

Ka Pā‘ū Ehuehu o Hi‘iaka:

Below is an excerpt from Ho‘oulumāhie’s version of “Ka Moolelo o Hiiaka-i-ka-poli-o-Pele” published in *Ka Na-i Aupuni*, highlighting the moment Hi‘iaka received her pā‘ū, kuleana, and mana.

| Ka Moolelo o Hiiaka-i-ka-poli-o-Pele. Iulai 3, 1906 (Hoomauiā) | The Story of Hiiaka-i-ka-poli-o-pele July 3, 1906 (Continued) |
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| [“]E Hiiakaikapoli nei e! Ia oe paha e ko ai kuu makemake? I kiiā aku nei oe e hele i Kauai, i ka pali o Ke—e, a o Haena ka aina e hiki. He huakai kii kane keia au e hele ai a o Lohiau ka inoa o ke kane au e kii ai. | “Hi‘iakaikapoli! For you will perhaps fulfill my wish? You have been summoned to go to Kaua‘i, to the Pali of Kē‘ē, and arrive in Hā‘ena. It is a man-fetching journey that you will go, and Lohi‘au is the name of the man you will fetch. |
| Nolaila, e kuu pokii, ua kena aku nei au i ou mau kaikuaana, a aohe mea o lakou i ae. A o oe hoi keia ka pokii i kuu poli pono nei, o ka hanau wale ana no ka ka makuahine o kakou ia oe a na‘u no oe i malama maloko nei o kuu poli i ko kakou hele ana mai i Hawaii nui nei a Kea. | Therefore, my youngest sibling, I have urged your other siblings to go; none of them have agreed. You are the youngest sibling closest to my bosom. You were born only from our mother, and I raised you inside my bosom when we came to Hawaii nui nei a Kea. |
| Iloko nei no oe o kuu poli i kou wa he wahi opuu wale no, a hookanaka no oe ilaila, a huli, a kolo, a hele a nui no oe i kuu poli nei. A oia no ke kumu i heaia ai kou inoa o Hiiakaikapoliopole. Ua noho kaikuaana a makuahine no hoi au nou. Nolaila, e ae ana anei oe e kii i ke kane a kaua i Kauai?["] | You were just a bud when you were in my bosom, and you matured there, and turned over, and crawled, and grew large within my bosom. That is why you are called Hiiakaikapoliopole. I lived as an older sister and mother for you. Therefore, will you agree to fetch our man in Kaua‘i? |
| Ae aku la no hoi o Hiiakaikapoli: “Ae. | Hi‘iaka agrees: “Yes, what is the wrong in |

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| Heaha auanei hoi ka hewa o ia.” | that.” |
| <p>“Ua pono,” wahi a Pele i pane mai ai i kona pokii me ka hoomau mai no i ke kamaio ana: [“]Nani ia ua ae mai la oe nau e kii i ke kane a kaua, nolaila, i ka la apopo oe e hele ai.</p> | <p>“It is right” said Pele to her younger sister while continuing to say: “It is splendid that you have agreed that you will fetch our man, then, tomorrow, you will go.”</p> |
| <p>[“]O ka’u kauoha ia oe: i hele oe a i loa ke kane a kaua i Haena, e lawe mai oe iaia i Hawaii nei, ke loa aku nae hoi ia oe e ola mai ana; aka, ina ua make oia i kou wa e hiki aku ai ilaila, aole hoi i hala kona uhane i ke ao pau ole, a eia no i keia ao, alaila, e hopu oe a paa kona uhane a hoihoi hou oe iaia iloko o kona kino.</p> | <p>“My command to you is this: You shall go and get our man in Hā‘ena, you will bring him to Hawai‘i, and he should be brought back alive. But if he has died when you arrive there, his spirit has not transitioned to the other side. Seize and grasp his spirit and return him again back into his body.</p> |
| <p>[“]A ke hoi mai oe me ua kane la a kaua mai ae oe i kona hoolaa hoohi mai ia oe, oia ua kau au ma luna ona i ke kanawai kai—okia. A hele oe, hele pu me kuu mana.</p> | <p>And when you return with our man, do not agree to his admiring insistence (advances), as I have placed the Kanawai Kai‘okia over him. Now go, go with my power.</p> |
| <p>[“]Aohe ma’i hiki ole ia oe ke hoola; a aole hoi he kupuino maluna o ka aina a maluna o ka wai e lanakila maluna ou. A o ko pa-u auanei e hele aku ai, e lilo ana ia i mea e kuailo mau ia ai e na hanauna kanaka o Hawaii nei,—ka pa-u o Hiiaka.</p> | <p>There will be no sickness you can’t cure and no evil-doer on land or water who will prevail over you. And your skirt soon to go with you will turn into something that will be unexplainable to the generations of the people of Hawai‘i—the skirt of Hi‘iaka.</p> |
| <p>[“]O ka aha, a i ole, i ka lawalawa kakua puhaka o ko pa-u, oia ka pa-u o Hiiaka; a o ko pa-u maoli hoi oia ka pa-u e pili maikai ana i ko hope, e lawe ia mai ana</p> | <p>The cordage, or the loin binding cord of your skirt, is the skirt of Hi‘iaka (pā‘ū o Hi‘iaka vine). Your real skirt is the one that fits your rear well and will be brought by</p> |

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| e ou mau kahu. A ke ike oe i kou pilikia ma kou alahele, e kahea ae no oe ia'u, na kaikuanane o kaua a me na kupuna no hoi o kaua. | your attendants. And should you see trouble on your path, you will call out to me, our brothers, and our ancestors. |
| [“]O ke alahele au e hele aku ai, he oiaio ua piha no i ka popilikia, a o ka hoomanawanui wale no ka mea e pono ai. E hele oe ma ka makani; a ke hoi mai oe, ke pae mai oe i Oahu, e hoi mai oe ma ka lulu. | It is true that the path you are to venture is filled with misfortune, and patience will be your grace. Go first through the Ko‘olau side, and when you return and land on O‘ahu, return back through the Kona side. |
| [“]O ka mea nui au e malama ai, o ka ike i ke kanaka nui a me ke kanaka iki; a o ka poe hana ino mai no hoi ia oe ea, nau no ia e noonoo, oiai, e hele ana oe me ka lima o kaua, oia o Kilauea. | The greatest thing you will tend to will be the big and little people. ¹ And for the people who do harm to you, it is up to you [what must be done] while you travel with our hand; it is Kilauea. ² |
| [“]A e malama hoi i ka laahia o ko kino. O ko pa u [pa-u] auanei e hele aku ai, oia kou puukalahala, a e lilo ai hoi kou mau hoa paio i mea ole. Nolaila, apopo oe hele.[”] | Care for the sanctity of your body. The skirt, soon to go with you, is your safeguard, and your opponents will be as nothing. Thus, tomorrow you go.” |
| Ia po iho a ao ae, hoomakaukau iho la o Hiiakaikapoli e hele. O na kaikuaana Hiiaka hoi o ia nei aohe o lakou hoihoi iki no keia ae ana ona i ka hoouna ana o Pele e kii ia Lohiau. | That night into daybreak, Hi‘iaka prepared to go. The Hiiaka sisters were not in the least interested in this agreement of hers [Hi‘iaka] in her being sent by Pele to fetch Lohi‘au. |
| Ka Moololo o Hiiaka-i-ka-poli-o-Pele | The Story of Hiiaka-i-ka-poli-o-Pele |

¹ This is a proverbial saying. It means that one must care for the people big and small. This was a sign of leadership and humility to the people of old.

² Pele is saying here that Hi‘iaka has full discretion on how she wishes to deal with evil on her journey. She is equipped with the hand of Kilauea, a sort of mana.

| Iulai 4, 1906 (Hoomauia.) | July 4, 1906 (Continued.) |
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| <p>Iaia nei e makaukau ana no ka hele, kahea ae la o Pele ia Pa-uokamao kekahi kahu wahine o lakou:</p> <p>“E Pa-uoka mao e!”</p> <p>O aku la no hoi o Pa-uokamao,</p> <p>“E—o!”</p> <p>Alaila, pane mai la o Pele.</p> | <p>While she was readying to go, Pele called out to Pā‘ūokama‘o, one of their attendants:</p> <p>“Pā‘ūokama‘o!”</p> <p>Pā‘ūokama‘o responded,</p> <p>“Here!”</p> <p>Then Pele said[,]</p> |
| <p>[“]Lawe ae oe i kau ope pa-u a e hookuku aku hoi oe a ka pa-u e pili pono ana i ka hope o ke aliiwahine opio; o kona wahi kapa ka hoi ia e hele ai.”</p> | <p>“Bring your bundle of skirts, and you will fit it to the rear of the young chief [to see] if it will be her kapa that goes with her.”</p> |
| <p>O ko Pa-uokamao kii aku la no hoi ia i kana ope pa u [pa-u] a wehe pakahi ae la no hoi ia lakou. Hoopili aku la ia i ka pa-u mua, a ku ka piko ma kela aoao a pela no hoi ma keia aoao o Hiiaka. Alaila, kilo mai la o Pele i ka maikai o ka pa-u, a he nani hoi ke kulana oiwi o ke kaikaina. Olelo aku la ua Pele nei ia Pauokamao:</p> | <p>Pā‘ūokama‘o fetches her bundle of skirts and showcases it to them. The first pā‘ū was fitted, and the centers were put on either side of Hi‘iaka. Then, Pele observed the beauty of the pā‘ū as well as the beauty of her younger sister. Pele says to Pā‘ūokama‘o:</p> |
| <p>“E wehe mai oe i kena po u [pn, pa-u] oiai aohe pili pono i ka hope o ke alii. Nana ia i pa-u hou.”</p> | <p>“Take that skirt off, as it does not fit the rear of the chief correctly. I want to see a new skirt.”</p> |
| <p>Lalau iho la no ua Pa-uokamao i ka lua o ka pa-u a hoopili no i ka hope o ke alii opio, a o ka hoole no hoi ka Pele, aohe pili pono o ia pa-u i ke alii opio. O ka noke ia o</p> | <p>Pā‘ūokama‘o reached for the second skirt and fitted it to the young chief’s rear. Pele refused as it didn’t fit the young chief correctly. Pā‘ūokama‘o persisted in</p> |

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| <p>Pa-uokamao i ka hoopilipili a hookuku i na pa-u a pau o kana ope ia Hiiaka, aohe loa iki o ka mea i ku i ko Pele makemake.</p> | <p>fastening and comparing all of the skirts in her bundle on Hi‘iaka. Not one of them Pele favored.</p> |
| <p>Alaila, huli ae la ua Pele nei a kahea ia Pa-uopalaa; “E Pa-uopalaa e!” O aku la no keia kahu: “E—o!” “E lawe ae hoi oe i kau ope pa-u a hoopili aku i ka hope oke [o ke] alii.”</p> | <p>Then, Pele turns and calls out to Pā‘ūopala‘ā, “Pā‘ūopala‘ā!” [Pā‘ūopala‘ā] the attendant responded: “Yes!” [Pele said] “Bring your bundled skirts and fit them to the rear of the chief.”</p> |
| <p>O ko keia haku lawe mai la no hoi ia i kana ope pa-u; kalakala ae la i na lino kaula olona i nakiiia ai ua ope nei a hemo, alaila, unuhi mai la ia i ka pa-u mua. la hoopili ana aku no i ka hope “upepehu” o Hiiaka. A ku hoi na piko ma kela a ma keia aoao, he pili mai hoi kau.</p> | <p>Pā‘ūopala‘ā then brought her bundled skirts; she untied the braided cordage of olonā tied to the bundle until it was open. Then, she unfurled the first skirt and fit it to the plump rear of Hi‘iaka. The centers of the skirt were placed on either side, and they fit perfectly.</p> |
| <p>Ia nana ana mai o “Awihikalani,” ka maka hiaa loa o Pele, mahalo mai la oia i ka pili pono o ka pa-u i ka hope “uhekeheke” o ke kaikaina, alaila, olelo mai la o Pele ia Pa-u opalaa [pn]:</p> | <p>When the watchful eye of Pele named “Awihikalani” looked upon the skirt, she was grateful for the perfect fit of the pā‘ū to the full rear of her younger sister. Then she said to Pā‘ūopala‘ā:</p> |
| <p>“Ua maikai ko pa-u; a eia ka mea i koe, o kela kaula hooholo e kakua la i ka puhaka o ke alii, e wehe ae oe ia kaula, a e komo iho oe ia <i>Kahihikolo</i>, oia ka nakii o ka pa-u o ko hanai. A mamuli auanei o ka</p> | <p>“Your skirt is beautiful. And here is what is left: it is the that cordage to be fastened to the loins of the chief; show us this cordage and the <i>Kahihikolo</i>, or the fastening of the skirt, will commence. And because of the</p> |

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| <p>pili ana o ia mea i ka puhaka o ko alii, e kapaia ai ia he pa-u o Hiiaka. O ka palaa no hoi au i hana ai a punohunohu a puni ke alo, na aoao a me hope o ke alii, oia no kona pa-u. O ka pa-u ka hoi kena, puni na moku i ko alii, aohe kupua nana e <i>makaha</i> ke alii, aohe hoi alae nana e ke'u. I ke ehu no o kona pa-u, huluhia ke au, ka papa honua o na moku, huluhia i ka unu ko'ako'a a Ku. O ka lau, o kini, o ka mano a me ka lehu o ka moo e aano mai ana i ke alii nei la, e lilo ana lakou i mea ole i ka ehu pa-u nei o ke alii.["]</p> | <p>fit of this cordage to the loins of the chief, it will be called the pā'ūohi'iaka. The pala'ā that you have created, which billows around the front, sides, and back of the chief, is her skirt.³ That is indeed a skirt to travel with the chief around the islands. No supernatural being shall plunder, and no mud hen shall squawk.⁴ In the red of her skirt, the world will overturn—the stratum of the earth, the coral altar of Kū will overturn. The many, the forty-thousand, the four-thousand, and the four-hundred-thousand of the mo'o that defy the chief will turn to nothing in the reddish mist of skirt of the chief."</p> |
| <p>"A oiai," wahi no a ua Pele nei i kamaio hou mai ai ia Pa-uopalaa ke kahu. "Ua pili pono loa aku la no kau pa-u i ka hope o ke alii ea, nolaila, o oe no ke kanaka o ke alii nei e hele pu ai.["]</p> | <p>"Although," Pele said again to Pā'ūopala'ā the attendant, "the skirt fits perfectly to the rear of the chief, yeah, you are the person to go with the chief [Hi'iaka]"</p> |
| <p>Ia manawa i hahau mai ai o Pele i kekahi pule, e kahea ana ia Kauwila nuimakaehaikalani, no ka pa-u o ke kaikaina.</p> | <p>Then at this time, Pele recites a prayer calling on Kauwila nuimakaehaikalani for the skirt of her younger sister.</p> |
| <p>"O Kauwila nuioakaikalani [pn] Anapa i ka honua Naue ka Honua.["]</p> | <p>Kauwila nui 'oaka i ka lani, The earth reflects the light, The earth shakes,</p> |

³ Pala'ā is a type of Kapa that is dyed with the pala'ā fern and made from māmakī. According to Pukui it is a brownish-red and silky kind of Kapa.

⁴ The sound of a mud-hen is an omen of death.

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| <p> Paa mai ka honua Honua nui a Kane O ka honua i kapakapaua a Kane Moe a ka honua nui a Kane A hoolewa ka honua a Kane A lewa ka honua a Kane A ala a ku A naue ke olai Haku‘i ke olai Naue ka honua ia Kapohaku Kamohoalii, ke Akua i ka lua nei la e— O Kaulaokeahi la pili i ka pa-u o kuu lei O kuu lei o Kukaiaka, o Leleiaka O kuu lei o Hiiakaikuupoli nei la e— Aloha ana ka pokii, e he-le. </p> | <p> The earth is solid, The large earth of Kāne, The earth surrounded in the rain of Kāne, The large earth of Kāne sleeps, The earth of Kāne is caused to vibrate, Boyant is the earth of Kāne, Awaken, And the earthquake tremors, And the tremor resounds The earth shakes toward Kapohaku Kamohoali‘i, the god in the pit Kaulaokeahi adjoins the skirt of my lei O My lei of Kukaiaka, of Leleiaka O my lei of Hiiakaikuupoli Love be to my youngest sibling, Go. </p> |
| <p> I ka pau ana o keia pule mua a ua Pele nei, ua puni holookoa ae la ke kino o Hiiakaikapoli i kekahi malamalama ula wena, me he mea la no ua puni holookoa oia i ke ahi. A o ka naueue ae la no ia o ka lua o Kilauea i ke olai. </p> | <p> When this first prayer of Pele’s was finished, Hi‘iaka’s body was enveloped in a fiery red glow (like that of a sunrise), as if she were covered in fire. The pit of Kīlauea tremored. </p> |