

URBAN LEGENDS OF HAWAII

by

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Introduction

Stories of spooks, gruesome or revolting happenings, and the supernatural are favorite topics of conversation. These are contemporary stories that most people have heard of as "true accounts of real-life experiences." No one knows where these stories came from or why they are enjoyed so much, but the most common source is usually from "a friend of a friend" and are from a branch of folklore called urban legends (Brunvand 1981, 4).

According to Jan Harold Brunvand, urban tales are "realistic stories concerning recent events (or alleged events) with an ironic or supernatural twist." Some are reflections of much older motifs set in modern-day settings, but "the legends' physical settings are often close by, real, and sometimes renowned for other such happenings." Many who tell these stories believe them to be true although most of the stories are not substantiated by facts. This, however, does not keep them from being circulated (Cohen 1983, 71).

Hawaii has its own share of urban folklore, and although most of the stories are not documented and published, many have become part of our local culture. These stories are transmitted by word of mouth by ordinary people in the course of everyday conversation which local people refer to as "talking story." Stories of Pele as the vanishing hitchhiker, the night marchers, and strange happenings associated with local sites such as Morgan's Corner and the Waialae Drive-In Theater make up the urban legends which are unique to Hawaii.

Pele As the Vanishing Hitchhiker and Other Manifestations

More than any other deity, Pele continues to endure not only in the physical manifestation of volcanic activity but in contemporary folklore as well. In Hawaii, the vanishing hitchhiker motif is associated with Pele, the goddess of the volcano.

Since the 1930's, there have been many accounts and reports of Pele sightings. She is sometimes portrayed as a beautiful young maiden with long, black, blonde, or, less often, red hair, or as an old woman or hag who is sometimes accompanied by a little dog. Oftentimes Pele sightings occur before and during an eruption (Nimmo 1986, 170).

Katherine Luomala collected over forty-eight variants of Pele as the vanishing hitchhiker in a period of ten years. In a typical account, Pele is seen standing or walking on an isolated road. When offered a ride, she accepts and then mysteriously disappears. Other variants depict Pele as a vengeful spirit who often destroys the homes or stalls the cars of those careless drivers who refused to give her a ride (Luomala 1972, 30). That is why people who live on the Big Island say, "Never refuse an old lady--she might be Madame Pele" (McBride 1968, 31). More recent accounts include Pele asking for a cigarette and lighting it with her hand before vanishing (Luomala 1972, 33).

Another of Pele's manifestations is evident in the lava rocks which carry her mana. Those foolish enough to take the shiny lava pieces inadvertently end up sending them back to Hawaii (Rohter 1980, 66). Many tales of woe are repeated in letters sent with the rocks describing family breakups, unsuccessful business ventures, car accidents, and broken hearts (Kane 1987, 51-52).

Other modern tales associated with Pele include one of a small white dog, assumed to be Pele's pet, seen high on the slopes of Mauna Loa where no dog could hope to survive. His appearance, some believe, heralds a volcanic eruption (Scott 1977, 7). Pele is also depicted as a camera-shy *lauhala* (weaving material) lady who refuses to be photographed. There are stories of stolen film which have been mysteriously replaced by *lauhala* baskets (Knaefler 1991, 49, 77).

The Night Marchers

Like the legends of Pele, the stories about Hawaii's night marchers are rooted in Hawaiian belief and culture. The night marchers or *Huaka'i po* are the phantom spirits of the dead who walk over long-known paths to welcome a dying relative and conduct him/her to the underworld. Meeting up with the night marchers meant certain death unless one had a god ancestor or *aumakua* among the spirit procession (Hoyt 1976, 78).

There are many accounts of night marcher sightings. Helen Hoyt tells of a story related to her by an old man from Waianae of a red-haired soldier, a non-Hawaiian, included in the deathly procession. Another account of the night marchers is the childhood experience of the late Napua Stevens Poire related by Glen Grant in his walking storytelling tour:

“She [Poire] was playing with her friends one evening. She heard drums, chanting. She turned to look but some force caught her by the back of the neck. It pushed her to the earth and held her face in the dirt. Right by her head she heard the sound of marching feet. And she heard drums and chanting and one word spoken in Hawaiian. Then she was released” (Wittig-Harby 1990, 63).

She got up, ran home, and told her mother who informed her that the one word spoken was in her genealogical chant and had saved her life. It was a spirit ancestor of 400 or 500 years ago who had protected her.

John Dominis Holt IV tells of witnessing a rare night marcher event while vacationing in the Ka'u district of the Big Island. A procession of about fifty giant women instead of the usual male *ali'i* (ruling chiefs) were seen holding spears and clubs, perhaps holding a sacred fertility rite at a nearby *heiau* (burial ground or religious site) (Knaepler 1991, 49)

Waialae Drive-In Theater

An urban tale unique to Hawaii is an *obake* (Japanese ghost) tale about the faceless ghost of Waialae Drive-In Theater that circulated in 1959 and surfaced again in 1982 (Grant 1983, 8). The following is a retelling based on Glen Grant's account in the *Hawaii Herald*:

A young girl goes to the bathroom to freshen up her makeup. She sees another young woman standing at the mirror combing her long, black hair. As the girl approaches the mirror, she catches a reflection of the young woman's face--only to discover that she doesn't have a face. The faceless woman also has no feet or limbs.

Sightings of the faceless ghost were followed by a newspaper article which offered some explanation about the haunting. Some claimed the drive-in was haunted by the spirits of a nearby cemetery. Although no one could produce an eye witness, the rumors persisted. Some suggested that it was a clever hoax while others repeated tales told by "a friend of a friend" that the ghost was real (Grant 1983, 9).

In 1982, the story of the faceless ghost resurfaced during a radio talk show when several callers claimed to have seen the faceless lady. What is unusual about this ghost is that faceless ghosts are rare in Western, American, and Polynesian folklore, the only close parallel being the *Mujina* (faceless ghost) from Japanese folklore, demonstrating that the Japanese *obake* have the power to become "multi-cultural Island phantoms" (Grant 1983, 9).

Waialae Drive-In Theater no longer exists. It is now a housing development. The faceless ghost that frequented the women's restroom has been seen hanging around the Kahala Mall, a nearby shopping complex, and the Kahala Hilton Hotel in the area, sometimes as a blonde or a redhead (Knaefler 1991, 48).

Another undocumented local urban tale which circulated over twenty years ago is very much like Daniel Cohen's "Southern Fried Rat" and also took place at the same theater:

A teenage couple go to the movies. At the Waialae Drive-In, the girl orders fried chicken. As she starts to eat it in the dark, she notices something funny about the chicken. "It doesn't taste right," she says but continues eating. Then to her horror, she discovers that the chicken is actually a fried rat!

Morgan's Corner and the Pali

Another site known for its strange happenings is Morgan's Corner situated in the Nuuanu Pali area on the island of Oahu. It is a spot with a history of a famous murder and hauntings (Wittig-Harby 1990, 54). It is reputed to be the area of Kamehameha's victory, where *menehunes* or mischievous spirits abound, and is also the site of a nearby *heiau*. (ancient Hawaiian temple). This area has great allure for teenagers because of the legends associated with it (Rappolt 1983, 25). The following is Hawaii's version of the urban legend, "The Boyfriend's Death":

A teenage couple is parked under a tree in Morgan's Corner. The boy is ready for a night of romance, but the girl is scared and wants to leave. No amount of coaxing can put her in a romantic mood. When they decide to leave, the car won't start, so the young man suggests that the girlfriend stay in the car while he goes to get some gas. While he is gone, she is frightened by the noises she hears: thumping, scratching, and dripping, but believes the tree branches and the rain are causing these sounds. She is so scared that she crouches on the floor and stays there till morning comes. The police come to get her but warn her not to turn around. She does, however, and sees her boyfriend hanging with his feet scraping the roof of the car.

Another story associated with the Nuuanu Pali area concerns driving over the Pali after midnight with pork in your car. However, the consequences for carrying

pork are not gruesome. If one does, the car will stall until the pork is thrown out as an offering. Some people believe that the reason for not carrying pork while traveling across the Pali is to show Pele that you side with her against her former lover, the pig god Kamapua'a (Rohter 1980, 65). This warning extends beyond the Pali area to the Saddle Road on the Big Island and to certain parts of Maui where similar incidents have been known to occur.

Conclusion

The urban legends of Hawaii are genuine folklore, unique stories shaped by the process of oral tradition and influenced by the various island cultures present in Hawaii. They reflect the unconscious effect of Hawaiian beliefs and the subcultures present in the islands. Many of the urban legends of Hawaii have not been documented and very few have been published.

Teachers have an excellent opportunity to hear and collect urban legends from their students. Urban legends can be used in the study of folklore. As class projects, students can collect and compare local examples of urban legends and compile anthologies of typical versions found in their community as well as analyze the ways in which they have been localized (Brunvand 1981, 201). When a community circulates a story, everyone who participates in the creation, adaptation, and dissemination of each retelling becomes a contributor, a storyteller. This allows students to see folklore as a "living tradition as it develops and changes"--the way urban legends are recycled and made unique (Wolkomir 1992, 174).

Reference List

- Brunvand, Jan Harold. 1981. *The Vanishing Hitchhiker: American Urban Legends and Their Meanings*. New York: W. W. Norton.
- Cohen, Daniel. 1980. *The Headless Roommate & Other Tales of Terror*. New York: M. Evans.
- Grant, Glen. 1983. "In Search of Kappa and Mujina: Japanese Obake in Hawaii". *Hawaii Herald*. 4: 1, 8-9.
- Hoyt, Helen P. 1976. *The Night Marchers*. Hawaii: Island Heritage.
- Kane, Herb Kawanui. 1987. *Pele: Goddess of Hawaii's Volcanoes*. Captain Cook, Hawaii: Kawanui Press.
- Knaefler, Tomi K. 1991. "Haunted Hawaii." *Honolulu*. 1: 47-49, 77-79.
- Luomala, Katherine. 1972. *Disintegration and Regeneration: The Phantom Hitchhiker Legend*. New York: W. de Gruyter.
- McBride, L. R. 1968. *Pele, Volcano Goddess of Hawaii*. Hilo: Petroglyph Press.
- Nimmo, H. Arlo. 1986. "Pele, Ancient Goddess of Contemporary Hawaii." *Pacific Studies*. 9: 121-179.
- Rohter, Sharlene. 1980. "Strange Encounters of Da Kine." *Aloha*. 12: 63-69.
- Stone, Scott. 1977. *Volcano!* Norfolk Island, Australia: Island Heritage.
- Wittig-Harby, Bill. 1990. "A Stroll With the Ghosts of Honolulu." *The Spirit of Aloha*. 15:52-56, 63.
- Wolkomir, Richard. 1992. "Modern Myths for Modern Minds." *Smithsonian* 166-176.

Selected Annotated Bibliography

General Background Information

Apple, Russ, and Peg Apple. "Hawaii's Night Marchers." *Honolulu Advertiser*, 4 August 1973, A11.

Discusses some Hawaiian customs, historical views, and the procession of the phantom night marchers. Includes the consequences of witnessing the ghostly procession and the do's and don't's for surviving the event.

Brunvand, Jan Harold. *The Vanishing Hitchhiker: American Urban Legends and Their Meanings*. New York: W.W.Norton, 1981.

Presents stories that most people have heard and accepted as true accounts of real life experiences. Urban legends, such as the vanishing hitchhiker, batter-fried rats, and hanging boyfriends, collected and studied by Brunvand are discussed with reference to conference papers and unpublished works. Articles and books, as well as student work, are identified in the text. A valuable reference source for a broad understanding of various motifs found on an international scale.

Bryan, Jack. "'Phantom Dog' Returns to Mauna Loa Summit." *Honolulu Star Bulletin*, 1 April 1964, A1.

Reports sightings of a little white dog near the summit of Mauna Loa. Reputed to be Pele's phantom dog, *Kaupe*, the little animal is believed to be the herald of impending volcanic eruptions. Article includes photograph of the "phantom dog."

Cohen, Daniel. *The Headless Roommate and Other Tales of Terror*. New York: M. Evans, 1980.

A collection of terrifying tales that have been passed on by word of mouth for generations. Some are updated versions of older tales while others are contemporary scary stories. Includes the popular and widespread "The Phantom Hitchhiker," sometimes referred to as the vanishing or ghostly hitchhiker, and "The Boyfriend's Death," a bonechilling tale of a teenage couple on a date. Full of macabre tales, this book is highly appealing to teenagers and appropriate for storytelling, especially late at night.

_____. *Southern Fried Rat & Other Gruesome Tales*. New York: Avon Books, 1983.

Gruesome stories to be told around the campfire, at slumber parties, or in the course of everyday conversation. Includes tales about a poisoned second-hand prom gown, a missing bride, a dinosaur that kills on command, and a horrible discovery tale entitled "Southern Fried Rat." Stories and illustrations are especially appealing to teenagers. High-interest urban tales provide an excellent source for storytelling.

Crook, Kathy. *The Compilation of a Bibliography on Ghostly Legends of the Hawaiian Islands (Along With a Few Contemporary Accounts)*. [Photocopy]. Honolulu: University of Hawaii, 1986.

This bibliography attempts to compile a comprehensive amount of material on ghostly Hawaiian legends. Materials are grouped by type of references, collections, and individual tales followed by a section of contemporary accounts. Has many reference sources which contain Pele as the vanishing hitchhiker. Useful for researchers.

Gotanda, Masae, ed. *Hawaii Legends Index*. Hawaii State Public Library. Department of Education, 1984.

Three-volumes make up this revised edition. The first volume contains a list of books indexed in this set. Each entry is a distinct computer record which gives the author, story titles, sources, and call numbers, making it easy to locate relevant sources. Excellent for researching Hawaiian legends.

Grant, Glen. "In Search of Kappa and Mujina: Japanese Obake in Hawaii." *Hawaii Herald*. 4:1, 8-9.

Examines urban and rural ghostlore in contemporary Hawaii and the abundance of Japanese *obake* tales commingling with Hawaiian spirits. The faceless ghost of Waialae Drive-In Theater parallels the *Mujina* spirit in Japanese folktales as do the various accounts of forced drownings linked with the foul *Kappa* (supernatural water creature) of Japanese legends. Stories provide highly entertaining reading for secondary level students and adults.

"The Ghost Army of Kauai." *Paradise of the Pacific*. 49 July 1937, 23-24.

Includes stories of strange happenings in Hawaii. Recaps the story of the ghost army of Kauai and describes them as favorable omens of protection. Provides a brief but interesting look at the night marchers.

Kane, Herb Kawanui. *Pele: Goddess of Hawaii's Volcanoes*. Captain Cook, Hawaii: Kawanui Press, 1987.

Pele, legendary goddess of Hawaii, is the focus of this heavily illustrated source. Mixes fact with the folklore of Pele and traces her from earliest beginning to contemporary times. Covers myths, legends, traditions, romances, and folktales of this fascinating fire goddess. Despite its brevity, it contains a wealth of information on Pele in an easy-to-read format.

Keating, Barbara. *Hawaiian Eruptions: The Eruptions of Kilauea and Mauna Loa Volcanoes*. Honolulu: University of Hawaii, 1987.

Beautiful color photographs of the dual volcanic eruptions of Kilauea crater and Mauna Loa during 1984 to 1986 abound in the text of this reference source. Also contains useful information about Madame Pele and the legends and superstitions that surround her.

Kittelson, David J. *The Hawaiians: An Annotated Bibliography*. Honolulu: Social Science Research Institute, University of Hawaii, 1985.

A comprehensive compilation of ancient and modern writings on Hawaii, its people, and natural surroundings spanning the time of Western discovery in 1778 to 1983. Descriptive annotations refer to books, government documents, periodical articles, theses, and type-scripts found in the Hamilton Library (Pacific Collection) at the University of Hawaii at Manoa and are based on the author's personal examination of each text. Newspapers, children's books, and legends found in other bibliographies are excluded. Includes a glossary of Hawaiian words. The index is useful for locating numbered entries. An excellent reference for accessing relevant materials for anyone interested in Hawaii, and of particular benefit for those in Hawaiian studies.

Knaefler, Tomi K. "Haunted Hawaii." *Honolulu*. 1 October 1991, 47-49, 77-79.

A wide array of spooky stories and ghostlore of contemporary Hawaii is presented. Compiled from personal accounts, second-hand reports, and some published reports, many of the stories are "hybrids" of various island cultures. The faceless, legless *obake* woman of the Waialae Drive-In Theater, Morgan's Corner in Nuuanu Valley, Pele as the vanishing hitchhiker, and the night marchers stories provide a fascinating overview of the richness and diversity of present-day folklore. Ideal reading material for secondary level students and adults.

Laubach, David C. *Introduction to Folklore*. Rochelle Park, N. J.: Hayden Book Company, 1980.

Presents folklore and oral history as a multifaceted discipline. Designed for teaching folklore to high school students, the reading level is appropriate, and the text is easy to understand. Each chapter ends with a list of student projects. Chapter 2, "Collecting Folklore," discusses various motifs found in urban legends, including the ghostly hitchhiker. A worthwhile source for teachers of folklore or anyone contemplating teaching a unit on urban legends and other types of folklore.

Luomala, Katherine. *Disintegration and Regeneration: The Hawaiian Phantom Hitchhiker Legend*. New York: W. de Gruyter, 1972.

Discusses the motif of the phantom hitchhiker, also expressed as the vanishing or ghostly hitchhiker, as it applies to Pele in the Hawaiian Islands. Includes a section about previous analyses of this legend as told in various parts of the world, which provides a basis for comparison. A major section is devoted to forty-eight variants of this motif with two major island divisions and various subgroupings based on actual narratives of Pele as a vanishing hitchhiker. Ends with three new variations of Pele as a vanishing hotel guest or visitor. Provides comprehensive, in-depth study of Pele in contemporary Hawaii. Excellent reference source.

McBride, L.R. *Pele, Volcano Goddess of Hawaii*. Hilo: Petroglyph Press, 1968.

Traces Pele from her earliest beginnings and tells of the legends that surround this living deity. Stories about her sister Hi'iaka, the *ohia* and *lehua*, and Kalapana are presented. References of incidents involving Pele as an unseen passenger, a cigarette-lighting hitchhiker, and as a destructive, vindictive force of nature are briefly mentioned. Simple colored illustrations and glossary enhance the text. Good source for reading and storytelling.

Mellen, Kathleen Dickenson. "Pele Alii." *Paradise of the Pacific*, 1 November 1962, 91-92.

Presents a brief overview of Pele as well as the myths and legends connected to the goddess of fire. Discusses superstitious beliefs and customs. References are made to the various forms Pele takes and depicts several accounts of incidents involving her. Includes a poem.

Mullins, Joseph G. *The Goddess Pele*. Honolulu: Aloha Graphics and Sales, 1976.

A mixture of fact and fiction, this source describes Pele as a powerful and very real presence in nature, legends, and contemporary society. Recounts Pele's supernatural forms as a young, beautiful maiden, an old hag, a ball of fire, and a vanishing hitchhiker. Describes superstitions and beliefs about taking a piece of lava as a souvenir. Provides interesting reading for both adolescents and adults.

Nicolini, Mary B. "Is There a FOAF in Your Future?' Urban Folk Legends in Room 112." *English Journal* 78 (December 1989): 81-84.

Meant for a teacher audience, a unit on *Beowulf* and other British epics and ballads is preceded with the study of modern urban legends. Using a local and nationally known legend and other urban folklore, high school students are led to examine various versions of the same legend. Practical ideas shared from a FOAF (friend of a friend) can be applied to studying other types of urban legends.

Nimmo, H. Arlo. *The Pele Literature: An Annotated Bibliography of the English-Language Literature on Pele, Volcano Goddess of Hawaii*. Honolulu: Bishop Museum Press, 1992.

Intended for anyone with an interest in Pele. An extensive bibliography containing over 800 annotated citations of chants, etiological tales, legends, children's stories, and contemporary references. Items are indexed by entry numbers. Exception is made to unindexed microforms, magazines and newspapers published by the tourist industry. Includes a detailed index for ease in searching relevant sources. An excellent reference source for both teachers and librarians.

_____. "Pele, Ancient Goddess of Contemporary Hawaii." *Pacific Studies* 9 (March 1986): 121-179.

Presents a comprehensive look at the fire goddess, Pele. Her manifestations as a beautiful young woman or old hag, the rituals and ceremonies surrounding this ever-changing entity, and her nontraditional roles are discussed in detail. Contains excellent information about Pele as the vanishing hitchhiker. Includes a useful bibliography for the researcher.

Nowaki, Junko, Helen Rogers, and Kenneth R. Herrick. *The Hawaii Island Newspaper Index*. Hilo, Hawaii: Edwin H. Mookini Library. University of Hawaii at Hilo, 1984.

Indexes news of the island of Hawaii printed in the *Hawaii Tribune Herald*, *Honolulu Advertiser*, *Honolulu Star Bulletin*, and some entries from *West Hawaii Today*. Entries are modeled after the Library of Congress Subject Headings. A good source for more contemporary accounts of the fire goddess, Pele.

Office of Library Services. Department of Education. *Index to the Honolulu Advertiser and Honolulu Star Bulletin*. Honolulu: State of Hawaii, 1929.

Indexes articles printed in the *Honolulu Advertiser* and *Honolulu Star Bulletin* alphabetically according to bold-faced subject headings. Entries are listed by dates under each subject heading in small but readable print. Provides more contemporary accounts of Pele for researchers interested in modern tales about Pele.

Okimoto, Elaine A., Toyo Nakamura, and Joan Hori. *The Hawaii Herald Index*. Honolulu: The Hawaii Herald, 1988.

Indexes articles printed in *The Hawaii Herald*. Contains a usage guide, word-by-word indexing, and five appendices. Useful for those interested in more contemporary accounts of Hawaiian legends. Includes stories by Glen Grant, local historian and storyteller. Useful subject headings include ghost, supernatural powers, and superstitions.

Otaguro, Janice. "Islander of the Year: Pele." *Honolulu*, January 1991, 42-47, 52-55.

Discusses many aspects surrounding Pele. Includes the superstitions attributed to her and several accounts of Pele sightings as the old hag or beautiful young woman with a white dog. Also covers volcanic activity, Pele worshippers, geothermal issues, and various islander views of the volcano goddess. Provides an indepth, multidimensional look of the fire goddess for secondary level students.

Rohter, Sharlene. "Strange Encounters of Da Kine." *Aloha*, May/June 1980, 63-69.

Superstitious customs and beliefs and supernatural stories of modern Hawaii are discussed. Includes healing stones, carrying pork over the Pali (an area on the windward side of the island of Oahu), the shark god, night marchers, menehunes, and several stories about Pele. Provides a fascinating overview of contemporary folklore. Interesting reading material for secondary students and adults.

Steinfirst, Susan. *Folklore and Folklife*. New York: Garland Publishing, 1992.

Presents a short explanation of urban legends under "Legends--Urban Narratives." Lists relevant annotated sources for a look at contemporary urban legends for general information. Provides a good starting point for anyone researching urban legends.

Stone, Margaret. *Supernatural Hawaii*. Honolulu: Aloha Graphics & Sales, 1992.

Hawaiian customs, beliefs, and practices are the focus of this informative source. Includes religion, rituals, and superstitions and a section of stories referred to as "personal heresay." A section entitled "Gods of Hawaii" contains an article on Pele with a brief description and background of her as the vanishing hitchhiker. This source provides worthwhile information for a good overview of the religious and supernatural aspects of the Hawaiian culture.

Stone, Scott C. S. *Volcano!!* Norfolk Island, Australia: Island Heritage, 1977.

Heavily illustrated throughout with beautiful color and black and white photographs of the volcanoes of Hawaii. Allusions to Pele are interspersed in the text of this informative source. The first and last chapters give coverage to the goddess Pele and tell of a strange encounter with the goddess at the Volcano House located on the island of Hawaii.

Taylor, Lois. "Hawaiian Spook Stories." *Honolulu Star Bulletin*, 31 October 1972, F1.

Discusses Hawaii's spook stories from Ruby Johnson and the Honolulu Police Department. Includes stories of the night marchers, a Big Island ghost dog pack, a ghostly strangler, and the ghost dog of Poipu. Mentions the faceless long-haired lady who haunted the women's restroom of the Waialae Drive-In Theater and the kimono-clad ghost waitress of the Wako Restaurant.

Wittig-Harby, Bill. "A Stroll With the Ghosts of Honolulu." *The Spirit of Aloha*, 1 October 1990, 52-56, 63.

Discusses Glen Grant's storytelling tours and presents a variety of contemporary ghost stories collected by Grant. Included are supernatural sites of Honolulu such as Iolani Palace, Hawaii State Public Library, and Kawai Ha'o Cemetery. Interesting reading material for a taste of contemporary Hawaiian ghostlore. Intended for secondary level students and adults.

Wolkomir, Richard. "Modern Myths for Modern Minds." *Smithsonian* (November 1992): 166-176.

Provides a highly entertaining and easy-to-read overview of contemporary urban lore or urban legends. Discusses the various motifs and stories collected and circulated by Jan Harold Brunvand, "Mr. Urban Legend". Pele is mentioned in reference to "The Vanishing Hitchhiker" tale, a recurring motif. Charmingly illustrated, this informative article will appeal to adolescents as well as adults.

Urban Legends

Gay, Roland L. "The Ghosts of Kalamaula." In *Hawaii Tales of Yesteryear*.
Honokaa, Hawaii: Roland L. Gay, 1977. pp. 17-18

One of twenty-three family stories based on the author's personal experiences tells of the night marchers passing through a two-story house in Molokai. Hearing noises about two o'clock in the morning, he goes downstairs to find the doors unlocked. The doors are locked again, but the same thing happens over and over. Then, one midnight, music and chanting are heard. In the morning, the doors are again unlocked, evidence that the night marchers have passed through. Provides good storytelling material for young and old.

_____. "The Strange Doings of Pele." In *Hawaii Tales of Yesteryear*.
Honokaa, Hawaii: Roland L. Gay, 1977. pp. 19-23

Short episodes of the strange happenings associated with the goddess Pele are related in one story. A man from Kona (an area on the island of Hawaii) driving to the beach stops and picks up an old woman. When he asks her for her destination, he discovers she has vanished. A few days later, an old woman asks a Kona lady for some water. However, when she returns with the water, there is no trace of the old woman leading her to believe that the stranger was Pele and wondering if her appearance signaled an impending eruption. Other accounts included examine her various roles as a protector and a revengeful spirit. Simple illustrations enhance the stories of Pele as a multidimensional character.

Gere, Jeff. *Oahu Spookies: Unbelievably True Tales*. Retold by Jeff Gere.
Cassette 3054. Talking Island Productions, 1992.

Stories from around Oahu are retold by master storyteller Jeff Gere. Includes two stories of the goddess Pele told in island pidgin. One account tells about a ten-year old's experience meeting Pele in the form of an old woman. He notices that her eyes glow red like fire when she smiles, and her touch burns like fire. As they speed away, they see the old woman floating, leaving the spot behind her smoking. The other Pele encounter is based on a teacher's experience with the camera-shy Pele while on a hike in the Kilauea crater area. When the pictures are developed, there is only a rock and no sign of the old woman. Dramatization conveyed through the storyteller's voice is a non-book medium ideal for secondary level and adult audiences.

Grant, Glen. "In Search of Kappa and Mujina: Japanese Obake In Hawaii." *Hawaii Herald*, 21 October 1983. p. 1,8

Recounts a spine-tingling urban legend unique to Hawaii, the tale of the faceless ghost of the old Waialae Drive-In Theater. Around midnight, a young woman goes to the restroom to freshen her makeup. She sees another young woman combing her long black hair in the mirror. She catches a glimpse of the woman's face only to find that she has no face. The spirit at the mirror also has no legs and feet. A macabre tale that will appeal to teenagers and adults. Excellent urban legend for storytelling.

Ghost Stories and Legends . Produced and directed by Gaye Glaser, Doug Hamasaki, and Jim Hewitt . 30 min. Oceanic Cable Community Programming Center, 1988. Videocassette.

Stories from Hawaii, Ireland, and Australia are told by different storytellers. A "chicken-skin" version of the faceless ghost of Waialae Drive-In Theater, an older urban legend, is told by storyteller Russell Omori. A young girl goes to the restroom. After tending to her business, she is surprised to see a woman at the sink combing her long, black hair. It appears that the woman has no legs or feet. As she approaches the sink, she discovers that the woman has no face. Interesting viewing material for secondary and adult audiences.

Hoyt, Helen P. *The Night Marchers*. Norfolk Island, Australia: Island Heritage, 1976. pp. 1-40

An old man from Waianae (a district on the leeward side of the island of Oahu) tells of his experience with the night marchers--once when they had come to welcome his grandson and later his wife. Left to raise his great granddaughter, Loke, life changes when Pearl Harbor is bombed. Loke falls in love with Daniel, a red-haired G.I. After Daniel is shipped out, a grieving Loke gives birth to his son. A month after the child's birth, the night marchers come again. Among the deathly procession is an American G.I. with red hair who has come to take Loke with the ghost marchers. Beautiful illustrations accompany this haunting tale. Provides excellent reading for young and old.

Island Ghost Stories. Produced and directed by Melanie Kosaka, Dave Beggin, Denise Cameron, and Terrance Dillon Morin. 10 min. KHET, 1989. Videocassette.

Local storyteller Glen Grant relates a story of Pele as the vanishing hitchhiker. Two men are returning from a *luau* (Hawaiian feast) in Makapu on Oahu when they encounter an old woman who needs a ride to Waialua. Seated between the driver and the passenger, she asks for a cigarette. The men sober immediately when they notice that she lights it with a fire from her hand. Excellent example of storytelling using an urban legend from Hawaii for secondary students and adult audiences.

Rappolt, Miriam E. "Lauhala Lady." In *One Paddle, Two Paddle*. . . Kailua, Hawaii: Press Pacifica, 1983. pp. 3-6

Depicts Pele in one of her many forms as a *lauhala* lady. Eddie and his uncle take a picture of a camera-shy lady absorbed in weaving. The roll of film is mysteriously replaced the next day by a freshly-woven, green *lauhala* basket. The meaning of *kapu* (taboo) is then understood by Eddie. An interesting tale of Pele and Hawaiian superstition for upper elementary students and teenagers.

_____. "Morgan's Corner." In *One Paddle, Two Paddle*. . . Kailua, Hawaii: Press Pacifica, 1983. pp. 25-33

Simply illustrated tale which depicts strange and unexplained events associated with Morgan's Corner in a lighthearted way. A bunch of teenage boys decide to test the theory about traveling across the Pali Highway at night with pork in the car and end up getting spooked. The boys use pork cutlet ordered from the Zippy's Restaurant and venture up to Morgan's Corner. Instead of the car stalling, the engine keeps on running until one of the boys starts to eat the pork. Then the car engine dies until the last of the pork is consumed. Mildly humorous tale intended for a teenage audience.