Aia i hea ka wai a Kāne?

He Mele no Kāne:
(No Kaua‘i mai kēia mele)

He ui, he ninau:
E ui aku ana au ia oe,
Aia i hea ka Wai a Kane?
Aia i ka hikina a ka La,
Puka i Haehae,
Aia i laila ka Wai a Kane.

E ui aku ana au ia oe,
Aia i hea ka Wai a Kane?
Aia i Kaulana a ka la,
I ka pae opua i ke kai,
Ea mai ana ma Nihoa,
Ma ka mole mai o Lehua;
Aia i laila ka Wai a Kane.

E ui aku ana au ia oe,
Aia i hea ka Wai a Kane?
Aia i ke kuahiwi,
I ke kualono,
I ke awawa,
i ke kahawai;
Aia i laila ka Wai a Kane.

E ui aku ana au ia oe,
Aia i hea ka Wai a Kane?
Aia i kai, i ka moana,
I ke Kualau, i ke anuenue
I ka punohu, i ka ua koko,
I ka alewalewa;
Aia i laila ka Wai a Kane.

The Water of Kāne:

A query, a question,
I put to you:
Where is the water of Kane?
At the Eastern Gate
Where the Sun comes in at Haehae
There is the water of Kane.

A question I ask of you:
Where is the water of Kane?
Out there with the floating Sun,
Where the cloud-forms rest on Ocean’s breast,
Uplifting their forms of Nihoa,
This side the base of Lehua;
There is the water of Kane.

One question I put to you:
Where is the water of Kane?
Yonder on mountain peak,
On the ridges steep,
In the valleys deep,
Where the rivers sweep:
There is the water of Kane.

This question I ask of you:
Where, pray, is the water of Kane?
Yonder, at sea, on the ocean,
In the driving rain, in the heavenly bow,
In the piled-up mist wraith, in the blood-red rainfall
In the ghost-pale cloud form;
There is the water of Kane.
Ha‘eha‘e
Heaven’s eastern gate; the portal in the solid walls that supported the heavenly dome, through which the sun entered in the morning.

Kaulanakala
When the setting sun, perhaps by an optical illusion drawn out into a boatlike form, appeared to be floating on the surface of the ocean, the Hawaiians named the phenomenon Kaulana kā la—the floating of the sun.. Their fondness for personification showed itself in the final conversation of this phrase into something like a proper name, which they applied to the locality of the phenomenon.

Pae opua i ke kai
Another instance of name-giving, applied to the bright clouds that seem to rest on the horizon, especially to the west.

Nihoa(Bird island)
This small rock to the northwest of Kaua‘i, though far below the horizon, is here spoken of as if it were in sight.

Punohu
A red luminous cloud, or a halo, regarded as an omen portending some sacred and important event.

Ua koko
Literally bloody rain, a term applied to a rainbow when lying near the ground, or to a freshet-stream swollen with the red muddy water from the wash of the hillsides. These were important omens, claimed as marking the birth of tabu chiefs.

Wai kau a Kane me Kanaloa
Once when Kane and Kanaloa were journeying together Kanaloa complained of thirst. Kane thrust his staff into the pali near at hand, and out flowed a stream of pure water that has continued to the present day. The place is at Keanae, Maui.

(Emerson, Nathaniel B. Unwritten Literature of Hawai‘i, the Sacred Songs of the Hula)