

10
KEKAHUNA, HENRY E.P.
CHANTS
(L. MAKAL'ENA & DR. N.B. EMERSON COLL.)

M-445



COLLECTION OF MRS. LILIAN MAKa-'ENA

Notes from Mrs. Maka-'ena are gratefully acknowledged
Gratefully acknowledging the assistance of George P. Mossman, founder
and Director of Lalani Hawaiian Village, Wai-kiki, Hono-lulu

Henry E.P. Ke-kahuna, Interpreter and Special Collaborator

Theodore Kelsey, Writer

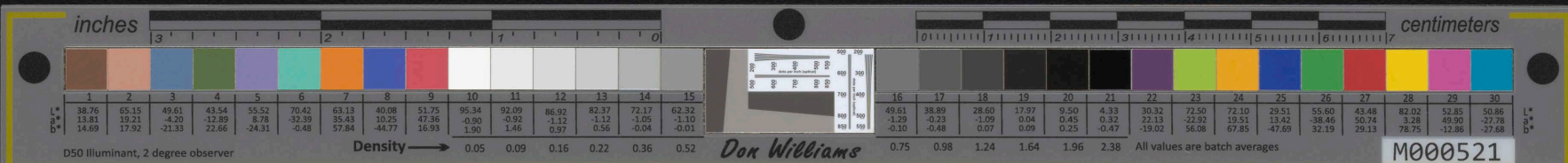
1. Kulia ka lani iā Uli;
2. Kulia ka lani iā Ku;
3. Wahia ka lani iā Kāne.
4. Owa' mai ka moku o Ka-hiki;
5. O Pā'ihi-lani ke alii.
6. Ninau a Kāne:
7. "Eia ka 'eu o Kālai-kapu,
8. Nana i hele ke kai uli, kai kea,
9. Kai popolohua honua mea?"
10. Ea Ka Lani, Ka Haku 'Alamea,
11. Nona ke kapu moe-wai o ke kākaka;
12. Nona ka mānai 'ula 'e loa,
13. E ku ana me ka hala o Māpu-ana.
14. Hono paoa i hono o Pakaa-lana.
15. O ka wiliwili-au ka moo-alii;
16. Hee i ka nalu o Kau-hola.
17. Moku ka piko o ke alii, lele i ka lani.
18. Kali aku lā o Pākā-lana, hanau Kā Lani.
19. Kekani nei ka pahu; ku'i ka hekili;
20. Olapa ka uila; nei ke ola'i;
21. Iho ka ua-koko kaa-lelewa;
22. O ka punohu 'ula ku ha' o i ka moana.
23. Ikea ka lani; pii ka pii-lani a mālo'elo'e;
24. 'U'i'u'ina ka iwi-kuamoo o na lani nui.
25. He mau lani ia na Ka Haku 'Ala-mea,
26. A i hanau 'ia mai e laua me Ka-hiki-lau-lani a loa a----

Translation and Interpretation

1. The heaven-high one (lani) is born to the royal status of Uli - Darkly Verdant;
2. The heaven-high one is born to the royal status of Ku - Establisher.
3. The heaven-high one is rent by Kāne - The Creator.
4. The island(s) of Ka-hiki - The Arrival - are split open.
5. Pā'ihi-lani - Heaven-High One of Glorious Appearance - is the chief.

Such is the high-chiefess rank of Ka-hiki-lau-lani - Ta-hiti's Many Heaven-High Ones (lau, specifically 400; many) - from whom the numerous great royal ones of Ta-hiti trace descent.

This celebrated high-chiefess was of the royal blood of the deified ancestor Uli, whose name suggests the deep green of luxurious verdure, and implies the richness of the royal blood which traces back, back into the dark night of time immemorial (mai ka po mai). Of this blood,



too, were the ancient chiefs of the island of Hawaii, known by the epithet Hawaii-kua-uli-kai-oo - Dark-Backed Hawaii of the Mighty (literally mature) Sea - whose royal genealogical line (kuamoo mooku'auhau alii) was of the richest chiefly blood of a powerful people from far over the ocean.

Of the sacred blood of the divine Ku - Establisher (ku, stand; establish) - also, was High-Chiefess Ka-hiki-lau-lani.

And just as Kane-wawahi-lani - Kane the Heaven-Splitter - one of the numerous Kanes who manifest the powers of Kane the Creator - with his thunder and lightning and rain, all signs of chiefly birth, rends the heavens; so the blood of the most sacred, most ancient divine ancestor, Kane, burts through all other heaven-high lineage to contribute his divine blood to the great chiefesses.

Yes, Ta-hiti's highest royalty was split wide open, as it were, by the birth of this highest of chiefesses!

From great Pa'ihl-lani himself - probaby he was better known by another of his several royal names - ruler of Ta-hiti, who was, perchance, her father, though he may have been an ancestor, was derived this highest lineage. (Pa'ihl, grand, as a chief in full regalia, or, modernly, a ship under full sail).

6. Kane asked:

7. "Is this the bold one of Kalai-kapu - Carve the Taboo -

8. Who journeyed over the blue sea (uli, blue, in one sense), the whitish sea (white with the foam of wild waves),

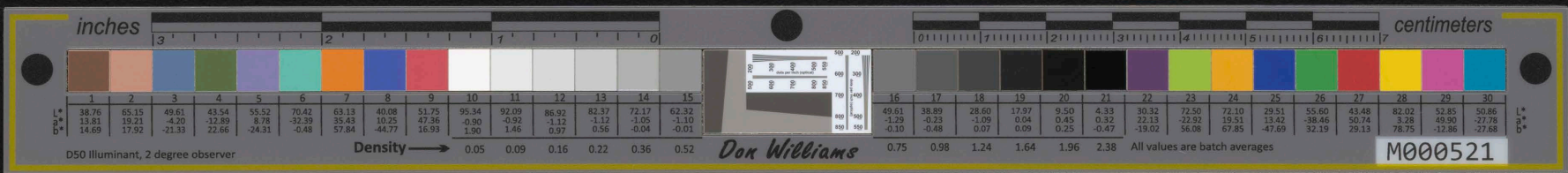
9. The night-shade sea (deadly sea of Kane - kai popolohua a Kane) of the land of reddish earth ('omea, of reddish tinge) ?"

Often Ka-hiki-lau-lani would dream of her unseen lover Ka-mawae-lua-lani - The Fissure (mawae) (the schism) Separating Two (lua) Royal Ones (lani) - Kaua'i Ka-mawae-lua-lani" is an epithet of the island of Kaua'i - residing in far off Hawaii. Braving the dangers of the deep by sailing the dangerous seas traversed by her noted navigator ancestors, she made her way to Hawaii to join her lover.

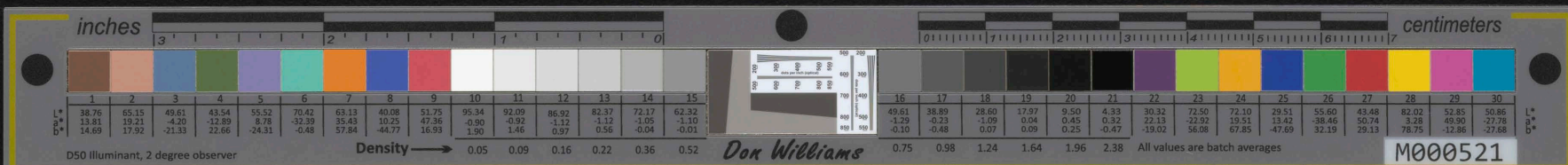
Figuratively those seas would refer to the deep dark royal ancestry of her homeland far over the ocean - descent from Uli, and Kea (Wa-kea), and Kane's deep, dark sea of ancestry, with its power over life and death.

Conceived in highest tabu through both father and mother, the chiefess was destined to carve the tabus of Hawaii, to shape them in the form of her own. The tabus of the ancient deified high-chiefess Hau-mea, her revered ancestress of the royal red, would be vouchsafed to chiefs of Hawaii.

10. The Heaven-High One (Ka Lani), The Yellow-Ripe Superior (Ka-Haku 'Alamea (pala 'alamea, yellowish-ripe)) - arose.
11. His was the water-reclining tabu of the common man (offered as human sacrifice).
12. His was the red wreath-stringing needle that should obtain (its pandanus drupes, or its flowers)
13. Standing with the pandanus (drupes) of Mapu-ana -Wafting.
14. The fragrance (of the noted pandanus grove) suffuses the cove of Pakaa-lana - Lean Flesh (pakaa) Lying Extended (?) - (the famous ancient sacred heiau (stone-fenced temple) of Wai-pi'o Valley, Hawaii, former seat of Hawaiian royalty).



[Faint, illegible text visible through the paper, likely bleed-through from the reverse side.]



This superior one, or haku, which term is applied to the first-born or superior child of a family, was like a beautiful yellowing fruit, a young and handsome man. Let us say that he was the long-sought dream-lover Ka-māwae. Probably he was a blood relation (pili-koko) of the chiefess, and of royal rank comparable to hers.

He possessed the prerogative of having human sacrifices drowned in water, for by such a death a victim was unblemished by a wound, and he was more acceptable to the gods. In the Mc Kinley High-School grounds, in Hono-lulu, it is said, there was anciently a pond in which victims for the temple on Punchbowl Hill, called Pu'-oia by most kamaainas, were drowned. Struggle that might bruise the body was forestalled by the executioner, who said: "Moe mālie i ka wai o kou haku!" ("Lie quietly in the water of your lord!")

The chief also possessed the wreath-stringing needle of royal red, freighted with fragrant hala-drupes. In other words, he was a chiefly descendant of royal ones in a long closely-related line of succession, and seemingly had offspring of his own by his highest official wife, whose place the bold one ('eu), the beautiful chiefess from Ta-hiti, may well have usurped.

The reddish needle was made from the hardened midrib of a leaflet of a mature dried coconut leaf. The soft pandanus drupes might be strung by such a needle, or a splinter of bamboo. For fragile flowers like the ilima a softer and smaller needle was used.

The suffusing of the cove of the great temple of Pakaa-lana with the fragrance of the celebrated pandanus-grove of Mapu-ana indicates that the chiefs principal wife was most acceptably royal, and that her offspring were of the high priesthood of the temple. The name of the grove calls to mind that of Ka-hala-o-Mapu-ana - The Pandanus of Mau-ana - Wafting - youngest sister of the famous princess Lā-'ie-i-ka-wai (See Beckwith's translation).

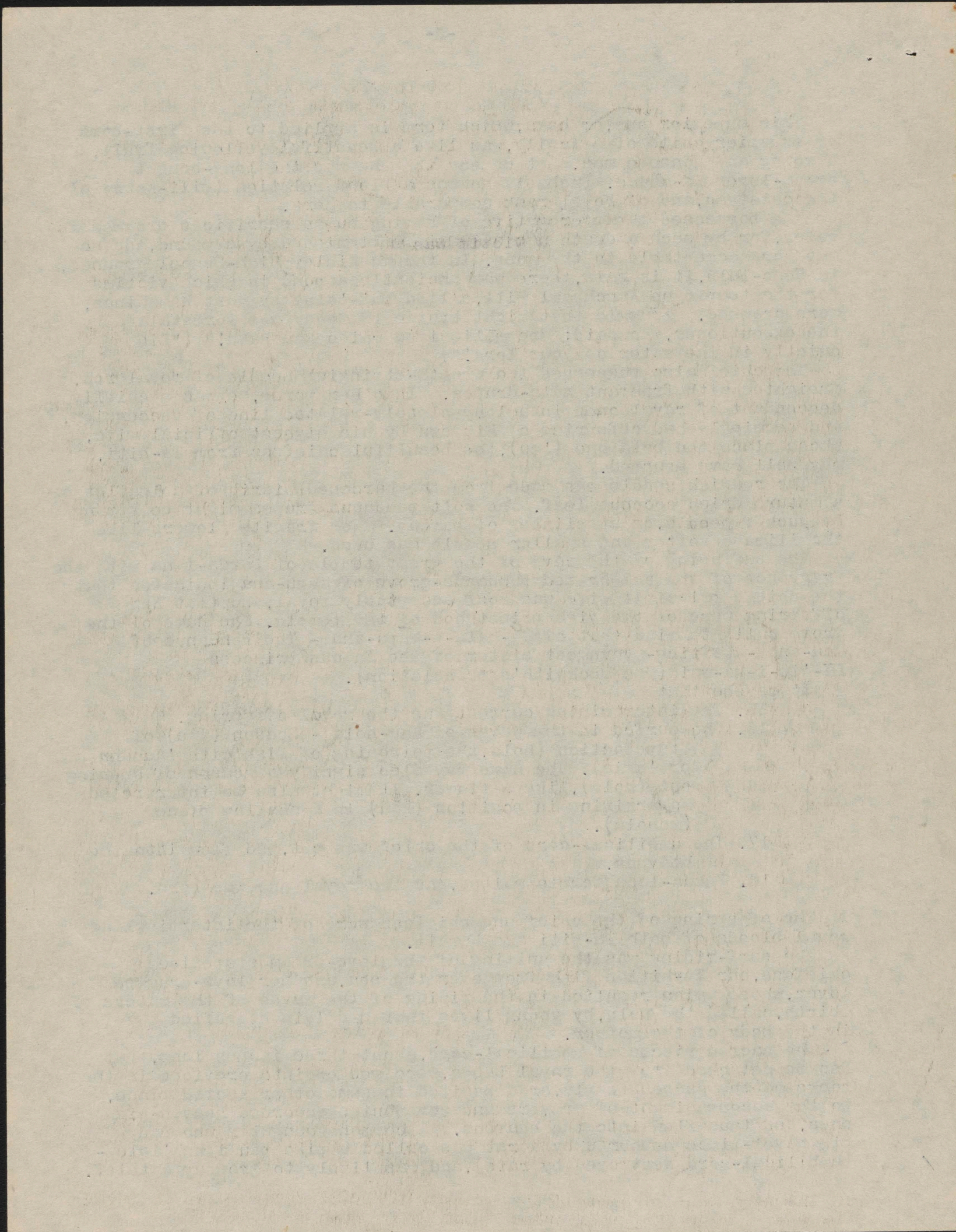
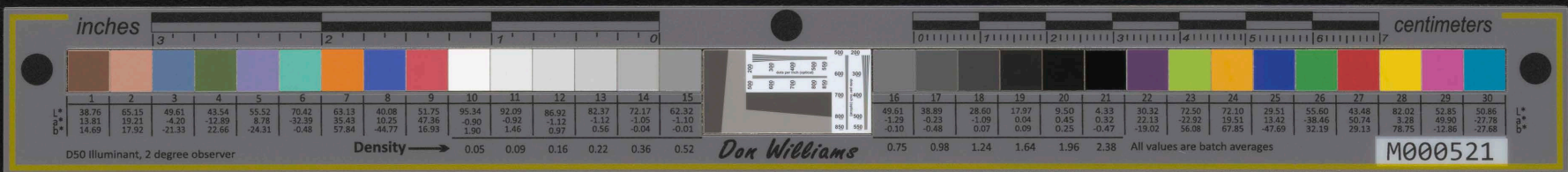
It may be that

15. The intertwining current was the royal offspring.
16. She surfed in the waves of Kau-hola - Season (kau) of Stupefaction (hola, the poisoning of fish with 'auhuhu or 'akia). The name may also signify a season of opening out (hola), like a flower. It might also be interpreted as arriving in position (kau) in a shallow place (kohola).
17. The umbilical-cord of the chief was cut, and flew into the heavens.
18. Pakaa-lana temple waited, and the royal one was born.

The offspring of the chief and chiefess were of the intermingling royal bloods of both Ta-hiti and Hawaii.

The surf-riding was the uniting of the love-dream stupefied chiefess, and Waehitāan fish from over the sea, and her love-drugged lover, whose union resulted in the riding of the waves of the waters of birth, called the nalu, by young lives that had lain stupefied in the body of the mother.

The sacred pieces of umbilical-cord, about three inches long, that became detached from the royal babes, were wedged into crevices in the rocks of the sacred temple, or deposited in some other sacred place, to the accompaniment of prayers and ceremonies accorded heaven-high ones, and thus flew into the heavens. A common youngster who had his navel-piece devoured by a rat was called a piko pat i ka 'iole - (umbilical-cord destroyed by rats), and was likely to grow up a thief.





-4-

19. The temple-drums beat; the thunder crashes;
20. The lightning flashes; the earthquake shakes the earth;
21. The roving blood-rain descends;
22. The red part-rainbow that rarely stands upon the ocean is beheld.
23. The Heaven-High One is given recognition; the royal ascender ascends to solid position;
24. The backbones of the great chiefs crackle.
25. The several heaven-high ones (first mentioned) were begotten by The Yellow-Ripe Superior One,
26. And were given birth through his union with Ka-hiki-lau-lani, being thus begotten.

The beating of the drums of Pakaa-lana, and the wondrous manifestations of Nature, proclaim the high royal birth of Ka-hiki-lau-lani's offspring. Through the bearing of royal children with Ka Haku she climbs high in chiefly recognition, and her progeny become solidly established in the land. So great is their chiefly line that the lines of other great chiefs, probably including former offspring of Ka Haku by his superseded high-chieftess wife, so greatly felt the weight of the superior rank of the new royal line that it was as if the back-bones of the former highest chiefs of the land crackled under the strain.

Such were the royal offspring of the heaven-high ones Ka-hiki-lau-lani and her spouse Ka Haku.

Additional Notes

1. One Uli was a god of sorcery, one manifestation of whom, Uli-nānā-pono - Uli Who Looks at the Good - acted in accord with his name, as did another, Uli-nānā-hewa - Uli Who Looks at the Wrong.

Another Uli was the grandmother of the famed legendary characters Kana nad Ni-heu.

Another Uli seems to have been the ancient high-chieftess Hau-mea, who was a mate of the great father of the Hawaiian race, Wa-kea.

2. Ku was one of the supreme trinity of gods, Kāne, Ku, and Lono, to whom the great god Kāna-loa was opposed. The gods seem to have originally been greatest ancient deified ancestors.

3. Kāne's breaking of the heavens could apply to cohabitation of Kāne with the chieftess, who gave birth. It may refer to the infusion of the divine Kāne blood into the line of the chieftess.

4. The splitting of Ta-hiti indicates that the superior ranking chieftess Ka-hiki-lau-lani was born in that land.

5. Pā'ihi, beautifully bedecked ('oh^uohu), presenting a grand sight. (Cf. 'Ihi, sacred ('ihi'ihi kapu)).

6. Ninau o Kāne, Kāne asked; but a Kane stresses the action.

7. The slicing of the tabu refers to the chieftess's slicing into the tabu of other chiefs.

10. 'Alamea (pala 'alamea), yellowish-ripe, is defined in the dictionary as if it meant pala kapule, which is complete ripeness to a soft, sweet, spotted condition, as in the case of bananas and mangoes.

13. The word hala, pandanus, may also mean sin, also departed, as in death. To wear a wreath of hala drupes (lei hala) when an important

inches

centimeters

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
38.76	65.15	49.61	43.54	55.52	70.42	63.13	40.08	51.75	95.34	92.09	86.92	82.37	72.17	62.32	49.61	38.89	28.60	17.97	9.50	4.33	30.32	72.50	72.10	29.51	55.60	43.48	82.02	52.85	50.86
13.81	19.21	-4.20	-12.89	8.78	-32.39	35.43	10.25	47.36	-0.90	-0.92	-1.12	-1.13	-1.05	-1.10	-1.29	-0.23	-1.09	0.04	0.45	0.32	22.13	-23.92	19.51	13.42	-38.46	50.74	3.28	49.90	-27.78
14.69	17.92	-21.33	22.66	-24.31	-0.48	57.84	-44.77	16.93	1.90	1.46	0.97	0.56	-0.04	-0.01	-0.10	-0.48	0.07	0.09	0.25	-0.47	-19.02	56.08	67.85	32.19	29.13	78.75	-12.86	-27.68	

D50 Illuminant, 2 degree observer

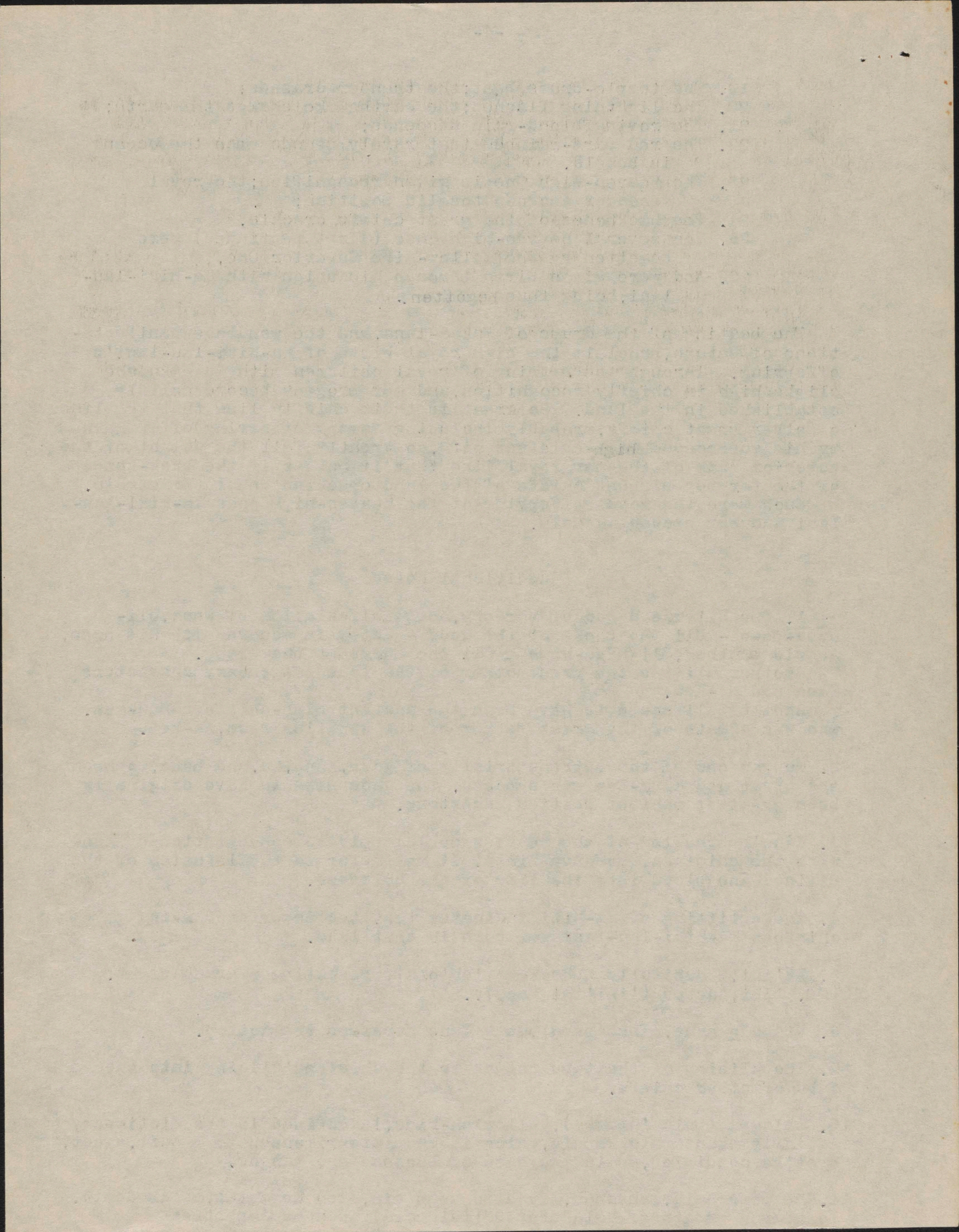
Density → 0.05 0.09 0.16 0.22 0.36 0.52

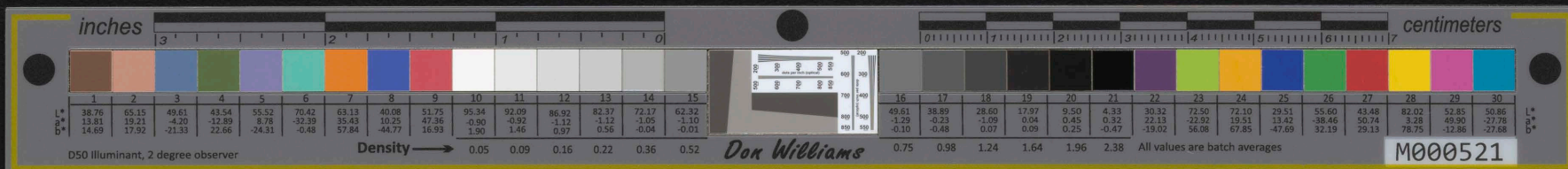
Dor Williams

0.75 0.98 1.24 1.64 1.96 2.38

All values are batch averages

M000521





-5-

task was to be undertaken was an omen of bad luck.

The bright-yellow glossy hala drupe with its inner seed sometimes symbolizes the female generative organ. The tree, however, with its short aerial-roots (uleule-hala (slurred with preceding word)), may represent the male. The Hawaiians had no tabu on the subject of sex, but it was generally expressed in beautiful hidden language.

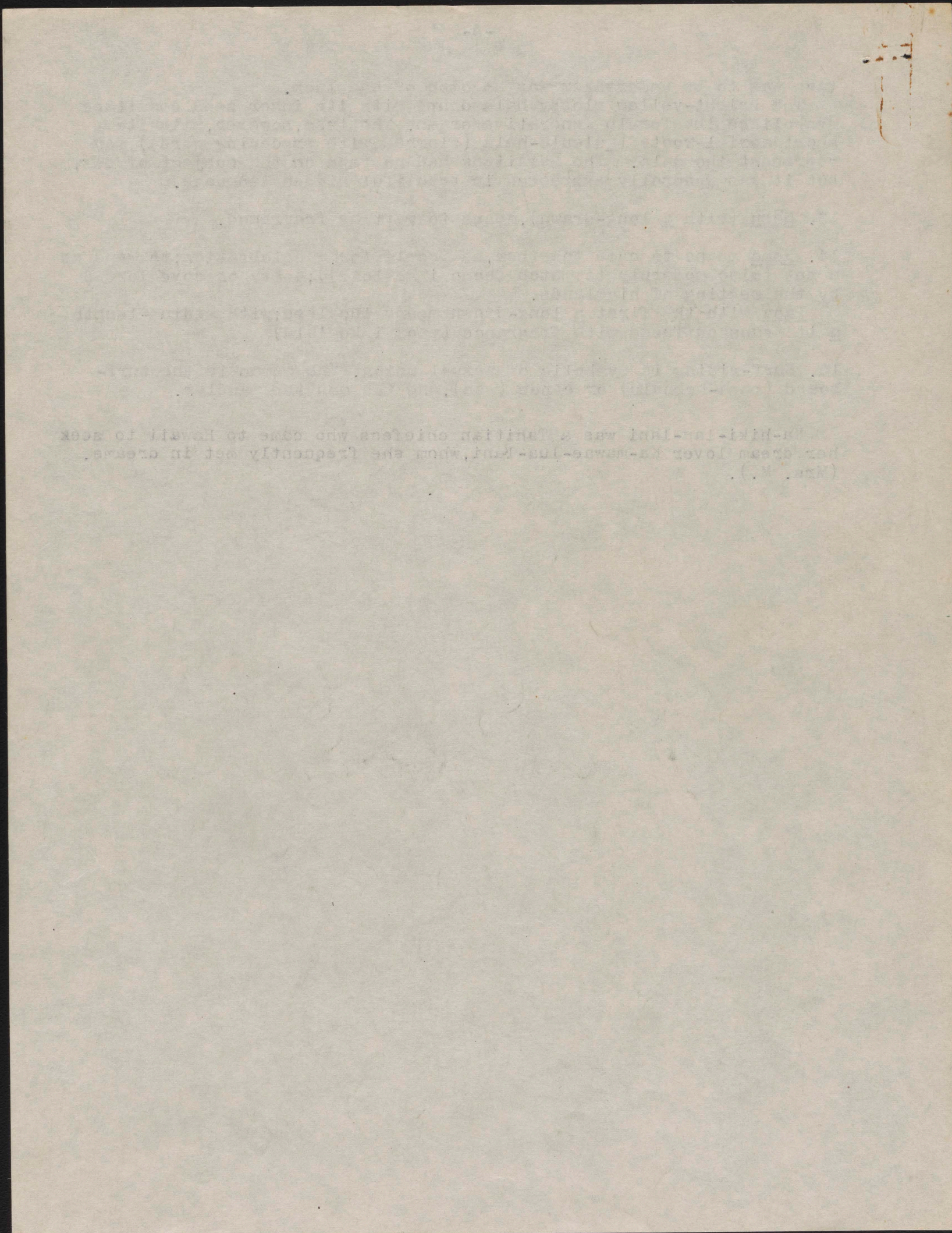
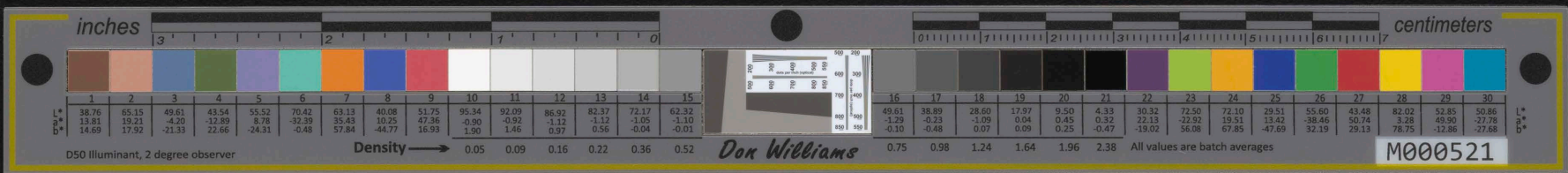
13. Mapu (with a long-drawn), means to waft as fragrance.

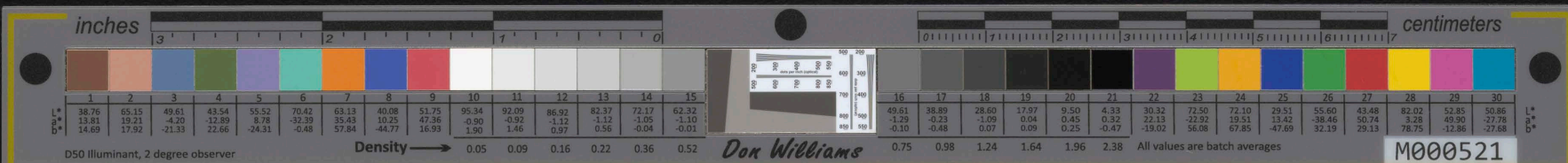
14. Hono means to come together, as people for a celebration; to mend as a net (also modernly to patch (hono i ka lole)); a bay or cove formed by the meeting of highlands.

Paoa with the first a long-drawn means luckless; with medium-length a it means suffused with fragrance (paoa i ke 'ala)

16. Surf-riding is symbolic of sexual union. The woman is the surf-board (papa-heenalu) or canoe (waa), and the man the paddler.

Ka-hiki-lau-lani was a Tahitian chiefess who came to Hawaii to seek her dream lover Ka-mawae-lua-lani, whom she frequently met in dreams. (Mrs. M.).





COLLECTION OF MRS. LILIAN MAKA-'ENA

Gratefully acknowledging information from Mrs. Maka-'ena

Henry E.P. Ke-kahuna, Interpreter and Special Collaborator; Theodore Kelsey, Writer

NA-MAKA-HELU

An ancestral chant for Mrs. Agnes Na-maka-helu Maka-'ena, descended to her namesake, now Mrs. Kau-piko.

1. O 'oe kā ia, e Na-maka-helu-kau-i-ka-lani-i-na-maka-'a-o-ka-'opua
2. Kau mai iluna i ke ao 'anapanapa, 'alohilohi i ka papaku' o Hāili e.
3. I alii 'oe, i kānaka au, i hoomākaukau 'ai, a i mālama 'ahu nou, e kuu haku, e Na-maka-helu-kau-i-ka-lani-i-na-maka-'a-o-ka-'opua.
4. Nani Hāili i ke kula lehua a ka manu, e hāiāuma 'ana i ka 'ono o ka wai o ia pua.
5. He mau pua ia i milimili 'ia e ke kupuna, o Wāhine-kapu.
6. Māpu mai ana ho'i ke aloha o kuu ipo.
7. O uā ipo aloha la paha ke'ia a'u e 'ike nei.
8. E o' mai 'oe, e Na-maka-helu-kau-i-ka-maka-'a-o-ka-'opua.
9. E o' e!

Translation and Interpretation

1. It is thou, forsooth, O The-omen-reading-eyes-directed-upon-the-heavens-at-the-glowing-faces-of-the-'opua-clouds,
2. With eyes fixed above upon the gleaming, shining clouds observed from the permanently established ancestral home of Hāili.
3. Thou art a chiefess, and I but an ordinary human (a personal attendant or kahu) who prepares thy food and takes charge of thy garments, O my Superior, The-omen-reading-eyes-directed-upon-the-heavens-at-the-glowing-faces-of-the-'opua-clouds.
4. Beautiful is Hāili in the lehua-grown plain frequented by the birds tasting with delight the deliciousness of the nectar of that flower,-
5. Flowers fondled by the grandmother, Wāhine-kapu - Tabu Woman (Volcano Goddess Pele's appellation).
6. Being wafted hither, you see, is the love of my sweet-heart,
7. That beloved sweet-heart is this, perchance, whom I now behold.
8. Respond, O The-omen-reading-eyes-directed-upon-the-glowing-faces-of-the-'opua-clouds!
9. O respond (to thy name-chant)!

Notes

1. The counting eyes (na maka helu) would refer to those of a seeress (makaula), expert in reading omens in the heavens and prophesying therefrom. Na-maka-helu was probably of the high-priesthood order of Maana-lua, a great favorite and advisor in the court of a high chief.
2. The name Hāili may be interpreted as an alighting place of birds, where they flock to enjoy the lehua flowers. Hāili (with shorter a),

inches

centimeters

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
38.76	65.15	49.61	43.54	55.52	70.42	63.13	40.08	51.75	95.34	92.09	86.92	82.37	72.17	62.32	49.61	38.89	28.60	17.97	9.50	4.33	30.32	72.50	72.10	29.51	55.60	43.48	82.02	52.85	50.86
13.81	19.21	-4.20	-22.89	8.78	-32.39	35.43	10.25	47.36	-0.90	-0.92	-1.12	-1.13	-1.05	-1.10	-1.29	-0.23	-1.09	0.04	0.45	0.32	22.13	-22.92	19.51	13.42	-38.46	50.74	3.28	49.90	-27.78
14.69	17.92	-21.33	22.66	-24.31	-0.48	57.84	-44.77	16.93	1.90	1.46	0.97	0.56	-0.04	-0.01	-0.10	-0.48	0.07	0.09	0.25	-0.47	-19.02	56.08	67.85	-47.69	32.19	78.75	-12.86	-27.68	

Density

0.05

0.09

0.16

0.22

0.36

0.52

Dox Williams

0.75

0.98

1.24

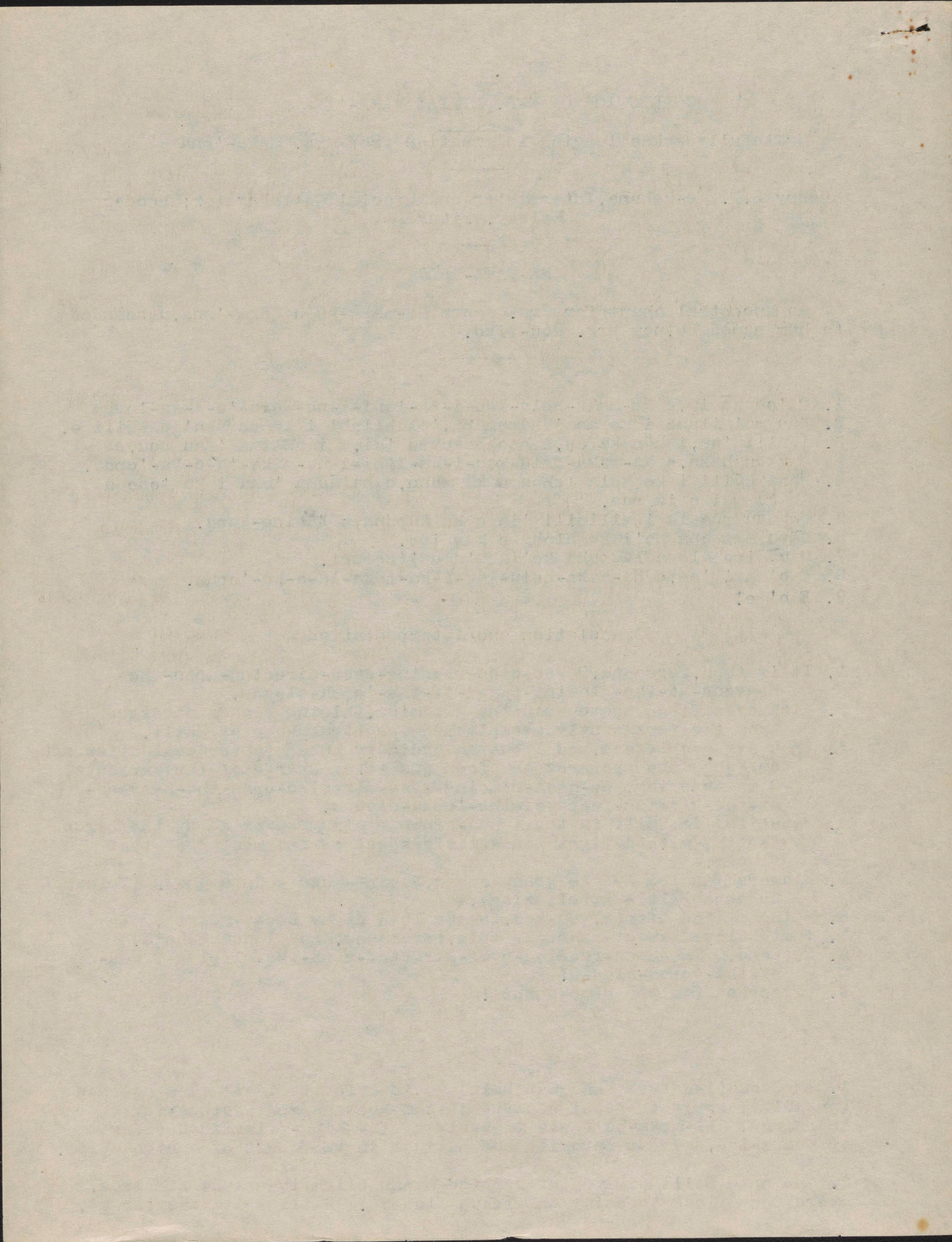
1.64

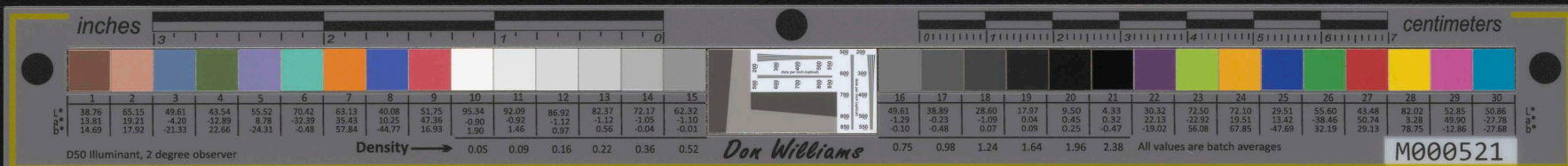
1.96

2.38

All values are batch averages

M000521





-2-

may refer to the significance of an 'opua-cloud (ka hāili 'opua). This fact suggests that the present name may well be pronounced with the shorter a.

Hāili-kulā-manu (long a in Hāili and in kulā (kua a---)) - Allighting field-of-the-birds - is the name of a forested land of Nīlo, in the vicinity of Waiakea Mill Co.'s Camp 9, from which timbers for Hāili Church were obtained.

The word papa-ku' means the lowest solid, or bed-rock foundation (ka papa-ku' o ka moana, the bottom of the ocean). In the present case it would refer to a permanently established ancestral homestead.

4. Hāiāuma (not ha'i), means enjoyment by one or more of something very special. (Heaha ke'ia a 'olua e hāiāuma nei? "What are you two eating with special enjoyment?").

That flower refers to the lehua flowers collectively.

5. The beautiful and sweet lehua flowers represent the lovely fondled grandchildren of the grandmother Wahine-kapu.

6. Kuu iro, my sweet-heart, indicates that the kahu, who speaks in the first person, and who seems to be the composer of this chant, was a lover of his mistress. (Pelu-kua is a going backward by mating with one of lower rank.). No offspring is mentioned.

If the favorite child Na-maka-helu were not referred to in this sense, the word iro would not be as appropriate as mili.

8. The word maka, eye(s), may be interpreted as face. (Holoi i ka maka, wash the face. Pa holoi-maka, wash-basin.) The forms of the 'opua-clouds are referred to.

An 'opua cloud grows from small to larger size. A fragment of white 'opua-cloud unites with other fragments till it is good-sized.

inches

centimeters

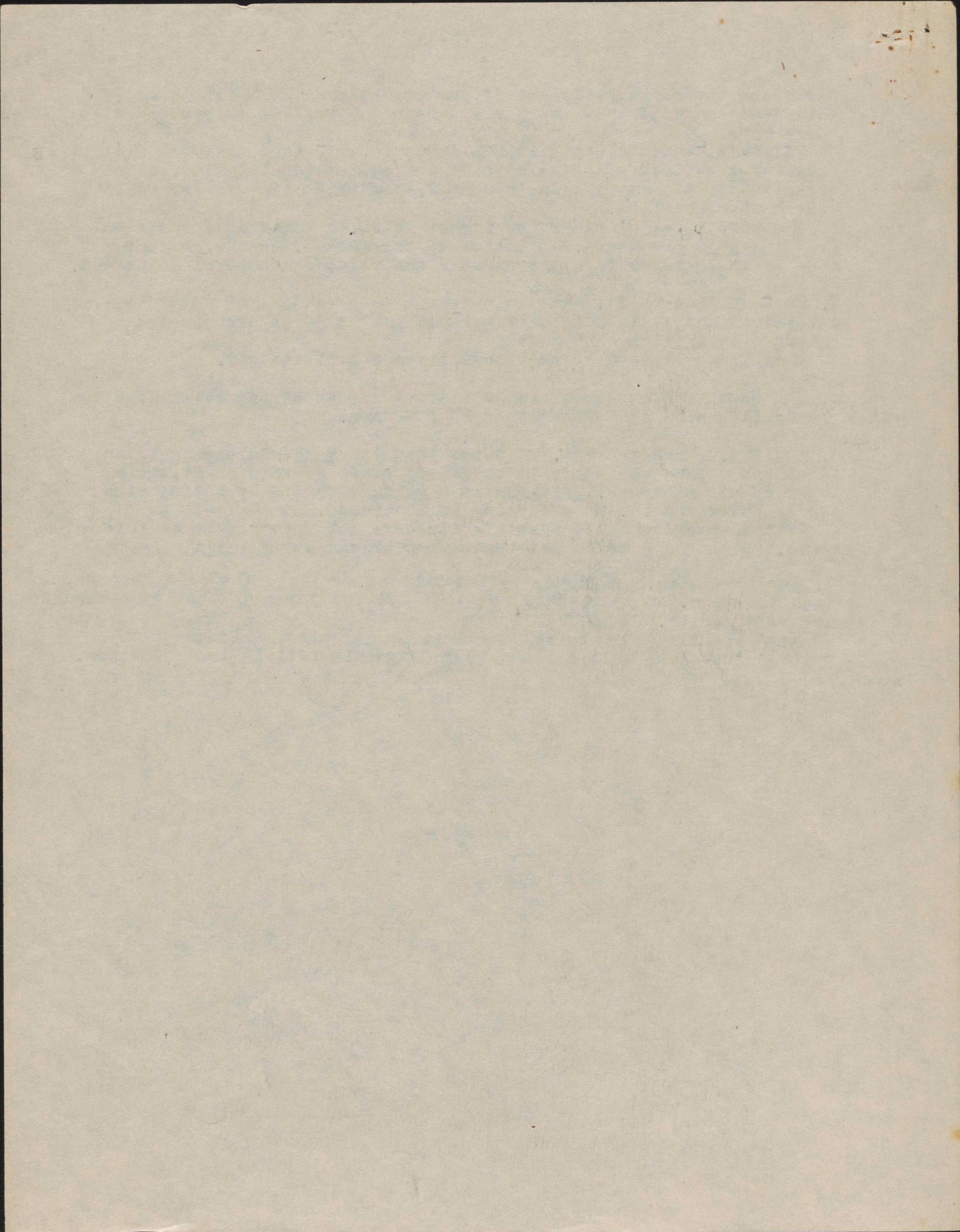
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
38.76	65.15	49.61	43.54	55.52	70.42	63.13	40.08	51.75	95.34	92.09	86.92	82.37	72.17	62.32	49.61	38.89	28.60	17.97	9.50	4.33	30.32	72.50	72.10	29.51	55.60	43.48	82.02	52.85	50.86
13.81	19.21	-4.20	-12.89	8.78	-32.39	35.43	10.25	47.36	-0.90	-0.92	-1.12	-1.13	-1.05	-1.10	-1.29	-0.23	-1.09	0.04	0.45	0.32	22.13	-23.92	19.51	13.42	-38.46	50.74	3.28	49.90	-27.78
14.69	17.92	-21.33	22.66	-24.31	-0.48	57.84	-44.77	16.93	1.90	1.46	0.97	0.56	-0.04	-0.01	-0.10	-0.48	0.07	0.09	0.25	-0.47	-19.02	56.08	67.85	-47.69	32.19	29.13	78.75	-12.86	-27.68
Density → 0.05 0.09 0.16 0.22 0.36 0.52															0.75 0.98 1.24 1.64 1.96 2.38														

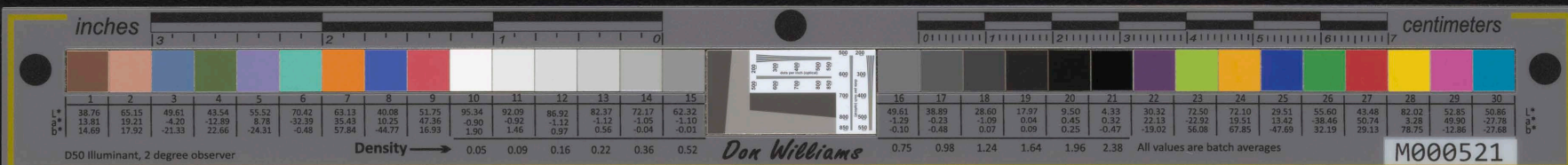
D50 Illuminant, 2 degree observer

Dox Williams

All values are batch averages

M000521





COLLECTION OF MRS. LILIAN MAKA-'ENA

Henry E.P. Ke-kahuna, Interpreter and Special Collaborator; Theodore Kelsey, Writer

To the ancient Hawaiians sexual relations were a fine art. Maidens who had not had relations with men, and youths who had not experienced sexual union with women (ka moe ana o ke kane me ka wahine), were carefully taught just how to give the utmost pleasure to the opposite sex, so that partnerships might be happy and life-long.

Definite tactics, each called an 'ai, were special caresses to excite greatest sensation, and bodily movements such as rotation of the pelvis by the female, called 'ami, for the same purpose, were practiced. Chanting was a special attraction to the opposite sex.

The language relating to sex, employed in love-chants (mele hooipoipo), had there a hidden meaning (kaona (cow'-nuh)), though outwardly expressing the glories of Nature. The composition now to be interpreted would have been improved by such treatment.

He Ma'i no Ke-'eli-ko-lani

I haku 'ia e kekahi o na kahu o ke alii wahine

1. Waiho kâhelahela ka ma'i o Ka Lani,
2. I 'ike pono iho ke kane;
3. I pau na 'ono a o loko.
4. E ku mai ana o He'ei;
5. E noho mai ana o Peu e;
6. E kaa mai ana iâ lalo;
7. " " " "
8. Ku i ka puupuu, newa 'oe;
9. " " " "
10. Ka 'eha ia (a) ka ule la;
- 11, 12. " " " "
13. He ule waliwali 'e 'e, wawali, wali 'e 'e, wali.
14. He inoa no Ke-'eli-ko-lani.

Translation

1. Wide open to view lies the private of The Royal One,
2. So that the man may view it fully,
3. May enjoy all the delightful inner parts.
4. (The chiefess' clitoris ('i'o'i'o)) named He'ei - Ridden as the Surf (hee 'ia) (?) - stands erect.
5. Peu - Thrust - (the private of the man) is staying by.
6. The lower parts (of the chiefess) rotate. (7, Repeat)
8. Struck by the punch, thou art intoxicated with feeling. (9. Repeat)
10. 'Tis the pain caused by the male private, (11, 12. Repeat)
13. A private now flaccid, flaccid, flaccid, flaccid.
14. This is a chant composed in honor of the name of Ke-'eli-ko-lani.

inches

3

2

1

0

centimeters

0

1

2

3

4

5

6

7

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
38.76	65.15	49.61	43.54	55.52	70.42	63.13	40.08	51.75	95.34	92.09	86.92	82.37	72.17	62.32
13.81	19.21	-4.20	-22.89	8.78	-32.39	35.43	10.25	47.36	-0.90	-0.92	-1.12	-1.12	-1.05	-1.10
14.69	17.92	-21.33	22.66	-24.31	-0.48	57.84	-44.77	16.93	1.90	1.46	0.97	0.56	-0.04	-0.01

Density → 0.05 0.09 0.16 0.22 0.36 0.52

Don Williams

0.75 0.98 1.24 1.64 1.96 2.38

All values are batch averages

M000521

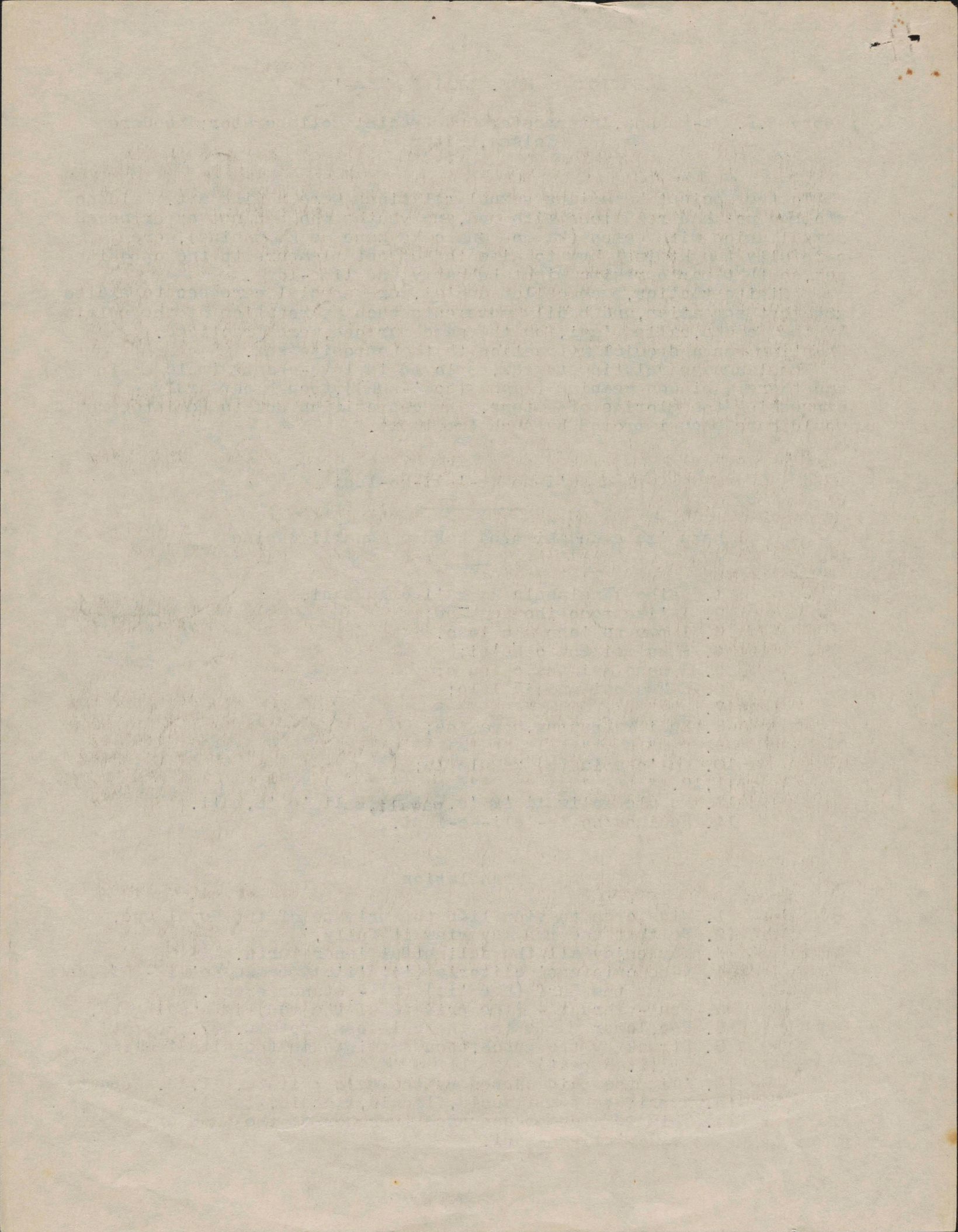
L*

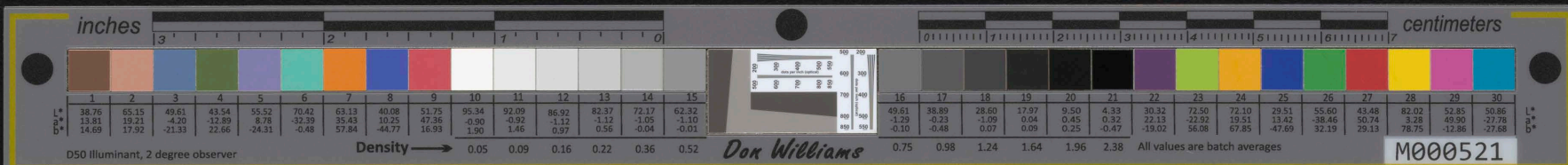
a*

b*

16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
49.61	38.89	28.60	17.97	9.50	4.33	30.32	72.50	72.10	29.51	55.60	43.48	82.02	52.85	50.86
-1.29	-0.23	-0.09	0.04	0.45	0.32	22.13	-22.92	19.51	13.42	-38.46	50.74	3.28	49.99	-27.78
-0.10	-0.48	0.07	0.09	0.25	-0.47	-19.02	56.08	67.85	-47.69	32.19	29.13	78.75	-12.86	-27.68

L* a* b*





-2-

Notes

1. The term ma'i, disease, used of the privates of male and female, probably dates from the introduction of venereal disease. The expressi pae-'opua, line of 'opua-clouds, or ka puu kolu, the third hill (the two breasts are na puu lewa) would have been preferable.

The word Kahelahela, lying with the limbs outspread, may in another sense express an unobstructed expanse of the glories of nature, as when one gazes upon a glorious scene of land and sea and sky. The thought of the composer was probably that of appreciation for the great and valued privilege of enjoying sexual union with such a high chiefess. (Ahuwale ka pae-'opua, the line of 'opua-clouds is open to view.)

2. The word hoa, companion, would have been preferable to kane, male, or husband, if the sex of the second party were known.

4. The body of a woman was sometimes called a surf-board (papa hee-nalu) or canoe (waa). The rider or paddler was a man.

5. Peu, to poke, thrust, or butt as the imported goat.

10. The word ule is outspoken and commonly used. 'Ope'a, the male privates, would have been better.

14. The chant might perhaps be more accurately classed as a mele ma'i than a mele inoa, or name-chant, in response ^{to which} the one in whose honor it was composed would give answer, "E o----!"

Princess Ruth Ke-'eli-ko-lani, who lived in an age of free love and free sexual expression was well known for her amours. As a great alii an untabooed saying of hers became cherished: "Liilii wale kamalii, nunui ka 'omo'omo-palaoa ("Just small youngsters; big loaves of bread (flour)(male organs).") Much in the white man's mode of life and thought including the vulgarizing of sex, were abomination to the Hawaiians.

A Few Sexual Terms

Puupaa, either a virgin or a youth who has not experienced intercourse.

Ei (article ke) (perhaps the only example in the language in which three e's are slurred together in pronunciation), sexual intercourse (Ke _e_ei mai nei o mea ma, so and so are having intercourse.)

'Opuu, bud, a maiden. Pua mohala, opened flower, a young woman matured for mating.

Moe 'ilio, cohabit like a dog, was said of a man who selfishly sought only his own satisfaction in intercourse.

Poheo (or heo), the head of the male organ.

inches

centimeters

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
38.76	65.15	49.61	43.54	55.52	70.42	63.13	40.08	51.75	95.34	92.09	86.92	82.37	72.17	62.32
13.81	19.21	-4.20	12.89	8.78	-32.39	35.43	10.25	47.36	-0.90	-0.92	-1.12	-1.12	-1.05	-1.10
14.69	17.92	-21.33	22.66	-24.31	-0.48	57.84	-44.77	16.93	1.90	1.46	0.97	0.56	-0.04	-0.01

Density → 0.05 0.09 0.16 0.22 0.36 0.52

Don Williams

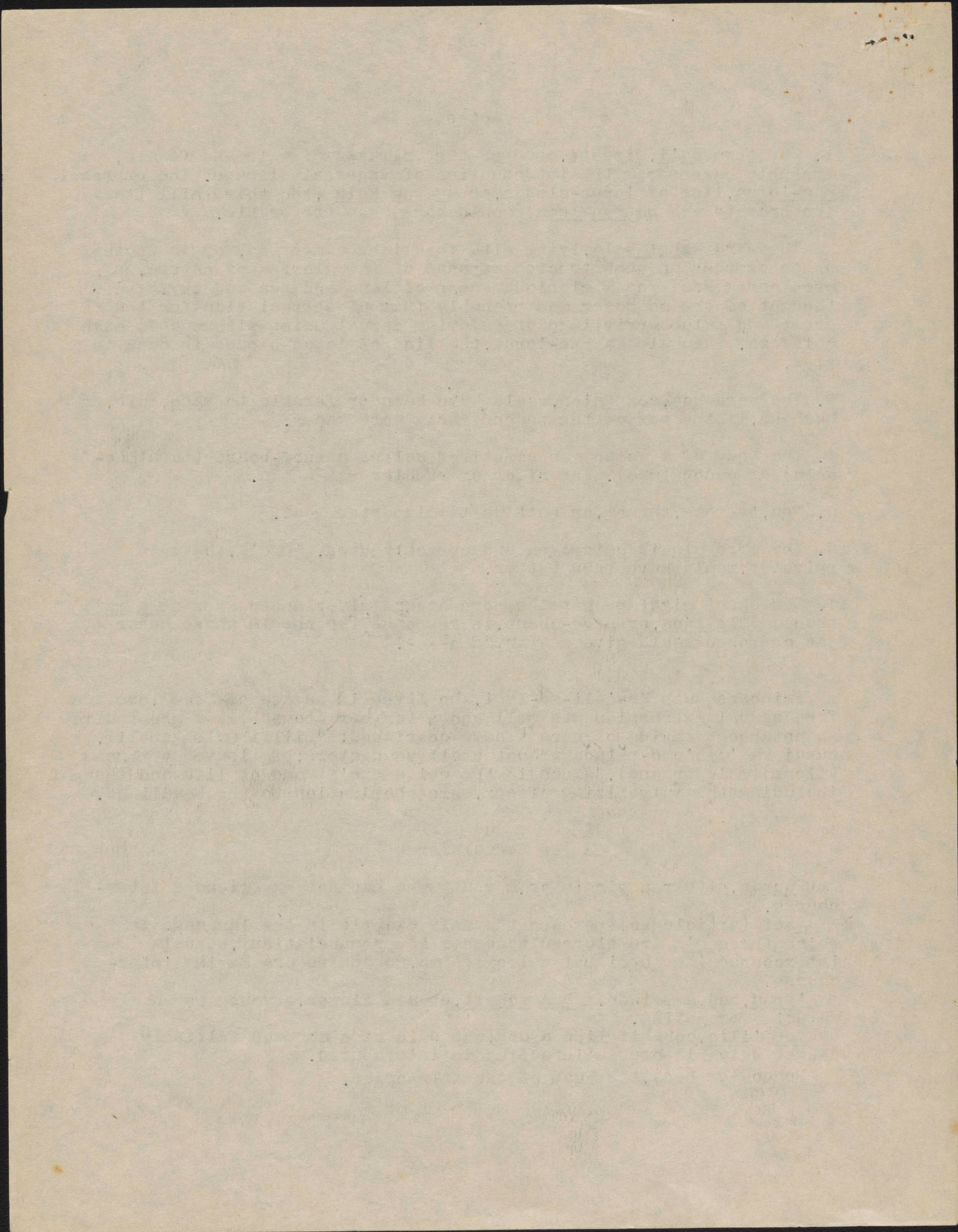
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
49.61	38.89	28.60	17.97	9.50	4.33	30.32	72.50	72.10	29.51	55.60	43.48	82.02	52.85	50.86
-1.29	-0.23	-0.09	0.04	0.45	0.32	22.13	-23.92	15.51	11.42	-38.46	50.74	3.28	49.90	-27.78
-0.10	-0.48	0.07	0.09	0.25	-0.47	-19.02	56.08	67.85	-47.69	32.19	29.13	78.75	-12.86	-27.68

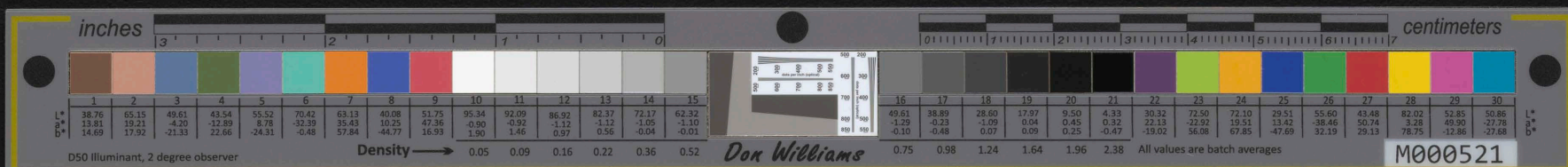
0.75 0.98 1.24 1.64 1.96 2.38

All values are batch averages

M000521

D50 Illuminant, 2 degree observer





Dr N.B. Emerson Collection

A Chant from S. Desha (Rev. Stephen Desha, Sr., pastor of Haili Church, Hilo)
May 3, 1907

1. Kapukapu na maka o Puna i ke akua wahine;
2. A'ohe 'ike wale iho ia Mali'o i ka huhuki lawe a Uwe'ekahuna;
3. Ke 'ena wale ala no, 'ena i ka pua.
4. Ua hoohehewahewa paha ia Ka-li'u;
5. Pa'ia 'e la e ka mui i ka lehua.
6. Aia ka heke ilina i Mau-kele a----
7. Ua keke i ka ua Ku-ka-la-'ula
8. I ka noho hala 'ole, a'ohe hala.
9. Ua hala ka Puu-lena, aia i Hilo;
10. Ua 'imi aku' la ia Papa-lau-ahi;
11. Loaa koke no i Maka-noni,
12. E nonoho ana me ka la i Ku-kii e.
13. I Kiina aku nei oe i na la o Kane e----
14. He'mai, ho'i mai ho'i e-----!

The chant refers to two lovers whose love cooled. The woman is attracted to another man. After awhile they meet and the woman takes no notice of her former lover. (A'ohe ike wale ia Mali'o). When the man sees this he composes their song.

1. Ka lele 'aau o ka manu o Ki-waa,
2. Ka 'aau mai kukona ke koa'e,
3. Ke koa'e nui hulu meamea.

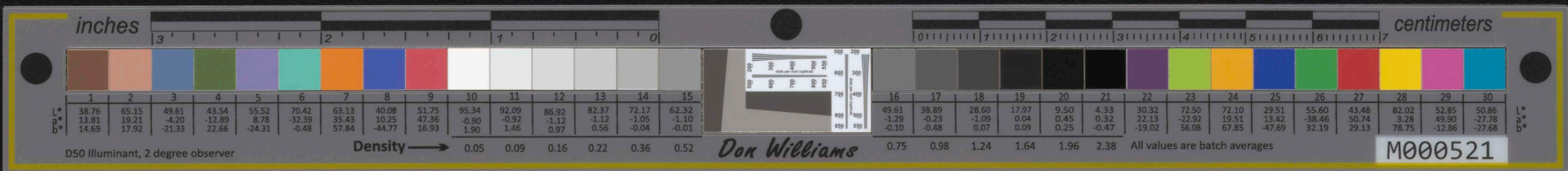
Mele a Ke-lili-maika'i

1. Malie i hu'ihu'i ai kuu manawa,
2. He malihini ko ka hale ua hiki a----
3. Hiki ka Puu-lena ka halau Hilo;
4. Pehi iho' la ia Mokau-lele;
5. Pulu ka nae o ka lehua;
6. Malelo ua uka o Malae-lena i ka pua;
7. Ilikia i ka moani lilo ke 'ala,
8. E ka makani e hauli ke onaona,
9. A waiho i ka mauu, noho 'u' no i ka la'i o Hana-kahi.
10. Minamina wale ke one i ka hehia e ka maika'i;
11. Maika'i no mai 'Ohele a Puna-hoa a----
12. O ke hoa oe i moe a aloha.
13. Na ke aloha i kono, hiki ka makemake,
14. A he makemake ia oe.
15. He aloha au a----.

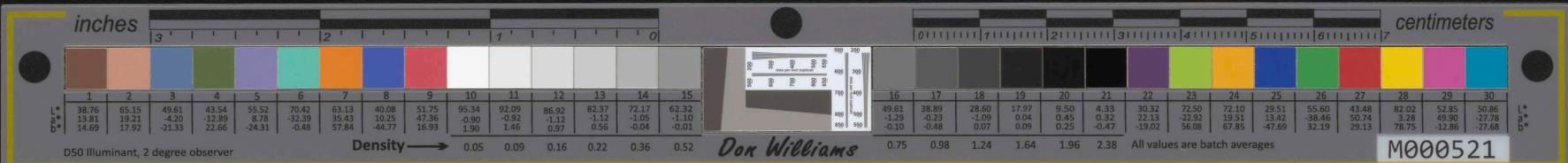
(From Mr. J.K. G.)

The story of this chant is about Ka-'ahu-manu and Ke-alii-maika'i. Ka-'ahu-manu was kept in seclusion at Puna-hoa. Ka-mehameha II had no less than five women kept for him in a palama at Puna-hoa, in Hilo. Among them was Ka-'ahu-manu. She was enamored of Ke-lili-maika'i, who was staying across the Wai-luku River. One day Ka-'ahu-manu swam the stream and came up to where Ke-alii-maika'i was lying intoxicated from liquor. Her garments were dripping wet, and as she bent over to kiss him the water ran from her over his hand. The people about the chief begged her to go away, pleading that their lives would be forfeit if the affair was discovered.

When he awoke from his stupor he noticed the dampness of his hair and asked about the cause of it. (Malie i hu'ihu'i ai kuu manawa).



[The page contains extremely faint, illegible text, likely bleed-through from the reverse side. The text is arranged in several paragraphs.]



Dr. NB. Emerson Collection (Mrs. De Fries' Book)

The following old mele was composed while Ku-alii, the king of O-'ahu, was still in the womb of his mother Mahulu-a-ka-lani;

- Aa kului, kului ai i ka po Hewa-lani,
Le'a ka hiamoe hikilele ai i ke awakea.
Hano 'au'au i ka wai nui o Lele.
Kau ana ka 'opua i o'u hoa,
5 O ka uluna no ka malama.
Haa ka lau o ha mai'a i ka la,-
Mai'a hili la o Wai-'anae.
Hili pa-kua, pa ka makani;
Pa Ka Ua Lili-lehua;
10 Makani nahua o Wena-pali.
Ku kii e hii ka 'opua i ka la'i.
Aloha na hoa lau makani,
Pae honi 'ala o Lalo-hana.
E hele ana oe e ike i ka la ko ana i Lehua
15 Momoe aku paha 'a'uane'i olua
Me kuu ipo hala i ke kai,
Ka hoa alo i ka pali o Ke-'iu la,
O ke 'ala o ke ahi maile.
Nahoa ka lani e aka i ke kai,
20 Ka ua ia e Hono-pu,
Ia a kele, a kele e hina i Mauna-hina.
Hina aku la i ka lepo
Ke 'ula la i Ka Ua Ki'o-wao.
Wai ka nāhele o Ka-'u'u,
25 O na i'a pee lau palai. Hauna lau koa a Maka-weli
Hilahila moe wai o Luhi, Aala lau koa o Maka-weli.
Ka wai pa'u lau koa, (Aole paha i pau)

inches

centimeters

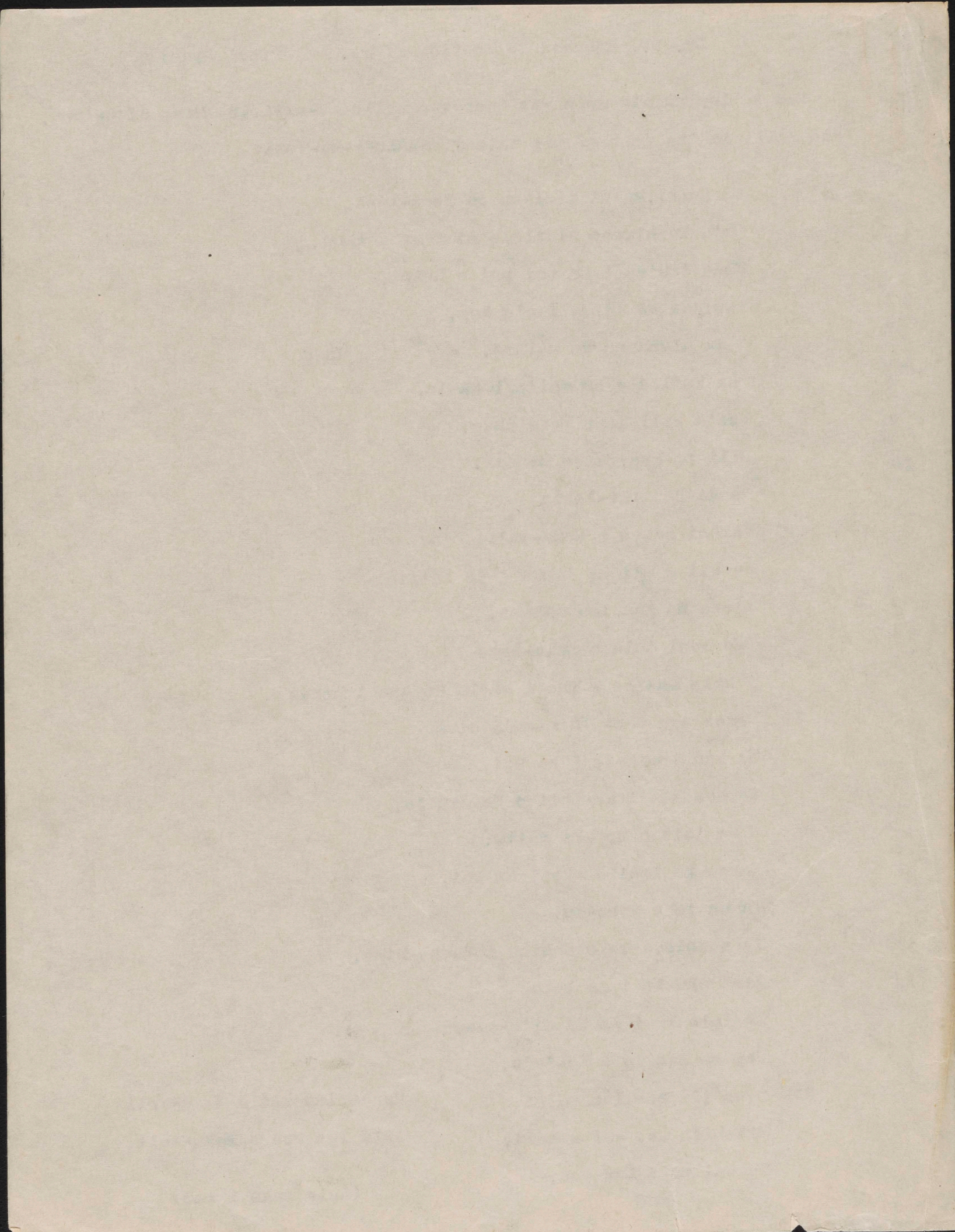
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
38.76	65.15	49.61	43.54	55.52	70.42	63.13	40.08	31.75	95.34	92.09	86.92	82.37	72.17	62.32	49.61	38.89	28.60	17.87	9.50	4.33	30.32	72.50	72.10	29.51	55.60	43.48	82.02	52.85	50.86
13.81	19.21	-4.20	-12.89	8.78	-32.39	35.43	10.25	47.36	-0.90	-0.92	-1.12	-1.12	-1.05	-1.10	-1.29	-0.23	-1.09	0.04	0.45	0.32	22.13	-23.92	19.51	13.42	-38.46	50.74	3.28	49.90	-27.78
14.69	17.92	-21.33	22.66	-24.31	-0.48	57.84	-44.77	16.93	1.90	1.46	0.97	0.56	-0.04	-0.01	-0.10	-0.48	0.07	0.09	0.25	-0.47	-19.02	56.08	67.85	-47.69	29.13	78.75	-12.86	-27.68	
Density → 0.05 0.09 0.16 0.22 0.36 0.52															0.75 0.98 1.24 1.64 1.96 2.38														

D50 Illuminant, 2 degree observer

Don Williams

All values are batch averages

M000521





Ke. - 1 - Aa Kului.

1. Aa - about the mother. Woman impregnated?

Aa - seems child forming, moving in womb, starts to kick,

Kului, think child moves. Newa-lani - Kului moves in mother's womb.

2. When pregnant woman likes to sleep - malohi.

3. I think mother goes to the wai lili and takes a bath.

4. Aa hoa, maybe husband. Opua is a sign.

5. Month of Welehu, fear ka hana. Once had child and

or both parents happy. Opua, a sign, could tell child

was boy, today knowledge is gone. See signs and know

what kind of child. 6. Take things easy, happy to know

it was a boy, glad they had an heir apparent.

6. Banana leaves sway in the sun. Wonder if mother goes

and takes a sun-bath - olala i ka la ka opu.

na mairi - child in woman and mother sun-bathing in treatment

of pregnant woman. Bath in sea, anywhere, return, take

sun-bath. [Doubt whether this is about Kului in womb]

1. Aa Kului, shrub burns? If huamoe pipi ka maka (pipi means your dopy).

(Ku'ou, lean the head on the hands (Molly Cooke - see Dint))



[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]