

Ka Moolelo no Pele; kana hana, kona mana, a me kona noho ana.

The history of Pele; her doings, her power, and her sojourning.
miraculous

Ua oleloia o Kuwahailo ka makuakane, a o Haumea kona makuahine, he ai-

It is said that Kuwahailo was the father and Haumea her mother; a man-
kanaka kona makuakane, a he pali kona makuhine, a na laua mai o Namakao-
destroyer was her father and her mother was a cliff, from whom came Namakao-
kahai (w) o Pele (w).

Kahai and Pele, sisters.

Eia na kaikunane o Pele.

Here are the brothers of Pele:

Kanehekili (ia ia ka hekili).

- his was the thunder

Kanehoalani (nana ka ike).

- he held the knowledge

Kanepohakaa.

" stony places, rolling

Kanepohaku (ia ia ka pohaku).

" his was the rocks

Kanemilohai (ia ia ka mai).

" he controlled ailments

Kanehulihonua (ia ia ka hoochuli o ka honua, a me ka halulu).

" he had the overturning of the earth, and the tremors.

Kanehulikoa (wawahi ana i na koa o ka moana).

" breaking the coral of the ocean.

Punaikoa.

" eating coral.

Kamohoalii (he mana kona).

" he had miraculous power

Kauilanuimakehaikalani (ia ia ka uila).

" his was the lightning

Lonomakua (ia ia ka hoa i ke ahi).

" he did the lighting of the fire

Eia na kaikaina o Pele.

Here are Pele sisters:

Hiiakaikapuaenaena, Hiiakaikapuaaneane.

Hiiakanoholae.

Hiiakaikapoliopepe.

Kona wahi i noho ai.

Her dwelling place.

Ua oleloia no Kuaihelani, iloko o Kahiki kahi o keia poe i noho ai,

It is said that Kuaihelani, within Kahiki, was the place of residence of the a me ka mea nona keia moolelo. Eia kekahi mau aina a lakou i noho ai, o people and the subject of this history. Here are certain lands where they dwelt; Ulukaa, o Wawau, o Polapola, o Melemele; pela kekahi moolelo.

" , " , " , " , " , according to certain tradition.

Ke kumu o ko Pele haalele ana ia Kahiki.

The cause of Pele's leaving Kahiki.

I ka wa e noho ana o Pele me kona kaikuaana me Namakaokahai, a me na

At the ^{time} when Pele resided with her sisters and Namakaokahai, and kaikunane ona, he oluolu ko lakou noho ana, aole makemake o Pele e haalele her brothers, their residence was harmonious, Pele had no desire to leave her i kona mau makamaka, a me kona wahi, aka, aole liuliu ko lakou noho maikai various relatives and her place, but their agreeable dwelling together was not ana, alaila, lilo i mea noho ku-e, penei ke kumu o ia hana. I ka wa i hiki long, for a cause of strife arose, this was the cause of disagreement, When a certain mai ai o kekahi kupua ikaika, o Aukelenuiaiku ka inoa, a noho ma keia aina, powerful wizard arrived, named " , and dwelt in this land, a hoao me Namakaokahai, a lilo o Aukelenuiaiku i kane nana, noho pu no laua and married " , so that " became her husband, they lived together a hiki i ka wa kupono no ka loa ana o ke keiki, ono ae la o Namakaokahai until the proper time for possessing a child, Namakaokahai had a longing i ka ia, a hoouna'ku 'la oia i kana kane e hele i ka lawaia, a i kona iho for fish, and sent her husband to go and catch ~~fish~~ some. On his going down ana a hiki i kahakai, ike aku la o Aukelenuiaiku i keia wahine maikai e ~~to and reaching the shore~~ Aukelenuiaiku saw this handsome woman noho ana, o Pele no ia, a kupu ae la ka makemake o Aukelenuiaiku ia Pele, sitting, who was Pele, and the desire arose within him towards her, lalau aku la ia ia a noho iho la laua, a no ka puukani no hoi paha o ua Seizing her they sat down together, and because of the pleasantness perhaps keiki nei ko Pele mea i makemake ai, alaila, walea loa o Aukelenuiaiku i the youth was the reason Pele desired him, therefore, Aukelenuiaiku indulged in ka iho pinepine i kahakai, a i ka hoi ana mai o Aukelenuiaiku, ua welu frequent visits to the shore, and on his return his side was ~~to~~ scratched kona aoao i ka umii ia, nolaila, ike kona kaikuaana i ke kolohe a kona through squeezing, consequently her elder ^{sister} noticing the mischief of their kaikaina i ke kane a laua, ulu kona huhu, a kipaku aku la ia Pele; a hele sister with their husband, she grew angry, and drove Pele away. She went _{and}

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o Pele, a kipaku loa no nae o Namakaokahai ia ia, a oia ka mea i hele a
forth, but Namakaokahai drove yet further away, which is the reason of
 o Pele mai kukulu mai o Kahiki, a komo i Hawaii nei.

Pele coming from the borders of Kahiki to enter Hawaii.

Kona hiki mua ana i Hawaii nei, a me kona noho ana.

Her first reaching Hawaii and her settlement.

Ma Niihau kahi i hiki mua'i o Pele, a malaila kona wahi i ka mua'i

At Niihau was the first place reached by Pele; and there was her first landing

ia aina, a no ka papau, a me ka loa koke o ke kai, ua haalele oia ia Niihau,
place, but on account of shallowness so that the sea was quickly reached, she left Niihau

a komo oia ia Kauai manokalanipo, aia ma Puuopalai kana wahi i eli ai, a
and entered Kauai of Manokalanipo. There at Puuopalai was the place she first dug,

no ka papau oia aina, a me ke komo o ke kai, oia kona mea i haalele ai ia
but the shallowness of that land and the entering of the sea, was her reason for leaving

Kauai. A hele hou no a noho i Oahu; a k-a oia i lua nona, oia o Aliapaakai,
Kauai. She went again and settled on Oahu, and dug herself a pit, even at Aliapaakai,

a no ka papau, ua haalele oia ia Oahu. A hele mai oia a noho i Molokai,
but being shallow, she left Oahu. She then came and dwelt in Molokai.

ma Kalaupapa, ua kapaia ka inoa o kahi ana i eliai o Kauhako, a me Kahola-
at Kalaupapa, and the name of the place she dug was Kauhako, and Kahola-

apele, a haalele no ia Molokai. Hele mai oia a Maui, a k-a iho la ia Keo-
apele, then she left Molokai. She came on to Maui, and excavated at Keo-

ihuihu, e kokoke ana me Lahainaluna, a no ka papau ~~no o kela~~ oia wahi, lele
ihuihu, adjoining Lahainaluna, but on account of the shallowness of that place

mai ~~no~~ a noho i Haleakala, a no ka papau no o kela mauna, ua haalele oia
she leaped to Haleakala and dwelt, but that mountain becoming shallow, she left that

ia wahi, a ua hele a noho i Maunaloa, Hawaii, o Kilauea ka inoa o kahi ana
place, and went and dwelt at Maunaloa, Hawaii. Kilauea is the name of the place

e noho mai nei, a malaila ka noho paa ana a hiki i keia la.

where she resides, and there she has resided continuously until this day.

Kana mau hana. *remained*

Her various works.

Ua oleloia, he nui wale kana mau hana, kona hoopohaku ana i kekahi

It is said that her works were numerous; her turning a man to stone for

kanaka hoohiki ino, kona ai ana i ka ulu laau o Hilo-uka, kona iho ana i
false swearing; her consuming the forest of upper Hilo; her descent into

kai o Puna, a me Puako, kona wawahi ana i ka loko i-a a Kamehameha I., oia
Puna, and at Puako she demolished the fish-pond of Kamehameha I., which

hoi ka loko i-a o Kiholo, a me kona pepehi ana i na kupua ino o Hawaii,
was the fish-pond of Kiholo, and her beating the evil wizards of Hawaii,

Maui, Molokai, Lanai, Oahu, a me Kauai.

" , " , " , " and " .

Eia kekahi Moolelo o kona kua ana me
Here is an account of her battle with
Kamapuaa, kekahi kupua ikaika o Oahu.

Kamapuaa, a certain powerful wizard of Oahu.

I kona wa i hele kino puaa mai ai a hiki i Kipu i Molokai, ua hoolilo

In his time of traveling in hog form and reaching Kipu, Molokai, he changed
ia oia i kanaka, a oia keia olelo kahiko a Hawaii nei, "Hookana^{Kor} i Kipu,"
to a man, whence is this ancient Hawaiian saying: "Transformed at Kipu,"

a i kona hele ana a hiki i Kaluaopele, o Akanikolea kahi a Kamapuaa i ku
and on traveling and reaching the volcano, Akanikolea was the place where
aku ai, a ike mai la na kaikaina o Pele o Hiiaka ma, hoohe ae la lakou:

Kamapuaa stood. On being seen by the Pele sisters, Hiiaka and others, they cried out:

"Kei ke kanaka maikai e ku mai la i Akanikolea! O ke ku no hoia ke kana^{ka}

"O the handsome man standing at " ! He stands there, a handsome
maikai la, pali ke kua mahina ke alo! O ke kino ae no hoi paha ka ke kai-
man indeed; straight backed, full faced! The body perhaps on sister

kuaana o kakou a noa ae ia ia, a na kakou ae no hoi ke kane," I mai la
can have when released, then the husband is ours," Pele

o Pele: "Aole kela he kanaka, he puaa kela." I mai la kona mau kaikaina;
said: "That is not a man, that is a hog." The sisters replied:

"He puaa no kela kanaka maikai e ku mai la? Ua ike no hoi kakou i ka puaa,

"Is that handsome man standing there a hog? We have indeed seen that the hogs
e holo ana i kai o Puna eha wawae. He kanaka no kela." Wahi a Pele;
running below Puna have four feet. That is a man." Pele said:

"Ina e kuamuamu ia'ku la, he kee no mai ko ia'la." I kuamuamu ia'ku ka hana,

If he is addressed reproachfully he will show resentment." Reproaches were indulged in,
keeo no ia o Kamapuaa, a kuamuamu mai no hoi o Kamapuaa, kee no hoi o
which Kamapuaa resented and reviled in return. Pele became indignant

Pele, a hoolale ae la oia ia Lonomakua e ho'i i ke ahi, o ka hoomaka no

and hastily directed Lonomakua to light the fire, which was the commence-
keia o ke kua. A ike o Kamapuaa i ka hahana o ka umauma i ke ahi, pule
ment of the battle. When Kamapuaa felt the heat of the fire on his breast, he prayed

kona Akua penei:

to his god in this manner:

"Kaka ka lei o Pawa,

Cluster the wreath of Pawa,

Ka lei o mahele ana,

The wreath lest it divides,

"Ka Moolelo no Pele; kana hana, kona mana, a me kona noho ana."

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Mahele ka la me ka ua,
Divide the sun and the rain,
 Ka ua --e, Ka la e--,
O the rain, O the sun,
 E iho.
Descend.

E iho e ka punohu nui a Iku,
Descend, the great smoke of Iku,
 Ka ua koko kaalewalewa,
The rolling red rain,
 Kakai ka aha Mokuhalii,
Gird the Kapu cord of Mokuhalii,
 Ko mēhune i kana waa,
your illusion at his enclosures,
 He paa¹-a, he paa ai,
A fish enclosure, a food enclosure.
 E Kama i ka pu o ke kaula-- e,
O Kama in the couch of the prophet,
 E Lona--e, O hele ana."
O Lona, going forth.

1 paa

O ka haule iho la no ia o ka ua kualau, a piha loa^{ae} la o ka lua i ka
With that fell a heavy local shower of rain that filled the pit with water,
 wai, a hu mawaho, aneane e pio ke ahi, uuku wale no koe maloko o ka poli
that it overflowed, almost extinguishing the fire. There was but little left in the bosom
 o Lonomakua kahi i hoopumehana ai. Ua manao no o Kamapuaa ua pio ke ahi,
of the place of warmth. Kamapuaa thought the fire was extinguished,
 eia ka aole i pio, nolaila, ua aa hou ke ahi. A ike o Kamapuaa i ka a'
but it was not, for its flames broke out afresh. When " saw the
 hou ana'e o ke ahi, o ka holo aku la no ia a pakele no o Kamapuaa, aka,
renewal of the fire, he ran away, barely escaping, but
 pau nae ke alo i ke ahi, oia ka ka mea e kupu ole nei ka hulu i ke alo
his face was disfigured by the fire, which is the reason hair does not grow on the snout
 o ka puua.
of swine.

He Pule no Pele.

Hulihia Kukailani,
Overturn
 Nei aku la i ka pili o Hooilo,
Edge over to adjoin Hooilo.

see protest, sheet 25a

Lele ke ao e Mahuilani,

Daylight flies,

Kalele hewa i ka houpo o Kane,

Leaning mistakenly for the heart of Kane.

Keehi e Ulunui ha ka lala e anopu,

Ulunui stamped and broke the branch

E a i ka maka o ka uila,

To open the eyes of the lightning.

I ka ai ino i a ke'kua wahine o Pele,

To the bad food of the goddess Pele.

Hoolaaui mai ana ia'u e moe,

Coaxing me to lay down *E moe no e.*

Hulihia Kilauea poi ka uwahi,

Kilauea overturns, colored with smoke *To sleep indeed.*

Wela nopu ka uka o Kuiahanalei,

Heat swelled the upland of

Ke a pohaku ku i lele mai i uka,

The standing lava rock was thrown from above.

Ke ka'koi a ka lama i ka pali,

The axe of lama struck the cliff

O ka hinihini kani kua mauna,

Of the singing shells of mountain ridges

O ka mapu leo nui kani kohakoha,

Of the loud sounding wind

O kanaka loa o ka mauna,

Of tall men of the mountain.

O Kupulupulu i ka nahele,

Of " in the thicket.

Ona'kua mai ka waokele,

Of the gods from the death-shade.

O Kulipeenuiaiahua,

O Kikeelawaopiikea,

O ka uwahi kea i uka,

The white smoke mountainward.

O ka uwahi noe lehua e,

The smoke enfolding lehua.

O ka ua awa nui i ka mauna,

The heavy bitter rain in the mountain.

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O ke poo keia i kai,

The white head seaward.

O koena a Pele i ai a ku ke oka,

Let Pele eat the remainder till the dress arise.

Pau ae la ka maha laau,

The quiet of the forest ends.

Ka maha ohia loloa o Kaliu,

The tall ohia stillness of Kaliu,

A ka uka i Pohakuokapu nei la--e

Above at " here,

Ka--pu, Ka--pu mai o Puna--e,

Restricted, restricted through Puna,

Ua kulepe i ke ahi.

It is blasted by the fire.

Ua haiki Puna iki Kilauea,

Puna is reduced by Kilauea

Ua haa ka la i Mokuaweoweo,

The sun is dwarfed by "

Ua haa ka uka i Keahialaka,

The upland is dwarfed by Laka's fire,

Ai na'e la Moeawakea,

Eaten by "

Ke a-a i kai e Kukalaula,

The sea is below at

A ka luna i Pohokuoholonae,

While above is at

Ku au e nana e maliu mai,

I stood looking for sympathy.

O kuu ike wale aku ia Maukele,

If I could only see

Ka papa kahulihuli la e Apua,

The overturning of the board of Apua,

He la liliu wela e nopu ka wawae,

A day almost hot that swelled the feet,

Pau ka niu o Kula i ka po,

The coconuts of Kula disappeared in the night,

Holo ka uwahi ma-o o Kuauli,

The smoke moved beyond

* if I could only see Maukele

Pau Namolala i ke ahi,

" is destroyed by fire,

I hia no e a i ke one,

By friction which fired the sand.

Pulupulu i ka lau laau,

Softened by the forest leaves,

Punia ka lani, haule ka ua,

The heavens got cold, the rain fell.

Iho mai ka punohu, ka ua koko,

The rainbow came forth, the red rain.

Ke o'ea mai ka lani,

Sounding from the heavens,

Eia mai Pele mai ka mauna,

Here comes Pele from the mountain,

Mai ka luna i Kilauea,

From above at

A mahina hiki malama ka uka o Kaliu,

Till the moon can protest that above

Enaena Puna powa i ke akua pali mania,

Puna burning the cliff gods become drowsy,

Koe a Kekale lele koae.

Except at " the bird's bird flies.

Ka hulu maewaewa,

The disturbed feathers,

Liolio i Wawa na 'kua o ka po,

Dazzled at " are the gods of the night.

A-e a-e na'kua no Pele,

Brightened are Pele's gods,

Kani koi lalo ke ahi,

Diminishing sound under the fire,

A kahuli Kilauea mehe waa'la,

Till Kilauea overturns as a canoe

A wela Pu--na,

And Puna is hot,

A wela i ke ahi--a.

Heated by the fire.

Huluhia ke au nee ilalo o Wakea,
Turned is the time moving below
 Huluhia i ka papa, i ka hana, i ka halelo ula,
Changed is the old order, the work, the red jaggedness,
 I ka halelo lani,
At the jagged heavens,
 I ka pukoa, i ke ahua, i ke ako i ka aaka,
At the ascent, at the bank, at the thatching of the timber,
 I ka ale poi--e, i ka moku,
At the breaking wave on the island,
 Nawele ke ahi e a' i Kahiki,
Slightly is the fire lit in foreign land
 Nawele ka maka o Hinauluohia,
Threadlike the eye of
 Kau ka ha ea wahi ka lani,
Place the turtle-shell trough says the clouds
 Paa ka lani, kau Kahoalii,
The clouds secured, Kahoalii placed
 Ka pohaku ku mai a ka hooilo,
The stone standing since the winter season,
 Ke haaloloku nei ka ua,
Bespattering down the rain,
 Ke nei nei ke olai,
Rumbling sounds the earthquake,
 Ke ikua' mai, la i uka o Kalii,
It is echoing above Kalii,
 Ke oki la i ka piko o ka hale,
Cutting the thatch of the house.
 A mo ka' piko i Eleue i Eleao,
Broken is the end at Eleue, in Eleao,
 I ka wai la e Haaku, lamanu,
By the water of
 E Pele--e, Ko hale la o Halemauliola,
O Pele, your house is of
 E Hiiaka--e, Na'u ka e noho ka la hiki,
O Hiiaka, I am to stay the coming day.
 Ka la puka i Haehae,
The day I emerge at Haehae,
 Ke ai holoholo la i ka ukapee Hopoe,
Eating while traveling ^{upland} above was Hopoe,

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Pau ae la Kulihikaua ka nahele mauka o Keaau;

Kulihikaua is gone, the wilderness above Keaau,
A ka mahu a ka wahine i ka lua,

By the steam of the woman at the pit,
Oni Puuonioni, hao ae la ke a' lele iluna.

" moved, seized the broken lava and leaped upward.

Eia kana mau kane manuahi: O Aukelenuiaiku, no Kahiki; a me Lohiau-

Here is her different paramours: " from abroad, and "
ipo, o Haena, Kauai.

lover, of " " "

Ua hanau no hoi kekahi keiki kane na Pele me Kamapuaa, kela hoa

One male child was born to Pele and Kamapuaa, that contentious
paio no ona. A o ka inoa o ka luanu keiki, Opeluhaalili, aka, aole no nae
companion of hers. The name of their child was " , but it did not live,
i ola, ua make no. Pela i olelo ia e ka poe kahiko.

it died. That is spoken of by the old people.

P.W.Kaawa, (Kuokoa, Feb. 2 and 9/65).

22
ANCIENT WORSHIP (V).

History of Pele, her doings, her miraculous power and her sojourning

It is said that Kuwahailo was the father, and Haumea her mother; a man-destroyer was her father, and her mother a cliff, from whom came Namakaokahai and Pele, sisters.

Here are the brothers of Pele.

Kanehekili (his was the thunder),

Kanehoalani (he had the knowledge).

Kanepohakaa (stony places, rolling),

Kanepohaku (his was the rocks).

Kanemilohai (he controlled ailments),

Kanehulihonua (he had the overturning of the earth, and the tremors)

Kanehilikoa (breaking the coral of the ocean),

Punaaikoa (eating coral).

Kamohoalii (he had miraculous power),

Kauilanuimakehaikalani (his was the lightning).

Lonomakua (he did the lighting of the fire).

Here are the Pele sisters.

Hiiakaikapuaenaena. Hiiakaikapuaaneane.

Hiiakanoholae, Hiiakaikapoliopole.

Her dwelling place.

It is said that Kuaihelani, within Kahiki, was the place of residence of this people and the subject of this history. Here are certain lands where they dwelt: Ulukaa, Wawau, Polapola, Melemele, according to certain tradition.

Cause of Pele's leaving Kahiki.

At the time when Pele resided with her sisters and Namakaokahai, and her brothers, their residence was harmonious. Pele had no desire to leave her various relatives and her place, but their agreeable dwelling together was not of long duration, for a cause of strife arose; this was the cause of disagreement. When a certain powerful wizard arrived, named Aukelenuiaiku, and dwelt in this land and married Namakaokahai, so that Aukelenuiaiku became her husband, They lived together until the proper time for possessing a child. Namakaokahai had a longing for fish and sent her husband to go and catch some. On his going down to the shore, Aukelenuiaiku saw this handsome woman sitting, who was Pele, and the desire arose within him towards her. Seizing her they sat down together, and because of the pleasantness perhaps of the youth was the reason Pele desired him, therefore, Aukelenuiaiku indulged in frequent visits to the shore, and on his return his side was scratched through squeezing, consequently her elder sister noticing the mischief of their sister with ^{her} ~~their~~ husband, she grew angry and drove Pele away. She went forth, but Namakaokahai drove her yet further away, which is the reason ^{for} of Pele's coming from the borders of Kahiki to enter Hawaii.

Her first reaching Hawaii and her settlement.

Niihau was the first place reached by Pele; there was her first landing

place, but on account of shallowness so that the sea was quickly reached, she left Niīhau and entered Kauai of Manokalanipo. There at Puuopalai was the place she first dug, but the shallowness of that land and the entering of the sea was her reason for leaving Kauai. She went again and settled on Oahu, and ^{dug} herself a pit, even at Aliapaakai, but being shallow she left Oahu. She then ^{and} came ~~to~~ dwelt in Molokai, at Kalaupapa, and the name of the place she dug was Kauhako and Kaholoapele, then she left Molokai. She came on to Maui, and excavated at Keoihuihu, adjoining Lahainaluna, but on account of the shallowness of that place, she leaped to Haleakala and dwelt, but that mountain becoming shallow she left that place and went ^{and} ~~to~~ dwelt at Mauna Loa, Hawaii. Kilauea is the name of the place where she resides, and there she has remained continuously until this day.

Her various works.

It is said that her works were numerous; her turning a man to stone for false swearing; her consuming the forest of upper Hilo; her descent into Puna, and at Puako she demolished the fish-pond of Kamehameha I., which was the fish-pond of Kiholo, and her beating the evil wizards of Hawaii, Maui, Molokai, Lanai, Oahu and Kauai.

Here is an account of her battle with Kamapuaa, a certain powerful wizard of Oahu.

In his time of traveling in hog form and reaching Kipu.Molokai,he changed to a man,whence is this ancient Hawaiian saying: "Transformed at Kipu," and on traveling and reaching the volcano,Akanikolea was the place where Kamapuaa stood. On being seen by the Pele sisters.Hiiaka and others.they cried out: "O the handsome man standing at Akanikolea! He stands there,a handsome man indeed,straight backed,full faced! The body perhaps our sister can have when released,then the husband is ours." Pele said: "That is not a man,that is a hog." The sisters replied: "Is that handsome man standing there a hog? We have indeed seen that the hogs running below Puna have four feet. That is a man." Pele said: "If he is addressed reproachfully he will show resentment." Reproaches were indulged in which Kamapuaa resented and reviled in return. Pele became indignant and hastily directed Lonomakua to light the fire,which was the commencement of the battle. When Kamapuaa felt the heat of the fire on his breast he prayed to his god in this manner:

"Cluster the wreath of Pawa.
The wreath lest it divides,
Divide the sun and the rain.
O the rain, O the sun,
Descend.
Descend,the great smoke of Iku.
The rolling red rain.
Gird the kapu cord of Mokahalii.
Your illusion ~~at~~ his enclosures.

A fish enclosure, a food enclosure,
O Kama in the conch of the prophet,
O Lona, going forth."

With that fell a heavy local rain that filled the pit with water that it overflowed, almost extinguishing the fire. There was but little left in the bosom of Lonomakua, the place of warmth. Kamapuaa thought the fire was extinguished, but it was not, for its flames broke out afresh. When Kamapuaa saw the renewal of the fire he ran away, barely escaping, but his face was disfigured by the fire, which is the reason hair does not grow on the snout of swine.

A prayer of Pele.

"Overturn Kukailani,
Edge over to adjoin Hocilo,
Daylight flies, O Mahuilani,
Leaning mistakenly for the heart of Kane,
Ulunui stamped and broke the branch _____ of — ? 14
To open the eyes of the lightning
To the bad food of the goddess Pele.
Coaxing me to lay down
To sleep indeed.
Kilauea overturns, covered with smoke,
Heat swelled the upland of Kuiahanalei,
The standing lava rock was thrown from above,
The axe of lama struck the cliff,
The singing shells of mountain ridges,
The loud sounding wind,
Tall men of the mountain,

Kupulupulu in the thicket
Of the gods from the death shade,
Kulipeenuiaiahua,
Kikeelawaopiikea,
Of the white smoke mountainward.
The smoke enfolding lehua
Of the heavy bitter rain in the mountain,
The white head seaward,
Lest Pele eats the remainder till the dregs arise.
The quiet of the forest ends.
The tall ohia stillness of Kaliu
Above at Pohakuokapu here.
Restricted, restricted through Puna,
It is blasted by fire.
Puna is reduced by Kilauea,
The sun is dwarfed by Mokuaweoaweo,
The upland is dwarfed by Laka's fire,
Eaten by Moeawakea,
The a-a is below at Kukalaula.
While above at Pohokuoholonae
I stood looking for sympathy
If I could only see Maukele,
The overturning board of Apua.
A day almost hot that swelled the feet.
The coconuts of Kula disappeared in the night,
The smoke moved beyond Kusuli.
Namolala is destroyed by fire,
By friction which fired the sand.
Softened by the forest leaves,
The heavens was cold, the rain fell,

The rainbow came forth, the red rain,
Sounding from the heavens.
Here comes Pele from the mountain,
From above at Kilauea
Till the moon can protect that above Kaliu.
Puna burning, the cliff-gods become drowsy.
Except at Kekale the bos'n bird flies.
The disturbed feathers.
Dazzled at Wawau are the gods of the night,
Brightened are Pele's gods.
Diminishing sound under the fire
Till Kilauea overturns as a canoe
And Puna becomes hot,
Heated by the fire.
Turned is the time moving below Wakea.
Changed is the old order, the work, the red jaggedness
Of the jagged heavens,
At the ascent, at the bank, at the thatching of the timber,
At the breaking wave on the island,
Faintly is the fire lit in Kahiki.
Threadlike the eye of Hinauluohia,
Place the tortoise-shell trough says the clouds,
The clouds secured, Kahoalii placed
The stone standing since the winter season.
Bespattered with the rain.
Rumbling sounds the earthquake.
It is echoing above Kaliu.
Cutting the thatch of the house.
Broken is the end at Eleue, in Eleao,
By the water of Haakulamano.

O Pele, your house is of Halemauliola,

O Hiiaka, I am to stay the coming day,

The day I emerge at Haeāae,

Eating while traveling upland was Hopoe,

Kulihikaua is gone, the wilderness above Keaau,

By the steam of the woman of the pit.

Puunioni moved, seized the broken lava and leaped upward,

Here ^{are} ~~is~~ her paramours: Aukelenuiaiku, from abroad, and Lohiau, lover of

Haena, Kauai. One male child was born to Pele and Kamapuaa, that contentious companion of hers. The name of their child was Opeluhaalili, but it did not live, it died. That is spoken of by the old people.

Translation of "Ka Moolelo no Pele; kana hana, kona mana, a me kona noho ana."

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