

Nā Pu‘u Kaulana o Ko‘olaupoko  
Moelana/Kekele, Ko‘olau<sup>1</sup>

**Moelana:**

Moelana is located in the upper regions of Ho‘omaluhia, closer to the cliff’s edge. Where Ka‘ili Chun’s work is situated could be considered as Moelana. Moelana was a forest within the Kekele area. Kekele was once known as a rich land. According to Mary Kawena Puku‘i, the Kekele land section extended directly below the Nu‘uanu Pali, spanning to where the Hawaiian Memorial Park stands.<sup>2</sup> The Hawaiian Place Names database on Ulukau.org affirms this by stating that Kekele “is the land right below Nu‘uanu, so fragrant with the hala blossoms and fruit used for leis. It was a rich land a while ago, but now there are not many plants because animals are permitted there.” If Kekele is the land, then Moelana was the forest within the land, replete with verdant hala groves that no longer exist.

In ancient times, Kekele extended to Luluku. It's important to note that the Luluku Road goes through Ho‘omaluhia. In “Moolelo Kahiko o Hawaii” written by J.M. Poepoe, Moelana is referenced in a chant as being in the ‘ili ‘āina of Luluku.<sup>3</sup> Given that the upper regions of Ho‘omaluhia stand between the base of Nu‘uanu Pali and Luluku, Kekele, and subsequently, Moelana must therefore exist within that region. Moelana is referenced in the mo‘olelo for Halemano, and was said to once hold a grand mala ‘awa (‘awa garden). Because of the prominence of ‘awa historically in the area, the rain that frequents Ho‘omaluhia is called ka ua pō‘ai lau ‘awa o Moelana, or the rain that surrounds the ‘awa leaf.<sup>4</sup> The motif of ‘awa in the area provides greater context for the naming of the place Moelana, as drinking ‘awa was known to induce a deep sleep. Below is an excerpt from a chant for the god Kāne that speaks to his affinity with ‘awa. It is important to note that Kāne was known to dwell in nā pali Ko‘olau (Ko‘olau cliffs).

“Ua ona o Kane i ka awa, Ua kau ke keha i kauluna Ke hiolani la i ka moena, Kipu i ke kapa o ka noe,	Kāne is drunk from the ‘awa, He places his head upon the pillow, Stretching out on the mat, Peaceful in the blanket of mist,
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<sup>1</sup> Research conducted by Kaiminaauao Kahikina.

<sup>2</sup> Mary Kawena Puku‘i, “Aspects of the Word Lei,” in *Directions of Pacific Traditional Literature: Essays in Honor of Katherine Luomala* (Honolulu: Bishop Museum Press, 1976). Information and citation courtesy of my sister, Tehina Ka‘ena Kahikina.

<sup>3</sup> J.M. Poepoe, “Moolelo Kahiko o Hawaii,” *Ka Hoku o Hawaii*, June 25, 1929.

<sup>4</sup> “He Kaa no Halemano,” *Ka Hoku o Hawaii*, June 16, 1931.

O ka hoopaa kai <sup>5</sup> a Kinilau He Kaeke ka Olohelua”	Oh, the accompaniment led by Kinilau A beat led by Olohelua” <sup>6</sup>
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**Keahiakahoe:**

Keahiakahoe is the name of the tallest peak above Kea’ahala (the hala root). It is so named because of the hana hewa (wrongdoings) of Pahu to Kahoe. As the mo’olelo goes, there were three brothers and one sister who were expelled from Moku’ume’ume and Kahua’iki in ‘Ewa because they defied their parents. They relocated to the Ko’olau side of the island. Their names were Kahoe (kāne), Kahunui/Kahuauli (kāne), Pahu/Pu’upahu (kāne), and Lo’e (wahine).

Kahoe lived on the Ha’ikū side of Kea’ahala, and Kahuauli lived by Ka’ākauwai at Lulukū. The two brothers were farmers. Pahu lived on the He’eia side of the hill now named Pu’upahu. Pahu was a fisherman. Their sister, Lo’e, lived on the islet known as Mokuolo’e.

The family had an exchange system of goods. Kahoe would exchange poi for Pahu’s fish. However, Pahu became pī (stingy) and would only share bait fish with his brother, Kahoe. One day, Lo’e came to visit Kahoe and asked if he had taken the ‘ulua fish from the earthen oven. Confused, Kahoe responded that his brother, Pahu, had only been bringing him bait fish in exchange for poi. Hearing this, Lo’e shared that Pahu had been returning in the evenings with a multitude of fish and that he was indeed lako (prosperous). After learning of his brother’s deceit, Kahoe, being a good-natured brother, did not refuse poi to Pahu. Instead, he recognized that Pahu would forever be reminded of his stinginess every time he came to collect poi.

A few months later, the island was stricken with a wī (famine). During this time, the cooking of food would be kept secret. Cooking would only be done in the evening or at night, lest the smoke from the imu attract the attention of those starving.

Kahoe, however, did not have to light his imu at night as he could conceal the smoke. Kahoe had two hidden dwellings. One dwelling was Kea’ahala, and the other was in a valley on the Ha’ikū side of the Ko’olau. When Kahoe’s fire was lit, it would travel a whole mile before it could be seen at the summit of the cliff above, blending with the clouds.

One evening, amidst hunger pangs, Lo’e found Pahu looking toward Kea’ahala. Stern in her tone, she said to him, “So, standing with eyes gazing at Ke-ahi-a-kahoe

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<sup>5</sup> The word written as “kai” is arguably “ka’i” which is an entrance dance chanted by the ho’opa’a. Most chanters today will utter the word “kai.”

<sup>6</sup> This chant was said to have been composed by Kinilau and Olohelua—mortal hula teachers of the gods. This mele was composed in honor of their chief god Kāne. See “He Kaa no Pikoiaaalala!” *Ka Nupepa Kuokoa*, Peleluali 24, 1866.

(Kahoe’s fire).” Pahu, recognizing his selfish deeds, did not respond. Perhaps he was filled with regret as he could not cook his fish in safety, nor in good conscience could he ask his brother for food.<sup>7</sup>

### **Hi’ilaniwai:**

In the mo’olelo of Keaomelemele written by Moses Manu, Hi’ilaniwai is a beautiful ho’opa’a from the moku of Wai’anae. She meets Paliuli, the elder sister of the famed god Keaomelemele, as Paliuli journeys across the archipelago to find herself and her independence. Paliuli was betrothed to her brother, Kahanaiakeakua, who selfishly turned his back on this union to pursue a love affair with the goddess Poli’ahu atop Mauna Kea. The news of his betrayal utterly devastated Paliuli, as she had remained faithful. To end her pain, Paliuli took it upon herself to journey around the islands. When she arrived on O’ahu and the moku of Wai’anae, she was mesmerized by the sound of the hula wafting in the distance. Climbing over Mount Ka’ala, she finds the house where the hula is in full swing. However, she could not see what was going on in the hālau as the doors are traditionally closed shut during practice.

During her break outside of the hālau, Hi’ilaniwai notices the young maiden and invites her in. There, Paliuli falls in love with the hula in all of its glory. She joins the school and instantly recognizes that the pain of losing her lover had vanished. Hi’ilaniwai and Paliuli become dear aikāne. Feeling the push to continue her journey, Paliuli, along with Hi’ilaniwai, sail to Kaua’i, where they meet a beautiful woman named Maluaka. Maluaka invites the wāhine to follow her to the pali of Kaua’i, where there dwells a group of ‘ōlohe (masters of the hula and martial arts). Maluaka introduces Hi’ilaniwai and Paliuli to Maunahina, an ‘ōlohe herself. As Moses Manu shares:

<p>I ka pau ana o keia mau olelo a Maluaka, ua hoomaka koke lakou nei e pii i uka pono a hiki ma Kahikikolo, a ma laila aku i hele ai a hiki ma luna o na pali o Laauhaelele, a ia lakou nei i noho ai ma luna o ia wahi, huli iho la ko lakou nanaina ia lalo o kekahi awawa nui maikai, e kuku ana na hale, e piha ana na kanaka, aole o kana mai ka maikai o keia awawa. O kahi keia o ua poe olohe nei, he lahui kanaka keia ma ia wahi wale no e noho ai, he poe ikaika i ka</p>	<p>When Maluaka finished speaking, they began their ascent up the mountain until Kahikikolo, and from there they continued to the cliffs of Laauhaelele. While they stayed above this place, they turned their attention to the large, beautiful valley below, where many homes were filled with people. This was indeed a very beautiful place. This is a place where the masters dwelled [at Halele’a]. They were a tribe found only here. They were strong in</p>
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<sup>7</sup> Elspeth P. Sterling and Catherine C. Summers, *Sites of O’ahu* (Honolulu: Bishop Museum Press, 1978), 206–207.

hakaka, ua like no me na wahine.<sup>8</sup>

fighting, and so were the women.

Hi‘ilaniwai and Paliuli make all the necessary offerings to these ‘ōlohe to learn from them the Kaua‘i hula style of kielei.<sup>9</sup> Paliuli’s voice beckons the attention of a maiden named Kalehuamakanoe, who joins the party in learning from the ‘ōlohe hula. After five weeks of training, the group goes through an ‘uniki (graduation ceremony).

Later on in the mo‘olelo, Hi‘ilaniwai, Paliuli, Maluaka, and Maunahina make their way back to O‘ahu to Waolani in Nu‘uanu, where Keaomelemele is holding court. At Kahuwailanawai, Keaomelemele is in the throes of her hula ‘uniki ceremony and performance. There, her sister Paliuli, and her aikāne dance in the kaua‘i style of hula they learned from the ‘ōlohe. Hi‘ilaniwai composes a chant with the help of her companions for Keaomelemele as they sway to and fro.<sup>10</sup>

“O oe ia e ka wahine—,  
E ka ula poni i ka maka o ka la,  
Ka maka o ka anohi ula i ka lani,  
Okooko no i ke kihi o ka malama,  
Nana i pii aku ke aunuenue,  
He pua, he liko no Kealohilani,  
Mai ka aina i Kuaihelani,  
Ka wahine i ke kualono la e—e ala,  
E ala e Kaanohiula,  
E ala e ka pae opua,  
E ala ka hekili, ka maka o ka uila, e  
ala—e”

“It is you, the woman,  
The reddish-purple hue in the eye of the sun,  
The eye of the red center in the sky,  
Blazing hot indeed at the edge of the moon  
The one who ascends the rainbow,  
A child, a bud of Kealohilani,  
From the land of Kuaihelani,  
The woman in the mountain ridge—awaken,  
Awaken o Kaanohiula,  
Awaken the cloud banks,  
Awaken the thunder, the eye of the lightning,  
Awaken”

Hi‘ilaniwai is later paired with Paliuli’s ex-betrothed, Kahanaiakeakua. Earlier in the mo‘olelo, he was pushed out of favor by Keaomelemele as a punishment for betraying Paliuli. Part of the kuleana that came with this punishment was for him to learn the ‘ike (knowledge set) regarding kahuna ‘oihana kilokilo (omen reading). Once he had regained the respect of the gods, Kamo‘oinanea and Kāne paired Hi‘ilaniwai with Kahanaiakeakua. The two lived at Waolani together in upper Nu‘uanu.<sup>11</sup>

<sup>8</sup> Moses Manu, *Keaomelemele*, translated by Mary Kawena Pukui and edited by Puakea Nogelmeier (Honolulu: Bishop Museum Press, 2002), 41–46.

<sup>9</sup> A type of hula where the dance was performed in a squatting position.

<sup>10</sup> Manu, *Keaomelemele*, 55.

<sup>11</sup> Manu, *Keaomelemele*, 71.

In other traditions, Hi'ilaniwai is a wife of Kāne. However, Hi'ilaniwai must share in the affections of Kāne with three other wives who are also bodies of water. They are Kahuaiki and Mamalahoa. Together they make up the "nā wai a kāne." As the story goes, Kāne was not allowed to see any of his wives separately lest jealousy ensue. Should one of the wives become jealous, it was feared that the people downstream would suffer as the waters would not flow. So, Kāne would meet them all at the same time. Together, they worked on a plan to best manage the downstream flow of water for the benefit of the people.

In *Sites of O'ahu*, Hi'ilaniwai is described as "a small stream of water oozing from a rocky precipice in the mountains back of Kaneohe at Kaakau wai."<sup>12</sup> In the mo'olelo of Kamaakamahi'ai, Hi'ilaniwai, spelled Hilaniwai, is described as a cliff. The water from Hi'ilaniwai was said to be healing by the ancients and was often used in cleansing and healing ceremonies. Below is an excerpt taken from *Sites of O'ahu*:

In a secluded dell near the base of the hills that mark the village's (Kaneohe) western limit stood an altar of a rough stone, in the early days of the last past century. The altar was strewn with wild-fruit leaves, and not far off a mountain stream threw its spray from the over-topping rocks onto a platform of solid stone. The spot was named "Adoration-by-water" -- "Hi'ilaniwai." Here a priest functioned in a religious rite called "Hui-Wai," which means "Union in Water." The religious rites at this altar served as a sort of dedication or offering of a child, or children to the use of some deity, for a special purpose. A priest of no mean rank was required to officiate at the altar; water was the medium of approach to the god; incantatory recitations accompanied the dedicatory act and a columnar shaft of smoke usually announced the occasion.

### **Lanihuli:**

Lanihuli is the name of the majestic and cloud-swept peak famous for its 'āhihi blossom. The 'āhihi is a rare and beautiful form of the 'ōhi'a lehua. In mele, the flower is usually poetically compared to an unattainable lover, or someone of high rank. Most notably, Queen Emma Kaleleonālani is compared to the rare 'āhihi in a chant written for her by her makua hānai, Kama'iku'i Young.<sup>13</sup>

'O Ka'ala ka i ulu kapa'aha i luna	It was Ka'ala who grew straight upward
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<sup>12</sup> Sterling and Summers, *Sites of O'ahu*, 207.

<sup>13</sup> Translations by Mary Kawena Pukui, Theodore Kelsey, and Puakea Nogelmeier. *He lei no Emalani*, edited by Puakea Nogelmeier (Honolulu: The Queen Emma Foundation and Bishop Museum Press, 2001), 99.

<p>Ohaoha nō, e oha i Kamaoha  Ka hāliliu pali o Maunalahilahi  Ka nū hekili o ke kai o Waialua  A ‘o ia luna  ‘A‘ohe lua o ka mauna Kohola‘ape‘ape  E kakakau pū ana me Mahiki  Ke kau ahe me he ‘iwa lā i ka mālīe  Ke nepunepu ē a ke kila  ‘O ia kila  Kila ku‘i i ka ‘Āpuakea i Mololani  E hehi ana i ka ‘ōnohi o ke koa,  Pua ka maka o ke koa uli i ka lā  E kilohi ana i ka pae hala o Moelana  ‘O ia lana  Lana Nu‘uanu i ka ua lei mā‘ohu  E ha‘aheo ana i luna ‘o ka ‘āhihi  Le‘a ka hilina‘i kū i luna o ke ka‘a  Me he auwa‘alālua i ke kai o Polihale  A ‘o ia hale.</p>	<p>Well developed, a delight to Kamaoha  The overhanging cliffside of Maunalahilahi  The thunderous sea of Waialua  Belong to that height  There is none to compare to the mountain,  Kolo‘ape‘ape  Standing above together with Mahiki  Poised on high like an ‘iwa bird in the calm  Plump and majestic  Majestically, the ‘Āpuakea<sup>14</sup> rain reaches up to  Mololani<sup>15</sup>  Treading on the leaf buds of the koa trees  The buds of the koa unfold green in the sun  And seem to glance at the hala trees of Moelana<sup>16</sup>  Buoyant  Buoyant is Nu‘uanu, wreathed about with cold rains  Proudly, the ‘āhihi blossoms cover the top  She enjoys herself as she leans back on her carriage  Shaped like a nautilus at the sea of Polihale  A house it is.</p>
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In the mo‘oelo of Keaomelemele, Lanihuli is a sister of Kāne. Along with Waipuhia (a waterfall in Nu‘uanu), Lanihuli resides at Waolani in Nu‘uanu. In the story of Keaomelemele, Lanihuli and Waipuhia are commanded by Kāne and Kanaloa to go to Kuaihelani to fetch the second daughter of Kū and Hina. Their child is named Paliuli (Green Cliff). Lanihuli and Waipuhia travel upon a giant ‘iwa bird to Kuaihelani and request of Kū and Hina, their child, Paliuli. Once in possession of the child, the sisters travel upon the ‘iwa bird to Puna, where the ‘e‘epa (magical person) Waka lived, whom Kamooineana entrusted to rear Paliuli. Waka and her bird companions prepare by building Paliuli, a house made of mamō and ‘iwi maka polena feathers. Further, Waka requests two magical trees from the home of Kamooineana in Nu‘umealani. The first tree, Makalei said to be a tree that would attract scores of fish, and Kalalaikawai, a tree that held the power to cook anything. Access to these two trees was granted, and the trees were brought back to Puna to help feed the young child.

<sup>14</sup> The ‘Āpuakea is a famous rain of Ko‘olaupoko.

<sup>15</sup> Mololani is a famous place on Mōkapu where the alī‘i would have leisured. It is referenced in romantic love songs.

<sup>16</sup> Moelana is located where Ho‘omaluhia now stands. In the mo‘olelo of Halemano, Moelana was once famous for its mala ‘awa (‘awa gardens). See “He Kaa no Halemano,” *Ka Hoku o Hawaii*‘i, June 16, 1931, and “He Moololo Kaa no Halemano,” *Ke Alakai o Hawaii*, Mei 10, 1928.

In the mo'olelo titled “He Moolelo Hooni Puuwai no Keakaoku,” written by Na Hau o Maihi and published in the newspaper *Ke Aloha Aina in* 1912, the hero, Keakaoku, battles Lanihuli. Keakaoku is the mute grandson of Kameha'ikana (Haumea), a great mo'o and a kupunawahine 'e'epa (magical grandparent), and Kamakaamahi'ai. He is instructed by his grandmother to sail far off toward the kūkulu o Kahiti (the pillars of Kahiki) to find his wahine to be.

Because Keakaoku is mute, he uses a whistle that can mimic human speech. Kameha'ikana teaches the young hero two specific prayers to help him along his journey. These prayers would impart the mana of his grandfather Kamakaamahi'ai unto him. Kameha'ikana shares that a great canoe has been constructed for his journey and awaits him offshore of Mōkapu, Kane'ohe. Before he begins this journey, however, he must defeat the great mo'o named Lanihuli. Lanihuli is the protector of the famed hala groves of Kekele (Moelana), Ko'olau, who dwells in a cave atop Konahuanui. She possesses a great power that Keakaoku must claim. This power is a supernatural ability that allows him to see both far and near distances. Her sight would also allow him to read the natural world around him that emerges in the form of portents.

At first, Keakaoku refused the task of battling Lanihuli, as he felt he had no good reason to do so. However, Lanihuli, in her trickery, appears as a spider (a kinolau of mo'o) and steals his beloved whistle—his only form of communication. With this, he is enraged and agrees to fight the mo'o. The following is an excerpt from the mo'olelo of Keakaoku:<sup>17</sup>

<p>“Heaha la hoi,” wahi a ke kupunawahine i pane aku ai i ua moopuna nei.</p>	<p>“What indeed,” the grandmother responded to her grandchild.</p>
<p>“Naniia ua hoike mai la no oe e kuu moopuna i kou hopo ole no ka hakaka ana me Lanihuli ke kupua o ka pali kahako o Konahuanui, no laila, e hoomanao no hoi oe i ka'u i hoike aku ai ia oe ma ka la inehinei, oia hoi, i kupapa oe me ua kupua nei a i puka mai ka olelo mai iaia mai, e ola oia, alaila, e olelo aku oe aia kona ola a haawi mai oia i ike nou. Ina oia e ae mai, alaila, loa kou ike i kahi loihi a me kahi pokole. He ike ia e ahuwale ai na mea a pau i hunaiia iloko o ka honua, ka moana a hala loa aku i ka papaku. He ike ia e moakaka ai ia oe na mea o ka lani iluna a</p>	<p>“Excellent, you have shown, my grandchild, your fearlessness in fighting the demigod Lanihuli of the sheer cliff of Konahuanui. Therefore, remember what I showed you yesterday, that should you fight [Lanihuli] and should she plead for her life, tell her that her life will be spared by giving of her sight to you. Should she agree, then you will have your sight for far and near distances. It is a sight that lays bare everything hidden upon the earth, the open sea, and the depths of the ocean floor. It is a sight that makes clear to you all things of the heavenly realm above, as well</p>

<sup>17</sup> Na Hau o Maihi, “He Moolelo Hooni Puuwai No Keakaoku,” *Ke Aloha Aina*, Malaki 16, 1912.

<p>me na wahi e ae a pau o ka lewa.</p>	<p>as distant lands in the skies.</p>
<p>Kulou iho la ke poo o Keakaoku ilalo, i ka pau ana o ka olelo ana mai a ke kupunawahine. A liu wale ia kulou ana a ua hookalakupua nei, aea ae la ia nana mai la ke kupunawahine a kuhi mai la kona lima akau imua o ua kupunawahine nei, a ho-oleolepe ae la i kona mau pulima elua, alaila, hookupono ae la i ke kano o kona lima akau iluna, me ka poepoe ana ae i ka hoaka o kona lima hema malalo ae o ke kuele. Aole no hoi i liuliu iho, ho-olepelepe ae la no oia i kona mau pulima elua. Alaila puupuu ae la kona mau manamana lima, ko ka akau a me ko ka hema me ka onou alawiki loa ana o ua keiki leo ole nei i ua mau puupuu nei ana mamua pono aku ona, a hoihoi hope mai la oia i ua mau puupuu nei ana a kuikui iho la i kona papa umauma me ka luliluli ana iho o kona poo.</p>	<p>When his grandmother finished speaking, Keakaoku bowed his head. Some time passed as this magical person [Keakaoku] bowed. He then raised his head and looked toward his grandmother, motioning his right arm in front of her, clasping his two hands together. Then he motioned his right wrist above, making his left arm round and crescent below his elbow. Not too much time passed before he continued to clasp his two hands together. Then he clenched his fingers on both the right and left sides, forming fists. This voiceless child quickly shoved his clenched fists directly in front of him, after which he brought them back toward his chest, beating it while shaking his head.</p>
<p>Ke hoomaopopo wale la ke kupunawahine i ka manao o nei kuhi lima ana mai a ua moopuna nei. Oia hoi, e hoole mai ana oia imua oia (Kamehaikana) aohe kumu kupono ana a Keakaoku i ike ai, no ka hiki iaia e hakaka me Lanihuli.</p>	<p>The thoughts of the grandchild [Keakaoku] were understood by the grandmother [Kameha'ikana] through these hand gestures. These gestures indicated that he was refusing his grandmother, as there was no appropriate reason Keakaoku saw to fight Lanihuli.</p>
<p>Pane mai la no o Kamehaikana i ua moopuna eepa nei ana i ka i ana aku.</p>	<p>Kameha'ikana responded to her magical grandchild with these words.</p>
<p>“E loa ana he kumu e hakaka ai oe me Lanihuli a ike iho no kaua i nei la.”</p>	<p>“There will be a good reason for which you battle Lanihuli that will be seen by both of us today.”</p>
<p>I lawa no a pau nei mau olelo a Kamehaikana, haule pono iho ana kekahi wahi nanana uuku (He hookuukuu paha ia ma kekahi olelo ana) a kau pono iluna o ka pu pu-a e waiho ana ma ke alo o Keakaoku. A mamua o ka hiki ana ia Kamehaikana a</p>	<p>When Kameha'ikana finished speaking these words, a tiny spider dropped down (or as it is also said, the spider descended), landing directly atop [Keakaoku's] whistle left in front of him. The spider descended so quickly onto the whistle before</p>

<p>me ka moopuna me Keakaoku ke pale ae i ua wahi hookuukuu nei i haule iho ai maluna o ka pu-a nei iloko o ka wa pokole loa.</p>	<p>Kameha'ikana and Keakaoku had a chance to deflect.</p>
<p>I nei nalohia ana aku o ua pu-a nei me ke kupaianaha loa, ua hoaa wale iho la no o Keakaoku, a he wa pioo no hoi ia nona a me Kamehaikana, ke kupunawahine. A i ke kulana ana iho o ko laua manao pioo, ia wa i olelo aku ai o Kamehaikana i ka moopuna.</p>	<p>With this awe-inspiring vanishing of the whistle, Keakaoku became enraged, as it was a perplexing moment for him and for Kameha'ikana, his grandmother. And with their thoughts in shock, Kameha'ikana says to her grandchild.</p>
<p>“Ua lilo ko pu-a i ke ala a ke kuukuu. Ua kii ia mai nei e ke kino nanana o Lanihuli a kailiia aku la mai a kaua aku. Ua huna mai nei ou mau akua ia kaua ma keia wahi. Aole au i manao mua o keia kumu e hala ole ai oe, e kuu moopuna, no ka hakaka ana aku me Lanihuli. Eia ka auanei o ke pu-a no ka nei moo e pakaha ai. Nolaila, e ka moopuna, ua lawehala o Lanihuli ia oe, a ua ku kau makaia iaia.”</p>	<p>“Your whistle is lost in the trail of the web. It has been taken by the spider body of Lanihuli and stolen from us both. Your gods have hidden us here at this place. I did not think before that this would be the reason, my dear grandchild, that you would fight with Lanihuli. The reason has just been revealed, for it is the whistle stolen by the mo'o. Therefore, my grandchild, Lanihuli has slighted you, and now your revenge is warranted.</p>
<p>I keia wa i lohe aku ai o Keakaoku, moopuna aiwaiwa a Kamaakamahiai, i kekahi mau leo e hula ana i ka lewa:</p>	<p>At this time, Keakaoku, the marvelous grandchild of Kamaakamahiai, hears voices dancing in the skies:</p>
<p>Lilo—e! Lilo—la——  Lilo i ke au a ka hewahewa,  Uke! Uke!  Kuu—e! Kuukuu—la——  Hookuukuu iho la—e!  Hookuu———  Uke! Ukeke!  Miki—e! Miki—la!  Miki ae la o Keaumiki me Kaulawe  Uke! Ukeke!  Lilo——la! Lilo——e!  Lilo ka ipu olelo a ke kama,  Lilo ia Lanihuli ili wakawaka,  Uke! Ukeke!</p>	<p>Lost! Taken!  Lost in the current of the wild one,  'Ukē! 'Ukē!  Descend! Descending,  Released down!  Released,  'Ukē! 'Ukēkē!  Snatched! Snatched!  Quick are the currents that ebb and flow,  'Ukē! 'Ukēkē!  Lost! Taken!  Taken is the speaking gourd of the child,  Lost to Lanihuli with the jagged skin,  'Ukē! 'Ukēkē!</p>
<p>O na wahi hohoa kupanaha no keia o ka</p>	<p>This was [the song the little kapa beaters</p>

<p>puu o Makana, e kahea nei no ka lilo ana o ka pu-a a Keakaoku ia Lanihuli. A ua kulike ka ike a Kamehaikana me ka hooia ana mai a ua mau wahi hohoa nei.</p>	<p>made] at the Hill of Makana, calling out about Keakaoku losing his whistle to Lanihuli. It was as Kameha'ikana foretold and confirmed by these little kapa beaters.</p>
<p>I ka mao ana ae hoi o na leo kupinai o ua mau wahi hohoa nei o ka puu kaulana o Makana, ia wa i lohe aku ai o Keakaoku i ka leo o kana pu-a e hea mai ana iaia me ka walohia;</p>	<p>Once the reverberating voices of these tapa beaters from the famous hill of Makana calmed, Keakaoku heard the voice of his whistle beckoning him with sadness;</p>
<p>O———e ——o———  O———e ——o———  E kuu haku hoi i ka ili,  Kuu hoa pili i ke ao me ka po,  E Keakaoku—e———  Eia au ke lilo nei——  Lilo au i ka uluhe nui o ka pali,  Lilo au ia Lanihuli—e——  E kii mai oe ia'u,  I haele pu kua i Kuaihelani,  A pae a kua i Nuumealani,  E kuu lani ho—i———  Kuu haku i ka ua Mololani  I ka Ua Apuakea, noe i na mauna,  E kuu haku—e——</p>	<p>O———e ——o———  O———e ——o———  O my chief who is stranded,  My close companion in the day and night,  Keakaoku,  Here I am lost,  I am lost in the great uluhe of the cliff,  I am lost to Lanihuli,  Fetch me,  So we can both go to Kuaihelani,  And so we both can land in Nu'umealani,  My chief indeed,  My lord in the Mololani rain,  In the 'Āpuakea rain misting in the mountains,  O My lord</p>
<p>Lohe o Keakaoku i ka leo kahea o kana pu-a, hiolo iho la kona mau waimaka ma kona mau papalina. Alaila, pane mai la o Kamehaikana i ka moopuna:</p>	<p>Keakaoku heard the calling voice of his whistle, and his tears fell upon his cheeks. Then Kameha'ikana responds to her grandchild:</p>
<p>“Ua ku kau makaia, e kuu moopuna ua lawehala o Lanihuli i kau mea minamina. Nolaila, e ku a maloeloe e ka moopuna a pa ke kua a ka ikaika i ka ihu o Lanihuli. A mamua o kou pii ana i uka o Kekele no ka paio ana me ko hoa paio, eia mai ko wahi kapa He [pn] wahi lau ulu keia. A eia iloko o keia lau kuu kino ulu a pau. E aahu oe i keia kapa a'u e haawi aku nei ia oe ma ka wa e hakaka ai olua me Lanihuli. Na keia</p>	<p>“Your revenge is warranted, my grandchild. Lanihuli has transgressed the thing you value most [the whistle]. Therefore, stand rigid, my grandchild, and begin a forceful war in the face of Lanihuli. And before you climb into the uplands of Kekele to battle with your enemy, here is your kapa, a humble 'ulu leaf. And within this leaf is my entire 'ulu body. Adorn yourself with this kapa I am giving you</p>

<p>kapa e pale aku na mea make a pau a Lanihuli e kau mai ai maluna ou.</p>	<p>when you and Lanihuli fight. It is this kapa that will protect you from Lanihuli’s attempt on your life.</p>
<p>“I hakaka auanei olua a i wehe ke a iluna, wehe ke a ilalo o Lanihuli e kahea iho oe penei:</p>	<p>“Should you both fight, and Lanihuli opens her jaw above and below, call out these words:</p>
<p>“O ko kino ulu e Kamehaikana—e! He—hua iloko o Lanihuli.”</p>	<p>“Here is your ‘ulu body, o Kameha‘ikana! A seed inside of Lanihuli.”</p>
<p>“A moku ae oe i hookahi lau ulu o ko kapa ulu a kiola aku iloko o ka hoa paio. A na ka ulu no ia e lapaku aku iloko o Lanihuli, e makaala loa nae oe ia oe iho, o make auanei oe. No ka mea, e puhi mai ana o Lanihuli mai loko mai ona i ka ulu i hele aku la a hailaoa iloko ona. A ina e ku ana oe ma kahi ana e luai mai ai, e hihia ana oe iloko oia hihipea a ka ulu e puehu liili ana mailoko mai ona.</p>	<p>“Tear off one leaf of ‘ulu from your kapa and toss it inside your enemy. The ‘ulu will then be activated inside of Lanihuli. But be very mindful of yourself, lest you will soon perish, as Lanihuli will hack out the ‘ulu that will cause her to choke. If you stand where she throws up, you will be entangled in the ‘ulu dispersed from within her.</p>
<p>“Nana oe a pau ia piha ululaau ulu au i uhao aku ai iloko o Lanihuli, alaila, haalei hou aku no oe i lau ulu a piha hou no o loko o ua hoa paio nei ou i na ululaau ulu. Nana no ia e haalei mai iwaho o kau no ka hoopihia hou aku iloko ona. Pela no oe e noke mau aku ai i ka uaho i ke kino ulu o kana a hiki i kona nawaliwali maoli ana.</p>	<p>“Once you see that she is no longer engorged by the growing ‘ulu tree that you placed within her, then toss more ‘ulu leaves until your enemy is full again with ‘ulu trees. As a result, the ‘ulu leaf will be cast out from within her because she has been filled again. In this way, you will persist in filling her with ‘ulu [leaves] until she becomes very weak.</p>
<p>A ke ole au e kuhihewa e haalele ana oia i ka paio ana me oe, a lele ana oia iluna no ka hoi ana aku iloko o kona ana. Oia auanei kou wa e kiola aku ai i keia wahi lauoho o‘u. O kau ikoi keia e hei ai oia ia oe. Na kuu lauoho nei no e unu mai i kona kino holookoa a ekepue imua o kou alo. I kona paa ana ia oe a waiho hoi oia imua ou, e kiola aku oe i keia lauoho o‘u, me ke kauoha ana iho penei:</p>	<p>“And if I am not mistaken, she will leave the fight with you and leap up to return to her cave [on Konahuanui]. This will be the time when you cast out my hair. This will be your net to ensnare her. My hair will hoist her entire body until she is crouched before your face. When she is caught by you and left in front of you, cast out my hair with the command:</p>
<p>“E Kamehaikana—e! Kuu pu-a hoihoi ia</p>	<p>“O Kameha‘ikana! Return my whistle.”</p>

mai.”	
<p>“Na ka lauoho no ia e imi aku i ua pu-a nei au a loa i ka luahuna o Hakoilani. A na ua lauoho la no e hoihoi mai a paa ma kou lima. A o na hana aku i koe nau no ia e hana aku. Aia ke ola a me ka make o Lanihuli iloko o kou lima a i noi mai auanei oia e ola oia, e hai aku oe maloko o ko pu-a, aole oia e ola, aia a haawi mai oia ia oe i ike nou, oia hoi ka ike i kahi loihi a me ka ike i kahi pokole.</p>	<p>“My hair will then search for and find your whistle in the hidden pit of Hakoilani. This hair will then return [the whistle] to your hand. As for the remaining work at hand, it will be for you to do. In your hands is Lanihuli’s life or death, and if she pleads for life, explain—through your whistle—that she will live if she gives you her sight for both far and short distances.</p>
<p>“O keia mau mea a pau a’u a kou kupunawahine i hoike aku la ia oe kau ia e malama a e hooko aku ai. Ua pau ka’u hoike ana aku ia oe i na mea a pau e pono ai oe e kuu moopuna.”</p>	<p>“With all of these things that I, as your grandmother, have shown you, it is up to you to fulfill. I have finished showing you everything needed, my grandchild.”</p>
<p>Mahope iho o keia mau olelo a Kamehaikana, ia wa i haawi mai ai ua wahine noho kuahiwi nei o na Koolau ia Keakaoku i ka lau ulu a me na maawe lauoho elua mai kona poo mai. Iloko o ka wa pokole loa nalowale aku la o Kamehaikana mai ke alo aku o ka moopuna. A ia Keakaoku i noho iho ai me ka piha o kona naau i ke kaumaha a me ka minamina no kana pu-a i lilo mai iaia aku. No laila, e like me ke kauoha a ke kupunwahine iaia no kona hoomakaukau ana iaia iho, a pii aku i ka ulu hala o Kekele no ka houka kaua ana me Lanihuli.</p>	<p>Right after Kameha’ikana’s words, the mountain-dwelling woman of Ko’olau handed Keakaoku the ‘ulu leaves as well as two strands of hair from her head. In a short period of time, Kameha’ikana vanished from the sight of her grandchild. Keakaoku sat there, his heart filled with sadness and regret for his whistle lost to him. Thus, following the command of his grandmother to prepare himself, he climbed to the hala groves of Kekele to battle Lanihuli.</p>

### **Konahuanui:**

So named for a giant, who, after being pursued by a woman, escapes into a cave by tearing off his genitals and throwing them toward the mountains, creating this iconic peak. The names of the woman and the giant have been lost with time.<sup>18</sup>

<sup>18</sup> Sterling and Summers, *Sites of O’ahu*, 311.

Konahuanui is also the home of a powerful mo’o named Kilikilipua.<sup>19</sup> She is often associated with the brindled dog. This dog was feared by the local community of Ko’olaupoko, especially in the evening when the dog was said to roam the area.<sup>20</sup>

Kilikilipua is mentioned in the mo’olelo Keaomelemele. She is the first mo’o to travel to the Hawaiian archipelago from the ancestral and mythologized land of Kealohilani. Kealohilani (the glittering heavens) was the home of the god Keaomelemele, the daughter of Kū and Hina.

Kilikilipua is the guardian of Ko’olaupoko. She is said to be extraordinarily powerful as she was created from the body of the great mo’o god, Kamo’oinanea. Kamo’oinanea is the elder sister of Kāne and Kanaloa. Her mana controls the clouds and their formation. Mo’o can therefore be associated with clouds; for example, Pele’s father, Kuwahailo, was said to take the form of a dark, ominous cloud. Below is an excerpt from Keaomelemele’s mo’olelo, which describes the kuleana Keaomelemele bestowed upon Kilikilipua. This kuleana was gifted to the great mo’o because of her willingness to travel with Kaukanapokii (Keaomelemele’s youngest sister) from Kuaihelani to O’ahu upon a great leho shell.<sup>21</sup>

<p>Ua hai pu aku no hoi oia i kona koolua i holo pu mai ai, oia hoi kela moo o Kilikilipua, a lohe o Keaomelemele ia mea, ua kauoha koke aku la oia i ua moo nei e hoi a noho ma ka lua o ke kuahiwi i naha ai, ua ae koke aku la ua moo nei i keia mau olelo a Keaomelemele, a ia ia i hoi ai a noho ma luna o ua kuahiwi la, hea iho la oia i kona inoa hou o Konahuanui, a ia inoa i kapa ia ai ia mauna a hiki i keia wa. A ma ke kauoha no a Keaomelemele, ua lilo oia he kia i no ia mauna a me ka pali o Nuuanu, a oia iho la ka mana nui ma ia mau wahi. Oia ka moo mua loa i hiki mai ma Oahu, a ma hope na moo a pau loa me ke kumu o ka moo oia o Kamooianea, ka mea nana i mahele aku na moo a pau ma na wahi o keia pae moku, pela ka mea i hoike ia ma keia moolelo.</p>	<p>She (Kaukanapokii) told (Keaomelemele) about her companion, the mo’o Kilikilipua. After Keaomelemele heard this story, she commanded quickly that this mo’o return to reside at the two mountain peaks that had been split apart. (Kilikilipua) agreed promptly to the decree of Keaomelemele and returned to dwell upon these mountains. She is called by her new name, Konahuanui, a name this mountain peak has been known by until this very day. By the decree of Keaomelemele, Kilikilipua becomes the guardian of these mountains as well as the cliffs of Nu’uanu. She is the most powerful in these places. She is the very first mo’o to arrive at O’ahu, after which all other mo’o follow. Their source is Kamooianea, the one who allotted all the mo’o places upon this archipelago. This is</p>
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<sup>19</sup> Manu, *Keaomelemele*, 67.

<sup>20</sup> Sterling and Summers, *Sites of O’ahu*, 312.

<sup>21</sup> Manu, *Keaomelemele*, 66–67.

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