1966

[19]

The wind of Wainiha is an 'Uā
The wind of Wainiha is a Lūpua
30. The wind outside of Wainiha is a Ko'olau
The wind of Wainiha is a Pōhikāi
The wind of Wainiha is an 'Āpa'akona.

THE WINDS OF NAUE

The myriad fringes of the wind
At Naue are the hala that sway
by the sea
At Naue is the wind
Wind of Naue

[20]

The wind of Naue is a Lūpua
The Pahelehala wind that tosses
the hinano is there
The wind, a Pā'ūkilepalepa, is there
A Kalolo wind is there
5. The Waikaha wind blows at Naue
The wind of Naue is a Lete
Ulupue, the wind, is there
The wind of Naue is a Mene
The wind of Naue is a Kalahale

10. The wind of Naue is a Kamakama
The wind of Naue is an 'Auikēkai
The wind of Naue is a Hala'ala
The wind of Naue is a Pū'auki
The wind of Naue is a Hānaima'a

15. The wind of Naue is a Puaokeneki
The wind of Naue is an Apoanu
The wind of Naue is a Pua'a'ala
The wind of Naue is a Hinano
The wind of Naue is a Huiko'olau

[21]

At Naue, the eye beholds the 'uki blossom
Blossom of the hala, seized by the cold
of Wainiha

[22]

The Hānaima'a wind is a Maka'ukiu
The wind of Lonoapi'i is a Kula'ipau
The wind of Makua is a Ho'ola'i
The wind of Kalelo is a Hunahunakai
The wind of Mānoa is a Pilipali
The wind of Maniholo is a Moani
The broad-sweeping wind of Pōhakuakāne
is a Kualau.

Here Pele rested in her recitation of the winds, and she turned and spoke before the assembly. "Say, you people! This land of Hā'ena is a land of winds. There are, however, two bad winds here, a Kilioe and the haughty Nu'uikalanaha'akoi. These are winds found where the mo'o cling to the cliffs."

At these words of Pele's, Kilioeikapua and Kalanamainu'u were furious, their eyes blazing, and Kilioeikapua snapped, "You are such an insulting woman! Who are you belittling as mo'o? You rudely imply that Kilioeikapua and Kalanamainu'u are like bad winds for this place, Hā'ena, and you dare to call Kalanamainu'u haughty!

You are the haughty one, you interloper, coming here and thinking that here in Hā'ena your hunger will be sated. There is no husband for you here. You will have no man at all. The love-snatching wind here in Hā'ena is called a Kilauea, just so you know."

Because of such strong words on the part of these visiting women, a great upset broke out among those who were seated in the assembly.

But their tumult was quickly cut off by Pele saying, "If, indeed, the two of you know yourselves to be mo'o, who 'cling to rocks, cling to trees, and cling to the dirt,' then your rude interruption is warranted, but if that is not the case, then the two of you are very wrong to attack like that without provocation. Kilioeikapua and Kalanamainu'u, whom I mentioned, are children of Mo'omilinaea. Listen, all of you, to the chant—"

THE WINDS OF NAUE

Buke II, Helu 20
25 June 1906

12

Set up the 'ōhi'a log and sanctify it
Cut the red-stalked 'ape, the choice
dark one

Let the sea mark the land
Creep, kolo, back and forth

5. The family of Kolo shall bear offspring
Crawl at the back, crawl at the front
The front should respond, the back
shall settle in

The front of milimili nanea, a caress
It is Pano, deep darkness

10. Male, born of the dark night
Kapōpanopano is the male
Pōlalowehi is the female
Born is the female of many offspring
Who bears abundantly in this
enshrouding night

15. Right here, releasing
Right here, writhing
The dune-creeping women writhe
Child born of Kapōpanopano
And the night gives birth

20. Night gives birth to Milinanea
Night bundles up Ki'ina'ana'a

- The crawling of Kolo is a reeling surge
 The swaying of the far-smiting tail
 Dust and dirt are the food, eat away
25. Eat heartily, sharing mouth to mouth
 A meal of the scorned outcast
 Plaguing the land
 The progress a staggering reel
 Go to the land of Kolo, ah
30. The family of Kolo is born of the night.

As Pele finished chanting this mele, Kilioeikapua and Kalanamainu'u completely disappeared, and the suspicion came upon everyone that perhaps these strange visitors actually were mo'o women.

Then they understood the words Lohi'au's sweetheart had expressed earlier about Kilioeikapua and Kalanamainu'u, for they had only ever heard that the women were guardians of the cliffs of Ke'e at Ha'ena.

Clearly, those cliff-dwelling women of Kawaiku'i were found out by the queen of Kilauea, revealed to be mo'o women.

But the two of them were not able to see her nature and her status, for her supernatural powers completely obscured that knowledge from them.

At the disappearance of Kalanamainu'u and Kilioeikapua, Pele said, "This place, Ha'ena, has several clearing winds, and here they are; you should all listen."

- [24] The wind of Ha'ena is a Kalahale
 The wind of Ha'ena is a Limahuli
 The surfing wind of Kahuanui and Lohi'auipo in Ha'ena is a Kolokini
 The wind carrying the voice of Lohi'au at Ha'ena is an Unukupua
5. The wind carrying the scent of Lohi'au in Ha'ena is a Kanaenae
 The wind that snatches the love of Lohi'au in Ha'ena is a Kilauea
 The wind carrying the love of Lohi'au at Ha'ena is a Leo'ikuā
 The wind that fetches the wife of Lohi'auipo at Ha'ena
 is an Iponoenoelaua'e
 Beloved is Lohi'auipo, my lover at Ha'ena
10. The wind at Hanakāpī'ai is a Peke
 The wind at Hanakoa is a Kai'opihī
 Kikī'ōpua has a Lawakua wind
 Kalalau has a Laniku'ua wind
 The waters for the people of Hanapū are the Waikū'auhoe
15. Hanapū of the godly waters has an Uluhinahina wind
 The wind of Nu'alolo is an 'Aiko'o
 The wind of Makuaiki is a Kobolālele
 The visitor-fetching wind of Nu'alolo is a Māpu'ala
 The wind of Kamaile is a Pua'ō
20. The firebrand-tossing wind of Aneki is a Pāpala
 The wind of Miloli'i is a Pālihikai
 The wind of Keanaokū from the
 Ko'olau side is a Holoa

- The wind of Polihale is a Leiho'ohihi
 The wind of Hā'ele'ele is a Kauno'a
25. The wind of Kolo is a Mehuamoeone
 The wind of Pāpiohuli is an 'Ōhai
 The wind of Nohili is a Holo'uha
 The wind of Mānā is a Pu'ukapele
 The wind of Pu'ukuakahi is a Ho'oku'i
30. The wind at Pu'ukuakolu has a rasping voice.
 The wind of Pu'ukuakolu is provoking
 The emerging wind of Kalehuamakanoē takes form
 Secretly twisting in the heavens is the wind
 of the Ko'ianana forest
 The lehua-carrying wind of Kauaikananā blows gently
35. The visitor-bearing wind of Alaka'i is poised
 The clever wind of 'Aipō is a Puako'olau
 The forest of Haua'iliki is darkened
 It is a tiny bit of wind of my land
 The birds that eat the hāwane flowers fly off
40. An 'Ohukolo is the wind, visitors shiver
 Stirring up the dewy mists
 Ah, a dew, indeed
 Waiau is next
 Then Waipuhia
45. Waihalulu
 And a wind that flirts with the dew
 My waters are there in the heavens
 Wai'ale'ale, there in the face of the clouds
 The fragrant wind is a Ho'opuni
50. The wind that warms people is a Holoilihia
 The desire for that wind smolders like
 a fireplow at Waipuhia
 The wind blows, things grow verdantly
 The glowing red wind of Kāne'alohe runs along
 Ah, the wind of Kaulehua, shredding to tatters
55. Here comes a storm, a wind
 Clattering along above Waiatoha
 Sharp flight of the wind
 Truly, a wind indeed
 There be the wind.

Buke II, Helu 21
 26 June 1906

At the close of Pele's summoning of the winds, they suddenly began to blow in a great gale.

Winds blew from every direction over the land, the sea crashed and roared at the shore, the coral was flung onto the beach, and then the rain fell, pounding with the rumble of thunder as the branching tongues of lightning flashed. Oh, what a dreadful storm!

The swirling mists scrambled across the peaks, the gushing waters rushed down the faces of the cliffs, and red and white waters flowed to sea while the belly of the ocean tossed and raged.

The storm raced down upon the land, and the happy assembly with Lohi'au and his court was dispersed as everyone sought to return to their homes.

Lohi'au and Pele also returned to the house they shared.

On their arrival there, Lohi'au turned and said to the woman, "I thought that your words to us about the storminess of this day would pass without event. The wind and rain did come and thrashed Hā'ena on this day that was so balmy, as witnessed by all of this land. It turned out to be a day of storm."

Then Pele said to Lohi'au, "Listen to me. You should recognize that when the wind rises up, so does the storm. Each of those winds whose names I recited from Nihoa to here on Kaua'i are the guardians of the storm and the calm over land and sea. It is the winds that bring together and assemble the racing clouds of the heavens until they unite in one place, and then the rain falls from the sky.

Indeed, the winds of each district that I recounted are the spirits (guardian angels) of those places, and they respond when called, like the recitation I just did. Let me tell you that Lononui-noboikawai is the master of all of the winds in these islands, all the way to O'ahu, Moloka'i, Lāna'i, Kaho'olawe, and even to Hawai'i.

I must also tell you that you have become my husband, and I, your wife. I know you as you know me, and we should have no cause for misunderstanding. However, I will not be staying with you. I must return to my land amid the hinano clusters of the hala groves, but I shall send my younger siblings to fetch you, and when they do come to get you, be ready and go. I shall go back now, and you must obey my order and the edict that I placed upon you.

Buke II, Hehu 23
27 June 1906

Should you break my law, I am no wife of yours, and you are not my husband. Do not insist that I stay, for you cannot hold me. I return to my land and love itself shall come for you and find you here on Kaua'i."

Then Pele put her arm around her husband's neck, laid her nose by his in a kiss, and the two of them wept.

But Lohi'au was the one more saddened, and he began chanting about his wife's lack of affection for him. He was recounting the three days and nights that the two of them spent together, shunning food, fish, and drink, the only fare being the "traditional ancestral sustenance, and the fish caressed by hand," and their drink being the "droplets from the fringed waters of the tender young coconut."

Here your writer recalled these lines of poetry from ancient times in Hawai'i.

[25] Indulge in the waters of Hi'ilawe
And the fish caressed by hand
A tame fish, darting among the blossoms
Waipi'o is languid in the mist.

[26] There is no way you can escape
The milk of the young coconut
So pleasant going down
Refreshing and moist in the throat.

You will be just fine
With the traditional food of the land
Renowned nourishment of the ancestors
Cherished sustenance of the youth
Love is secured and held fast
As an adornment for Hi'i of the highest reaches.

Lohi'auipo made every effort to convince Pele to remain as husband and wife in Hā'ena, but Pele was insistent in her refusal, saying, "I will not allow you to hold me back, for this long sea journey was not in search of a husband, but only to find the source of your drums and voices. That is what brought you and me together, rushing headlong into things, as though careening down the cliffs of Kē'ē. So now I shall go back. What you must be most careful of is my edict, the Kai'ohala, as I told you before. When I leave, this storm will subside, the wind will be gentle, the ocean will be calm, the stones will again jut forth in the streams, and the flowers of the forest will bloom again."

No sooner were these words from the chiefess of fire finished than she instantly vanished from Lohi'auipo, and this sudden disappearance of the royal woman amazed him. Upon the departure of Pele, the calm immediately settled in.

Dear reader, here let us leave aside the discussion about Lohi'auipo of the cliff face at Kē'ē and turn to observe Pele.

At the disappearance of Pele, quick as a flash, she was there in Puna of the hala-scented bowers, where her body lay in repose, watched over by Hi'iakaikapoli and her kähili.

The same number of days and nights that Pele was dallying with Lohi'auipo at Hā'ena was the same number of days and nights that Hi'iakaikapoli stood guard over the body of her elder sister-chiefess.

When the spirit of Pele arrived at Kea'au and re-entered her body, she awoke and saw her younger sister Hi'iakaikapoli.

At that point the queen of Mauiola House spoke to her little sister. "Listen to me. We will go back inland, so fetch your older sisters to tell them that we have enjoyed ourselves enough here at the shore of Kea'au, and that we should return to the uplands."

Hi'auipo assented to this command of their eldest sister and chiefess.

At that time, all of the Hi'iaka sisters were surfing and swimming in the sea. Just as Hi'iakaikapoli arrived on the sand, the surfboards of some of her elder sisters came ashore, and those who were swimming came back in.

It was Hi'akaika'ale'i who first asked their youngest sibling, "Did the old lady awaken? Our dear waiake'one slept as though it were an interlude with a lover."

Hi'akaikapoli acknowledged the question of this older sister, and said, "Our eldest sister and chiefess has just awakened, and that is why I came to get you, so we could all go back upland. That is the order she gave me."

"Oh, and what about you, poor thing? You don't even get to swim a little before we go back up to Kilauea," said one of the older sisters, Hi'akaika'alemoe.

So Hi'akaikapoli responded, "I have no intention of returning upland with you. It is best that you all go back with our eldest sister and I stay a bit at the sea and dive a little. Then I shall return."

Buke II, Heleu 23
28 June 1906

The Hi'iaka sisters went back to their house, and they prepared for the return to Kilauea. At that point, Hi'iakaikapoli spoke to her elder sisters, saying, "Ah! You return and I shall stay here by the sea with my dear friend Hōpoe so that I may swim a bit before I go back upland."

Pele agreed to this suggestion from her younger sibling, saying, "Do stay, and if someone comes down to get you, you should come back. If you are not sent for, stay until you choose to return."

The women of the crater returned there, and Hi'iakaikapoli stayed on. At this point in our tale, dear reader, let us toss aside the thread of our story for a bit, and allow me to present this intriguing thought, one that gives some important clarifications and insights about the names Pele and Hi'iakaikapoliopole.

These are the writer's own personal understanding and interpretation, and it is up to you, dear reader, to select for yourself.

Some Analyses

Hi'iaka. A "bearer of light," or a "carrier of light," is the nature of this name. This name seems similar to the Hebrew name "Heylele," which has the connotation of a sparkling or bright thing. In Latin, "Lucifer" is the name of the one who brings or bears light (light bearer). Luc (lucis) is light, an image; Ferro, to bring, to carry. This name, Lucifer, was connected by the one who did the Latin Bible, or the *Vulgate Bible*, to the Morning Star, the bright star of the morning, that being Venus. And that is how they translated Isaiah 14:12.

[28] Alas, your fall from heaven
 O Morning Star, child of the dawn
 You have been cast down to the earth
 Etc., etc., etc.

Pele. The nature of this name in Hebrew is "amazing" or "wondrous." The Hebrews as well as the Jews were accustomed to offering up prayers in this name, like this: "Adorable, mighty and holy God, Pele! With thee is advice, action, and power, and only thou canst work wonders. Turn away from me all that is evil, and protect me from the persecution of evil men, for the sake of the great name Pelè. Amen. Selah."

The Hawaiian translation by this writer is: "E Pele e! Ke Akua hemolele, mana, a kū i ka ho'omania 'ia, aia nō me 'oe ka 'ōlelo a'o, ka hana, a me ka mana, a 'o 'oe wale nō ka mea hiki e hana i nā mea kūpaianaha. E ho'ohuli mai o'u aku nei i nā mea 'ino a pau, a e mālama mai ho'i ia'u mai loko mai o nā ho'oma'au 'ana mai a kānaka hewa, a e ola au ma ka inoa nui 'o Pele. Amen. Sela."

In the book from which this writer drew this prayer, it is described thus, as a closing prayer that comes after a person presents the second Psalm, always invoking the name Pele and giving a small yet fitting prayer to God. Then he is safe from any harm or calamity that may befall him.

Here is another passage from this astounding book in the writer's possession. If you decide to go to see a chief, or some other high ranking official in the government, then you recite the 34th Psalm, and invoke the name Pele, namely Astonishing (marvelous), when you stand before the person you came to see, you are certain to be embraced and warmly welcomed.

(Look in the sixth and seventh books of Moses, pages 149 and 155.* Look at Isaiah 9:6, "Verily the name is called Astonishing," Pele, in the Hebrew language.)

Book II, Heli 24
29 June 1906

* A separate book, not in the Bible or Book of Mormon, this was published in 1849 in German and translated to English in 1880.