A HISTORY OF THE ORIGIN OF THE ISLANDS OF HAWAII NEI.

He moolelo no ka Hookumu ia ana o na Pasmoku o Hawaii nei, a me ka Hoolaukanaka ana i Hoike ia ma na Kele Hawaii Kahiko. By John H. Wise.

A history of the origin of the Islands of Hawaii Nei, and the Peopling as show in the ancient Hawaiian chants.

Starting in Ke Au Hou, Duke I. Helu 1; May 4, 1910.

Mr. Wise, Editor of the above mentioned publication, had studied for several years, the subjects of the origin of our ancestors through the legends and chants, and in this treatise, discusses six and a half chants which have been preserved by our ancestors.

According to some investigations, the similarity between American Indians and the Hawaiians indicate that the ancestors have come from America to settle in these islands. Many who have lived amongst the Indians have reported that Hawaiian words and thoughts are similar to those of the Indians.

Not only does the similarity exist with regard to the language, but also with the things pertaining to war, arrow, sling, spear, war hatchet (axe) and several others. But, the Hawaiians used the bow and arrow only to shoot rats with.

There are others who state that the ancestors of the Hawaiians arrived from Asia. This is the view of Prof. W.D. Alexander who has made a deep study of this question. He believed that our people came from India on account of many similarities in customs, language, words, and war implements, as well as in religious ideas, the belief in the Moa, etc.

He has traced the people from the southern islands (south sea).

This writer (Wise) will not commit himself to the question, but will discuss it from the standpoint of the chants, and leave the ultimate decision to the reader.

According to the Mormons, these islands were peopled by the Israelites. There are many Hawaiian custom similar to those of the Israelites, including circumcision, and various kahuna arts. The north-east wind is the most prevalent in these islands, and this is proof of settlement from that direction.

The ancient chants of Hawaii do not mention the origin of our ancestors, and it is probably because of the remote period in which this happened, causing the real facts to be lost. But we do know of several chants of the ancient people explaining these things, and it is for us to interpret them.

The first chant which shows these things is known as the Kumu-lipo.

By this chant, it is made known all the things from time immemorial. (mai ka po mai,)

The word "FO" as used here, as though it refers to the beginning of the earth, as in the Bible, "In the beginning, God made the heavens and the earth," The earth is non-existant, a void, and on it was darkness.
KUMU-LIPO.

O ke kulana keia o ka honua, manua o kona hoolana ia ana, me na mea i piha ai oia, ma ka moolelo o na Iudaio. A ia kakou e nana iho a i keia olelo "Po," e hoomaopopo ana kakou, o ka manawa paha ia manua o ka hookumu ia ana o ka honua nei ma ka moolelo i paanaau i ko kakou mau kupuna. Ua lohe mau no hoiz kakoi i ka olelo ia. "He mau ali'i mai ka Po mai." O ka manao o keia, he mau ali'i mai kinohi loa mai, i ka hookumu ana no o ka honua, a oia no ka mea i kamaaina i na kanaka Hawai'i mai kinohi loa mai no. Oia ho'i keia olelo: "Hanau ka aina hanau ke 'ili." O ka manao o keia, oia no i ka manawa i hana ia ai na Aina o ka honua nei, ua hoomaaka no na ali'i e noho ma ko lakou mau kulana ali'i. Nolaila, e ile mai no kakou, o ka huaolelo Po aole ia he mea hoike wale ana no i ka pouli, pooleele, a pela wale aku, aha, o konu manao maoli oia no; "Hoomaaka ana." "Hoo-

kumu ana," ma na mea e pili ana i ka Po i olelo ia ma keia kulana.

Ma keia Mele no ho'i o Kumu-lipo, e ike ana kakou, ua mahelahaia ia ke mele iloko o Ewalu wa, oia ho'i, he Ewalu wa, (perijd ma ka oelelo haole, he wa okoa ka hana ia ana o kekahi mea, a pela mai ana. Ma ka moolelo o na Iudaio, ua ike kakou, ua hana ia ka honua a me kona mau maapu iloko o Eono ia, oia ho'i he Eono wa, ma ka hoomaopopo ana, a hoo-

halikile ana me keia mau hooeakaka a keia Mele, O Kumu-lipo, e ike ana kakou; oiai aole i no i like ka nui o na wa i hana ia ai ka honua, aha, e ike ana kakou, i ka like o ka mahele ana i ka manawa i hana ia ai o ka honua iloko o kekahi mau manawa like ole. Eono a na Iudaio, a Ewalu ho'i a na kanaka Hawai'i.

Ma ka wehewehe a na kanaka nauo o ike akeakamai o ka honua nei, ua nui o lakou i hochoho iho mahope o ka imi ana i na mea pohiihii o ka hana ia ana o ka honua, aole ka honua i hana ia iloko o na la Eono, a i ole mau haneri makahiki paha, a mau tausani makahiki paha, aka, ke oelelo mai nei lakou, he mau miliona makahiki i hana ia ai ka honua. Ua oelelo aole e hiki e hana ia keia mau mea iloko o ka manawa pokole, aka, he mau miliona makahiki alaila hiki.

O na hochoho, o kai mai i ka loaa no na kaukau na kupuna keia wai, keia iho o ka hana ia, ma ka mea nui, mea ka mea ike o ko poe mauo, oia no ko lakou oelelo ana, ua hana ia ka honua a me kona mau mea i piha ai iloko o na manawa like ole, oia ho'i mau "wa" like ole. Ma keia iike o ka kakou i ko kupuna o keia mau mea i malama ia e ko kakou mau kupuna, o oelelo nei, he wa Ewalu ka hana ia ana o ka honua, a me kona mau mea i piha ai. Aole ka mea kakau e oeleo ana o ka pololei keia ike o ko poe nauo, a ua hea ka Baitala, a i ole uo pololei ka ike i loaa mai ka kakou mai ko kakou mau kupuna mai. O ka mea kupuna keia oia no keia: O keia ike i loaa i ko kakou mau kupuna, mai hakahi loa mai no ia. O keia ike i loaa i na poe nauo o ka honua nei, mai keia mau ia koke ae nei no ia, oia hoi ua loaa manumii o ka lakou hulii ana, aole mai na ike o na poe o ke au kahiko.

Ma nana iho keia Mele, ua hiki ia kakou ke hoomaopopo, ua anseane like ka manao o na Kakaoeleo ma ka loaa ana o keia mau Moku.
KUMU-LIPO.

O ke kulana keia o ka honua, mamua o kona hoolana ia ana, me na mea i piha ai oia, ma ka moolelo o na Iudaio. A ia kakou e nana iho ai i keia olelo "Po," e hoomaopopo ana kakou, o ka manawa paha ia mamua o ka hoo-kumu ia ana o ka honua nei ma ka moolelo i paanaau i ko kakou mau kupuna. Ua lohe mau no ho'i kakou i ka olelo ia. "He mau ali'i mai ka Po mai." O ka mana o keia, he mau ali'i mai ki nohi loa mai, i ka hoo-kumu ana no o ka honua, a oia no ka mea i kamaaina i na kanaka Hawaii mai ki nohi loa mai no. Oia ho'i keia olelo: "Hanau kaaina hanau ke 'Ili." O ka mana o keia, oia no i ka manawa i hana ia ai aina o ka honua nei, ua hoomaka no ka ali'i e noho ma ko lakou mau kulana ali'i. Nolaila, ike mai no kakou, o ka huao-lolo Po aole ia he mea hoike wale ana no i ka pouli, pohoele, a pela wale aku, aha, o kon a mana a maoli oia no; "Hoookama ana." "Hoo-kumu ana." ma na mea e pili ana i ka Po i oele ia ma keia kulana.

Ma keia Mele no ho'i o Kumu-lipo, e ike ana kakou, ua mahelaha heia ke mele iloko o Ewalu wa, oia ho'i, he Ewalu wa, (period ma ka oelelo haole, he wa okoa ka hana ia ana o kekahi mea, a pela mai ana. Ma ka moolelo o na Iudaio, ua ike kakou, ha hana ia ko honua a me kona mau mea apau iloko o Eono ia, oia ho'i he Eono wa, ma ka hoomaopopo ana a hoo-hoholo iloko ana me keia mau hooakaka a keia Mele, o Kumu-lipo, e ike ana kakou; oia aole to no i like ka nui o na wai hana ia ai ka honua, aha, i ke ana kakou, i ka like o ka mahelaha ana i ka manawa i hana ia ai o ka houna iloko o kekahi mau manawa like ole, Eono a na Iudaio, a Ewalu ho'i a na kanaka Hawaii.

Ma ka weho weho a na kanaka naaauo imi akekakamoi o ka honua nei, ua nui o lakou i hoo-hoholo iho mahope o ka imi ana i na mea pohihihi o ka hana ia ana o ka honua, aole ka honua i hana ia iloko o na la Eono, a i ole mau haneri makahihi paha, a mau tausani makahihi paha, aku, ke olelo mai nei lakou, he mau miliona makahihi i hana ia ai ka honua. Ua oolelo aole e hiki e hana ia keia mau mea iloko o ka manawa pokole, ake, he mau miliona makahihi alaila hiki.

O na holoholona, u nui na makahihi i pau i ko lakou loli ana a hiki mai i ka loaa ana o ko lakou kulana i keia manawa, a pela no ho'i na manu o ka lewa, a me na ia'i o ke kai. Aka, o ka mea nui nae ma keia ike o ka pae maauao, oia no ko lakou oelelo ana, ua hana ia ko honua a me kona mau mea i piha a i iloko o na manawa like ole, oia ho'i mau "wa" like ole. Ma keia ike iho ai kakou i ke kupanaha o keia mau mea i malama ia e ko kakou mau kupuna, o oelelo nei, he Ewalu ha hana ia ana o ka honua, a me kona mau mea i piha ai. Aole ka mea kakau i oelelo a e ane ana pololei keia ike a ka poe maauao, a ua hea ka ka Ei-bala, a i ole ua pololei ka ike i loaa mai i kakau mai ko kakau mau kupuna mai. O ka mea kupanaha loa ai oia no ke kai. O keia ike i loaa i ko kakau mai ko kakau mau kupuna, mai kahiko loa mai no ia. Keia ike i loaa i na poe maauao o ka honua nei, mai keia mau ia koke ae nei no ia, oia ho'i naaauo mamuli o ka hoolana huli ana, aole mai na ike o na poe o ke au ka-hiko.

Ma ka nana iho keia Mele, ua hiki ia kakou ke hoomaopopo, ua aneane like ka mana o na Kakao-lelo ma ka loaa ana o keia mau Moku.
KUMU-LIPO – PROFOUND SOURCE.

This is the condition of the earth before its establishment (hoolana ia) and the fullness of its creation, according to the tradition of the Jews.

When we consider the word "po." We see that according to the tradition known to our ancestors it may perhaps refer to the time prior to the establishment of the earth.

We have continually heard the expression "Chiefs from the time of po." This means chiefs from the remoted period, when the earth was created, and that what the Hawaiian people understood from time immemorial. Consider the words "The land was born, the chiefs were born." This means that at the time that the lands of the earth were created the chiefs commenced to be recognized as chiefs. Therefore we see that the word "po" does not refer to slight darkness or deep darkness, and the like, but really means "the beginning," "the creation," coincide with this expression "po."

We find that the chant known as the Kumu-lipo is divided into eight periods, as we call them in English, each dealing with a separate creation, etc. According to Jewish tradition we find that the earth and all things therein were created in six days, which are six periods. In considering and comparing this with the Kumu-lipo chant we find there the creation of the earth in a different number of periods, but we find that each division correspond with the creation of the earth, that is, it was created in a different periods, there being six in the Jewish account, and eight in the Hawaiian.

According to the explanations of learned scientists of the world they decided, after searching into the mysteries of the creation of the earth, that it was not made in six days, or in hundreds or thousands of years, but in millions of years. They say that these things could not have been created in a short period, but required millions of years. With regard to the animals many years were required for them to attain their present form, and so it was with the birds of the air and the fish of the sea. But the principle point concerning the wisdom of the wise ones is that they say that the earth and all it contains were created in a varying number of periods. We therefore see how
HUM-102: PROCESSING SOURCING

The first section of the course focused on the fundamentals of processing sourcing. We began by discussing the importance of understanding the sources of materials and their costs. We then moved on to the role of procurement in ensuring the availability of quality materials.

We also covered the concept of risk management in sourcing, emphasizing the importance of diversifying suppliers to reduce dependency on a single source. The discussion included strategies for selecting suppliers based on factors such as price, quality, and delivery time.

Throughout the course, we emphasized the need for continuous communication with suppliers to maintain a strong relationship and ensure timely delivery of materials. We also discussed the importance of using technology to automate procurement processes, thereby improving efficiency and reducing errors.

The second section of the course delved into the practical aspects of sourcing. We covered topics such as negotiation strategies, contract management, and the role of procurement in strategic decision-making. The aim was to equip students with the skills necessary to effectively manage procurement processes in real-world scenarios.

We concluded the course with a session on the role of technology in procurement. We explored the latest trends in procurement software and discussed how they can be leveraged to streamline processes and enhance decision-making. The session concluded with a group project where students were tasked with developing a procurement plan for a fictional company.
KUMU-LIPO - PROFOUND SOURCE.

Strange it is that the tradition known to our ancestors state that the earth and all things therein were created during eight periods.

The writer does not assert that what is stated by the savants is the truth, and that the Bible is wrong, or that what we have received from our ancestors is correct. What is most strange is that what was known to our ancestors was from most ancient times. The knowledge obtained by the savants of the world is from these latter days, obtained by their research, and not from the wisdom of the ancients.

Concerning this chant we find that the opinion of (ancient scribes) closely agreed with regard to the origin of these islands.

CONCERNING THE GENERATIONS FROM LA'ILA'I.

From La'ila'i to Polaa are 714 generations, at the end of which Ku-po-lohi-ili-alii-mua-o-Lo'i-po died, as stated in the eleventh canto of the Kumu-lipo. The generations from Polaa to Paliku and Ololo, from whose genealogical divisions spring Wakea and Papa, from whom Ka-mehameha I is descended, and which are given in the genealogy following:

Paliku and Ololo were children of Palipali-hia and his wife Pali-o-ma-Hilo. Paliku was the first born; and Ololo the latter born. Their generations are as follows:

The Paliku Genealogy.
KUMU-IPA - PวงIUNCH COUNCIL

We urge you to adopt the Kumu-Ipa system to overcome peace for the world may

Then proceed to establish a famine among those who are unwilling to change that which is.

The mission must start right now. It is essential to achieve peace and harmony to continue.

What is more strange is that our mission to overcome peace must not cause harm.

The knowledge obtained from the council of the world to achieve this must be further studied.

Concerning this grant, we need to obtain any information to ensure the success.

With regards to the origin of these measures.

COMPRISING THE GENERATIONS FROM P.T.A.'s

From 8:00 AM to 10:00 AM, we issue our presentation at the end of which we are not supposed to

make any announcements as usual in the gradation of the Kumu-Ipa. The examination

From 10:00 AM to 1:00 PM, it is essential to maintain an atmosphere that is conducive to

From the general environment, we must establish a line of conversation and act with caution.

Piliho and Oloho were assigned to facilitate and act with caution afterward.

The Piliho General.
KA MAHAE (DIVISION) O PALIKU.

Paliku and Ololo were twin sons of Falipali-hia (k) and Pali-o-ma-Hilo (w). Paliku was the first born, and Ololo the latter.

KANE (MALE).

1. O Paliku.
2. O Falikas.
3. O Lakaimhau.
4. O Kapapanuianakaa.
5. O Kapapaku.
6. O Kapapailuna.
7. O Olekaialuma.
8. O Kapapanuialoka.
10. O Kapapanuikalsaula.
11. O Kapapaiiula.
12. O Kapapapaiaca.
15. O Kahookohchipapa.
17. O Papaiiema.
18. O Puakohomualani (O Puakohomua)
   O Oliakohomua.
19. O Chomaila.
20. O Chomaila.
22. O Kahookukulomeana.
23. O Nulimaha.
27. O Haumea, o Papa ia.

WAHINE (FEMALE).

1. O Palihai.
2. O Palihilo.
3. O Keona.
4. O Kaimainakea.
5. O Kapapamoe.
6. O Kapapailalo.
7. O Kapapaua.
8. O Kapapahanauma.
10. O Papaholoholo.
11. O Kapapaiaca.
12. O Kapapapoukahi.
15. O Mehakuakoko.
17. O Hanauma.
18. O Homakau.
20. O Luakualani.
22. O Hinawaiiai.
23. O Ipou.
24. O Lauaiau.
25. O Kaualua.
27. O Wakea (kane).

NO NA HANAUMA MAI A LA'I LA'I MAI.

Mai La'ilai a hiki ia Polia'a ka hanauna 714, make o Kupololiiialimauoloipo, o ka Wa'il ia i mahele ia ai ke Kumu-loipo. O na hanauna o mai a Polia'a a hiki ia Paliku a me Ololo, na maha'i puka mai ai Wakea a me Papa a hiki ia Kamehameha I, e ike ia no ma ka Papa Kuahau mahohe a nei.

He mau keiki o Paliku a me Ololo na Falipalihiia a me Paliomahilo kana wahine. O Paliku ka mau, o Ololo ka muli. O ka puka ana o ka laua mau hanauna, pensei no ia:

Ka Mahae O Ololo.
KA MAHAkah (DIVISION) O OLOLO.

KANE (MALE).

1. O Ololo.
2. O Ololohonna.
3. O Kusumona.
4. O Kanaolepamau.
5. O Kane 'mahoe.
6. O Ahuakai.
7. O Ahuakai.
8. O Kapili.
10. O Kawakahiko.
11. O Kahikolupa.
15. O Haako'akolaulo.
17. O Naheakkeaua.
18. O Kekenui.
20. O Koluanaheiakoea.
22. O Hikuahinakoea.
23. O Twaanahinakoea.
25. O Kahikoluamae.

WAHINE (FEMALE).

1. O Oloholunu.
2. O Olaloama.
3. O Haloiho (Kamieli).
4. O Holehama.
5. O Kealonainai.
6. O Helealuna.
7. O Kaiaulaia.
8. O Lukua.
11. O Haakoakealukaakonu.
15. O Lahaanamu.
17. O Waianahinakiipapa.
18. O Ow.
20. O Papa.
He Kumu Lipo.

1. Kau halialia wale mai no, na maka o ku'u aloha ia'u,
2. I poai ai maua i na Moku,
3. I a'e aku ai maua i ke kai uliu,
4. Kai elele, kai popolo-hua mea a Kane nei la e ---
5. Ke'ehia i Kahiki-ku, Kahiki-moe,
6. I Kahiki hoalohia nei la e ---, e ala.
7. E ala a'e oe e kauila-nui maka-eha i ka lani,
8. Nana ia ke kupu, ka eu, ke kalohoe o na moku.
9. Ke haawi mai nei ke 'kua i ke ola ia'u,
10. A ola loa no au a ---.
INTERPRETATION OF THE KUMU-LIPO - PROFOUND SOURCE & ACCORDING TO ITS HIDDEN KEY

Canto I

Though the Kumu-lipo - Profound Source - a prayer chant for dedication of chiefs (he pule ho'ola'a ali'i), that descended to Ka-i'i-mamao, was presumably composed in its original form centuries before his birth. The mind goes back to Ra'i-a-Tea (La'i-a-Kea (Nh.)) in the Society Islands, or Tahitian group, with its Polynesian college at O-poa (Chiefess With Prostrating Tabu "Kapu O---, e moe!" was the call. See O Kapu-O-hiki (w), K.L. 1823) of the Night of Antiquity (po 'ia)(?). These islands were evidently known as Moa-ula-mui-a-Kea (Great (nui) Chicken (moa) of the Royal Red (moa 'ulahiwa breed) Wife of (g), sometimes sired by) Kea (Wā-kea), perchance commemorating Wā-kea's noted wife Papa-mui-hanau-moku - Great (nui) Clan (papa ali'i, chief clan) that gave Birth (hanau) to Islands. Famed Demi-God Māui was of the Hoa Clan.

In Naio (Chap. LXX) we find:

O Wāhi-lani, o ke ali'i o O-ahu,
I holo aku i Kā-hiki,
I na pae moku o Moa-ula-mui-a-Kea,
E ke'eke'ihi i Kā Houpo (houn-po) o Kāne a me Kana-loa.

O Wāhi-lani - Breaker of the Heavens - the Chief of O'-ahu (he o' i ho'ahu 'ia (Jas. A. Iokepa, Nilo), stored up food),
Who sailed away to Ka-hiki (The (kā) Possible (hiki)(the utmost limit of attainment at the time of naming (Jas. A. Iokepa)),
To the island groups (na pae moku)(Windward and Leeward) of Moa-ula-mui-a-Kea,
To stamp The Solar Flexus of the Deities Kāne and Kana-loa.

The exceeding complexity of the hidden key of the Kumu-lipo, not yet fully revealed, makes it seem impossible that any people could possibly compose it without the aid of some kind of written language, even granting the remarkable feat of committing it all to memory. Though Kumu-lipos of some other Pacific island groups are somewhat similar to that of Hawaii their hidden keys, if existing, are yet undiscovered. The writer feels sure that the Kumu-lipo, with its hitherto undiscovered key, is the very greatest of its unique kind in the world. Whether there exists in the world any other composition of the kind the writer has been so far unable to ascertain.

The present key interpretation of the Kumu-lipo is sponsored by Mrs. Ruth K. Hanner, of Kauai, and her Hui o Laka (Society of the Hula Goddess Laka).

Though kumu-lipo is the name of a class of chants rather than an individual chant (he kumu-lipo), there is only one great Kumu-lipo belonging to the Hawaiian Islands, and we call it the Kumu-lipo.
INTERPRETATION
OF THE KUMU-LIPO

Canto I

The ancient esoteric classical language of the chants and many of the prayers of Hawaii of old is practically unknown. Unfortunately this statement applies particularly, also, to the Kumu-lipo. By long experiment the writer has learned that this probably greatest of all Polynesian compositions which have come down to us, is based on an exceedingly involved key of juxta-position in columns, with word repetitions which may be underlined. The misunderstood so-called refraining are really guides to arrangement. Of its wonderfully involved unique type the writer feels that if justice is done the Kumu-lipo will come to be recognized as the very greatest of its unique type in the world. He has failed to learn of any other composition known to be of the same type. The present small attempt at interpretation is like Columbus starting out on the great unknown sea to discover a great unknown land.

I. I ke au i kahuli I. Lu ka 'ano'ano wella ka honua Maka-li'i ku honua

I.I. The earth (ka honua) of the period (o ke au) of overturn (kahuli) was hot (wela). Really the O at the beginning may be called Introductory, or, simply introducing the period, but to avoid complication it is translated in the sense of O, which is one of its meanings. Kahuli has a short-sounded a. Kahuli with a longer-drawn a means a kind of landshell.

I. XIV End I. I. O La'ilai, o Ola i I. O Li-'A-i-kua-honua

I. XIV End I. I. O La'ilai, o Ola i I. O Li-'A-i-kua-honua

I. XIV End I. I. O La'ilai, o Ola i I. O Li-'A-i-kua-honua


I, XIV E. The seed (ka 'ano'ano) of the Maka-li'i season is sown (the stars). This season, a time of the generation of new life, is hot (wela), so we may mentally underline this word to go with wela in I.I. In Ruling Chiefs of Hawaii, by S.M. Ka-maku, we find, O Maka-li'i ka haos (hau-li'i) la wela, Maka-li'i of the burning hot sun. (p. 68). In N.H. Emerson's Pela and Hïaka, in a chant about Ka-ena Point (Ka Iae o Ka-ena), we find regarding this season on O-ahu, 'Ena iho' la ka la o ka Maka-li'i. (p. 102). On Molokai the season is said to extend from January through April, and be largely cloudy. (Maio) There is also a single month of Maka-li'i that varies with the varying enumerations on the different islands. On O-ahu it is October.

The word makali'i means diminutive, ('O'maka lau, leaf-bud; ili'i (iliili'i), small.) This is suggestive of tiny creatures given birth in Maka-li'i. The word may also be interpreted as source of chiefs. (Ho'omakua, begin; ili'i (ili'i), chief.) Wā-kea is mentioned several times in this section referring to the personage Maka-li'i, who probably represents him as a source of the ali'i who were kanaka, or mere humans of earthly power instead of human deities (akua) as members of the heaven-high high-priesthood line, like Kāne, or otherwise of deified chiefly rank. As Wā-kea was probably the younger son, and not the haku or superior by prior birth, as pā he was not invested with the high-priesthood, he was a kanaka. As he and his mate Papa-mui-hauu-moku, which may be interpreted as Great (nui) Clan (papa (papa ali'i, chief clan)) that Gave Birth to Islands (moku-puni, or moku, or districts, moku) gave birth of population to Hawaii, the big island is called a kanaka in chant. He kanaka Hawai'i e---, he kanaka Hawaii. (Fornander Coll. chant). The personage Maka-li'i was known as a source of kanakas, so he may well represent Wā-kea. However, as Hina-'ai-a-ka-maala was the mate of the noted king 'Ai-kanaka, claimed by King Ka-la-kaua as an ancestor, and as Hina was the same as Lono-moku who leaped into the heavens, we find the 'Ai-kanaka genealogy of XVI brought in and connected with the kanaka genealogy of VIII, one of the cantos with which the Māui story of XV end seems to align (Ala'a ke kieki going with Ka-wahine-lā-wai-'ōlo-la, etc. (See story of 'Ai-kanaka.) This, too, would accord with the custom of living chiefs to place themselves foremost.
5. O ka walewale ho'oku-muku homua  a lono.
It is the generative fluid (slime) that brings the earth into being.

6. O ke kumu a lipo a lipo a lipo.
The cause that made profundity profound.

-ai, a particle expressing cause, strongly reminiscent of the Latin ablative case.

7. O ke kumu a ka po a po a lipo.
The cause that made the ancient genealogical vine-stem (kā) ancient (po, night).

8. O ka lipolipo a ka lipolipo, ka lili, deep blue sea.
The deepest profundity of the deepest profundity.

The profundity of the sun (and day) (lā).

XIV End

5. He walewale a lono.
It is a generative fluid of Broken-off.

Lono

The food (progeny) of Hina-Food-of-the-months (who has royal blood is sustenance throughout all the Maka-lili'i dynasties.
(Throughout the year following this Lono-ka-makahiki of the New Year.)

7. O wā kā.
The time of the ancient genealogical line.

XIV Stars

5. Lewa Ha'i-aku.
The star Broken-Off rises in space.

One part of Lono's leg broke away from 'Ai-kākana's grasp.
(See story) (Ha'i usually means fractured, not broken off.

6. Lewa Ha'i-mai.
The star Broken-Off Hither rises in space.
(Part of Lono's leg remained with 'Ai-kākana - his progeny.

XIV Genealogy

5. O Ka-mo'o- 'A-lewa (k).
(Vale mo'o, slime of the crocodilian creature.)
The crocodilian that illuminates ('a, shine brightly) space (Lono in the moon) Mo'o may mean grandchild (mo'opuna)

6. Lewa Ha'i-mai.
The star Broken-Off Hither rises in space.
(Part of Lono's leg remained with 'Ai-kākana - his progeny.

7. Lewa Kā-ha'i.
The star Broken-Off Genealogical Line rises in space.

8. Lewa Kā-ha'i-aha'i.
The star of The Genealogical Line Broken Up and Broken Up rises in space.

8. Lewa Kā-ha'i-aha'i.
The star of The Genealogical Line Broken Up and Broken Up rises in space.

9. Lewa Kā-ā-ku'a, ka pu'u hōkū wāhi lani mi.
War (kā-ā-ku'a), the bunch (pu'u) of stars that splits the great heavens, rises in space.

Ancient king of "Kaua'i o Māno-ka-

40,000 (kini) times 400 (lau) produced by (e) Mano (4,000).
Mano seems to refer to Ha-loa. Mano-ka-lani-po,
5. Hanau Kama-ha'ina, he kane

Born was Bitter Child
Born was Bitter Child, his younger brother.

This Bitter Child suggests Hau-mea, called (1961) milemulea. Juxtapose with 'omea.
Thus application with the bitter-gourd canto (IT) is indicated, so milemulea goes with malama, in one sense having a numbing taste, in IT.

7. Hanau Kama-ma'i-na-U'l(ulu), he Kame. (Tentative Insert.)

Born was Offspring Who
Caused Sickness (loss of deity blood) to the U'l(ulu) deities.

7. Born was K., his middle born brother.
8. Kama-kâ-Lua, he wahine.
8. Hanau o Kama-
(kâ, baracuda.) Born was Offspring of the Line of pokâ, he
(ku-iâ Lua), his younger born sister.

9. Noho Kama-ha'ina,
he kane, iâ Hâli-A.
Hanau o Loa-14

Fracturing Child, a male, dwelt with Carry Along (hali) the Line of Burning Tabu. Born was the Chief of Burning Tabu Farthest Back (loa, distant)
(Mai ka po loa, from most ancient times.)

Mai ka po mai, from the night of antiquity.
XI End

5. Hanau ka ha luku, ka holo-ke', ka nakulu, ka honua nauene
Born was the stalk (ha) of slaughter (luku) (If X, XI, 5 is Kama-haina it means offspring (kama) offering Human Sacrifice (mohai ana). If it is haluku, to wallow, and make Wā-kea, an institute of human sacrifice, or the Kama-pua'a of V, 490.

The running here and there (holo-ke'), or to rub roughly, as Kamapua'a rubs his back.

Honua nauene, trembling earth, suggests description of earthquake, or Kama-pua'a rooting.


The period of evil was born.

Wā-kea dwelt with

7. Iō Papa (nui-hanau-moku) - Great Clan (papa nui) that gave birth (hanau) to islands (moku-puni) (and districts (moku)).

This aligns with Kana and Kana-loa as forming the Great Clan.

8. Iō Ho'ohoku-ka-lani
(Wā-kea dwelt with (his daughter) Ho'ohoku-ka-lani - Cause Protrusion in the size (or increase in quality) of the heaven-high royalty.

First Lower Row, Page 3

Short Form

I End

5. O piha, o pihapaha, o piha 'U, o piha 'A, o piha 'E, o piha 'O (U-A-E-O. They were victorious, or rain, pure heaven-high blood, that was victorious.)


The period of evil was born.

Wā-kea dwelt with

7. Iō Papa (nui-hanau-moku) - Great Clan (papa nui) that gave birth (hanau) to islands (moku-puni) (and districts (moku)).

This aligns with Kana and Kana-loa as forming the Great Clan.

8. Iō Ho'ohoku-ka-lani
(Wā-kea dwelt with (his daughter) Ho'ohoku-ka-lani - Cause Protrusion in the size (or increase in quality) of the heaven-high royalty.

Continuations

XI End

5. O piha, o pihapaha, o piha 'U, o piha 'A, o piha 'E, o piha 'O (U-A-E-O. They were victorious, or rain, pure heaven-high blood, that was victorious.)


The period of evil was born.

Wā-kea dwelt with

7. Iō Papa (nui-hanau-moku) - Great Clan (papa nui) that gave birth (hanau) to islands (moku-puni) (and districts (moku)).

This aligns with Kana and Kana-loa as forming the Great Clan.

8. Iō Ho'ohoku-ka-lani
(Wā-kea dwelt with (his daughter) Ho'ohoku-ka-lani - Cause Protrusion in the size (or increase in quality) of the heaven-high royalty.

XII End, 8.

Hoku (ho'ohoku, causative) means an increase in size of a taro or potato so that it protrudes from the ground. Similarly, on the night of Hoku the moon is increased in size.

Ho'ohoku caused a great increase in heaven-high royalty by giving birth to Ha-loa.

King Ka-mehameha I died on the night of Hoku, hence the name of Princess Lili'uokalani's brother, Prince Liholiho - Departed (flew away (lele)) on the Night of Hoku.

XII End, 8 and 9.

Ha-loa indeed.

'Apu'e'apu'e iā Kana-loa (with Ha-loa) kani ka he'e. Hanau o Po 'Elua ('E Luka) - I ke alo o Wā-kea.

Col. 3.

8 & 9. O piha 'A; o piha 0, 'A of 0-ahu; and kapu 0 (Haumea)
Maka-lī'i as a noted legendary character robbed Hawaii of its food-plants and hung them up in the heavens in his calabash hanging-net (kōkō a Maka-lī'i). The Rat of Ko-hala (ka 'Iole o Ko-hala) was included by mistake, gnawed the meshes, and let all the food tumble back to earth. The place-name 'Iole, in Ko-hala, probably commemorates this famed rat.

According to record Wa-kea's mate Papa is the earth goddess who gives birth to islands, and Papa therefore refers to the surface of the earth. This is probably correct but in one sense Papa means a clan, as the ishuna clan (papa kahuna).

The overt mentioned in I, seems to be the intrusion through Kī'i, who was a chief of the earth (honaia), and a kanaka, into the deity (akua) line of the high-priesthood of Kāne, of heaven-high station, through clandestine children with the great La'i'i, the superior (hānaa), or first born, and because the offspring of a high-chiefly brother and sister mating (nao pā'a) in an "arching" (pī'o union) produced children of ni'aupi'o rank, considered as human deities (akua), who united with the high-priesthood line, La'i'i's descent from Kāne down to Kī'i is compared to the sun arching down to earth from the zenith.

IX, I. 0 La'i'i (Calm and Clear) Life that surmounted earth. Ola'i, earthquake, would seem to apply to the disruption, but the sun is used in reference to La'i'i.

XIV Genealogy, I. O Li-i-a-i-ke-honaia (k) Li, a strand of seaweed in one sense, may represent a genealogical line of a people of the sea. (The flat-stranded limu o Poli-hale (ka limu Li-papahāna o Poli-hale) was worn as a wreath by visitors to Poli-hale to show that they had been there.) 'A, a class of chiefs (U.A.E, and O are mentioned (I38-139)).

'Wa means for the 'Aoa, or for A(kua), but 'A means to burn, and represents fiery hot chief/taban in one sense. Pele's taban was Kua-īa. Kua, back in one sense, may refer to Pele's background of taban ancestors in her kuamo'o mokuleiauau, or genealogical line. The ancient Hawaiians called Hawaii here Hawai'i - Burning Hawaii. We have the crater of Moku-ka-weeone - Island (or district) Burning Redly. Its activity evidently made the whole island seem to be burning redly. Ku, stand, also means to establish, or have power over.

If male and female genealogy go together on one line, down to O Ho'okinga-ko-po (k) -

Be the Source (ho'okumu, cause) of the Night of Antiquity (no, night) - and Ho'ao (w) -

Cause Daytime (ao), we can have a column of 26 spaces, and alignment at the end with I. End. 0 ke ko'o-honaia pa'a ka lani, o lewa ke an iā Kumu-ilipo ka po. Po no, Ua lewa ka lani, ua lewa ka honua, i ka nu'u no; and perhaps, backward in genealogy, Huihui a kau i Maka-lī'i, pa'a, pa'a na hōkū kau i ka lewa (1849-50); and other applications. The ao and the mu'u, end of VIII, form the name Ao-mu'u given in the list of Marquesan place-names in an English section of the Fornander Collection, where there is also the name Ao-e 'eia, possibly connecting Ao in 615 with Ewa in XI, 869. If the puka ending creatures in I, is made to extend down as far as from the beginning of IX to the end of X, we get Pukanuka, a pacific island name. In I end, I38-19, we have, 0 piha Uo piha A, o piha E, o piha O, spelling U-A E-O - Rain (ua) that is Victorious (eo). Rain symbolizes unsullied heaven-high blood. Mr. Stimson's Tahitian name was Ea-a-Tāne - Unsullied Heaven-High Blood of Kāne. To go with the U-A E-O we have XV end, 1925, 0 ka ano'ana ia a Kā-ke'eoeo ----- (1925).

To make this double-genealogy form unite the first two kahului lines in I; unide 644 and 645 in IX; possibly unite 708-9 in XI. Then XI end from Hanau ka iino (1531) can probably juxta-pose. From hanau o Po-la'ai it follows III for a way. Wela-ahi-lani-nui (k) and 'Owe also go with the doubled IX. On space 12 we get, have a uku (or uka?), with uku ko'ako' a in I, and Ka-lawe, 720 in XI. With this double form the honua and ku-honaia in IV Guide I go with ku lani ka lēhua in 648, and homua in I. On space five 0 Kini-lau-o-Mano (k) and 0 U(lu)palu (w) (Fornander) go with 652, in --- he hua 'ulu 'I'I. If the genealogy runs alternate male and female as it seems to in III, with uka in 276 going with, 0 Le(1e)pu-u-uka-homua (1816, w.) the uku as it seems to in IX to 2029 to 281, and 'ulu in 1941-42 in IX. Perhaps 1975-76 come in.

The alternate male and female form seems to go well. In 657, end of IV, we have, 'Ohulahula male ka no'ena a Kolo, Kolo moves twitchingly (a foot one side then the other), which may refer to alternating male and female.

Beginning with 1597, 0 'Nahunana-pua-kea (w) names seem to go well in alternating genealogy; probably 0 O-lo'o (k) (1711) also does, with I. Nahunana, bite and bite, refers to pains of childbirth (nahunana ka lopū) and the birth of white (kea) flowers (offspring), going with Maka-lī'i as representing Wa-kea - Time (wa) of Whiteness (kea), in one sense.
all the islands — boys and women — at sexual maturity.

Whiter is the mean in sperm. Some panties boys whiten at initiation.
Ololo means to diverge or extend out from, as the L of a house, and could refer to the line of Ki'i's offspring extending out from the high-priesthood line after having become a part of it. Again, La'ila'i was an O clan chiefess, which would indicate that she had the right to answer to her name in songs in her honor by calling out, "B O ---!" (O mai la oia i kona inoa.) Then, too, La'ila'i would have the kumu e', or prostrating tabu so that others would have to prostrate themselves at the call, "Kumu O --- e mo'e!" (O Kumu-O-hikii w(1883).) She is referred to as an O chiefess in X, 703. O ka ewe o ka O kama muli i muli ai. (King Ka-la-kaua Coll.) (The descendant (?) of the O Chiefess was the younger born that (Kâne) made of younger birth.) La'ila'i's children by Ki'i were clandestinely first-born, or the superiors (haku). Kâne made his first-born a superior (haku) in spite of being born from one later born. In 704 and 706 kama hanau mua and kama hanau lani are used (kama hanau, child born), but kamahana is the medical term for urine. O -lolo would be the O chiefess at the zenith (lolo) of royal station.

Interpretive Auxiliaries. Part-cantos may juxta-pose with other parts to bring out the idea, and these may be extensions of Canto I, and interpretive. In VIII, 615, with the word weia as in I, may start a juxta-posing auxiliary. From 608 another may start. I do not know how to fill out from an auxiliary on down. In IX have the word hanana in 654 juxta-posing with hanana in 671, and juxta-posing upward. Canto I end can fit in below the auxiliary I believe, I think. 655-6 start another auxiliary, with Aoa, 647, and Aoa 666 juxta-posing. I think Mulii-naha and I-po'i (1860) would start an IX genealogy. If the kahoa-s in 35-36 go in Guide I starting from the top. If the Guide starts from the Kâne-iâ-wai-'olo-li space 5 (or Kanaka-iâ-wai-'olo-li (599) and the genealogy goes on up to the top we come out at, Hanau 'A iloko o Pu'u-ka-homua-lani o Li-'A-i-ku-homua, o kona muli mai o Ohâ-ma'i-1a (?). This goes with our Li-'A-i-ku-homua going with IX, and seems to give a start to Canto X. O mai le o La'ila'i ka pa'a. (The kanaka genealogies of the earth (homua) are superimposed like walls (paia) upon the lani genealogy of X, I20. 0 ke kohomua na'a ka lani.) Also Canto I creatures end here, with the word puka, and one meaning of kiki is to plug a hole, so we have kiki i ka puka a pa'a, fill the hole solidly. Likewise the other creatures are a play on words, like halula (na lu la, stalk (ka 'that sows (lu) the seed of offspring represented as great suns (ia)). Kaulia a'e i na wa'a, in the XIV end section, seems to appear on line IO, the akua line of VIII, and signify in one sense na wa'A(kua), the times (na) of deities (akua). Line 502 probably juxta-poses, together with 266.

I think the Kanaka-iâ-wai-'olo-li and Ka-wahine-iâ-wai-'olo-la idea is the forging ahead of the line like a bowling-stone ('olo-hu in Dict; also 'ahu mâka). Also 'olo is a swelling as under the throat of an eel, and might suggest pregnancy (Puhi o ke ale aha ka 'olo, Eal of the cavern, hump up your throat-bulge.) The male causes the line (I) to forge ahead, and the female gives rank comparable to a glorious sun. The two lines seem separate, thereby indicating genealogy that alternates male and female. In both parents it is the wai (water, fluid) representing the blood, that goes bowling onward. (Ke ale, the cavern; ka ale, the wave of ocean; ka nalu, the inshore wave.)

I,2. O ke au i XIV End. 2. 'Aono'ano I,IX,2. 0 'Owea, I,XII,2. O Lani- I,XIV,2. O Ke-'A- kahului lole ka lani; ka lani.
I,XII,2 (1711). 0 O1olo-nu'w (w)
I,2. The heavens of the period of overturn were opened up to view. (Lole, to skin as an animal, opening up the flesh to view.

(The genealogical heavens were exposed through the intrusion of the genealogical earth. XIV,8,2. The heavens are seeded (with stars, akua offspring. I,IX,2. The one (La'ila'i) who caused blighting heat ('wea)(anger), rumbling ('Owâ)(discontent), and the breaking open ('Owâ)(disruption) of the heavens. I,XII,2. Heavens that Clashed Together (pâke). I,XIV,2. The 'A Chiefess Who Overturned the Heavens. I,XII,2. Causer of divergence ('o1olo) of the high seat of royalty (mu'u). Or, O Chiefess (O) at the zenith (lolo) in the high seat of royalty (mu'u).
The period (o ka au) when she formed the sun (kino aka, kino akua) crossed and recrossed (kuka'i)(the heavens). Ku kaika, stand (ku) shining weakly (kaika) may be suggested, and apply to the dimming of the glory of the high-priesthood line of Kane through invasion of La'ilai's offspring by Ki'i. I, XIV, End, 3. I, XIV, 3. Oia wahine pī'i I, XII, 3 (1698) I, XIV, 3. aha'ono akua, he lani a pī'i lani no; 0 Ka-lo-lo (w) 0 La-kā 0 akua ka la.

The period (o ka au) when she formed the sun (kino aka, kino akua) crossed and recrossed (kuka'i)(the heavens). Ku kaika, stand (ku) shining weakly (kaika) may be suggested, and apply to the dimming of the glory of the high-priesthood line of Kane through invasion of La'ilai's offspring by Ki'i. I, XIV, End, 3. The seed(s)(ka 'ano'ano) of deity (akua) are sown (la 'ia), the sun is a deity (he akua ka la). I, IX, 3. That woman (oia wahine) who ascends (pī'i) and ascends the heavens indeed (pī'i lani no), I, XII, 3, Ka-lo-lo - The Zenith. I, XIV, 3. La-kā - Day (la) of the Genealogical Bailing Gourd (kā liu wa'a)(to remove undesired blood from the royal canoes of state). Or, Day of the Forming of the Genealogical Gourd-Vine Stem. (See Mālo's Gourd Prayer.)

I, 4. E ho'omālama- I, XIV, 4. Lu ka I, IX, 4. Pi'i 'Aoa I, XII, 4, 0 I, XIV, 4, 0 lono i ke malama o 'ano'ano a Hina lani i ka nāhēlelele. 'Ahu-kele (k) Ka-papa-ia-ke akua o Maka-li'i ka po. (-ia-a-ka-malama) La-kā (w)

I, 4. To give light (e ho'omālama) to the months (of the Maka-li'i season (to disseminate her highest royal blood throughout the Maka-li'i dynasty)) This original Maka-li'i seems to be Ki'i. I, XIV, 4. Sown id the seed of Hina (-Food-of-the=Months (provider of royal descendants throughout the Maka-li'i Dynasty) Agile on the wildwood (clandestinely). I, XIV, 4. 'Ahu-kele - (Genealogical) Mound ('ahu) that is Muddy (keleele) It is wet in the wildwood. (Waa mau-kele, a solitary region where there are big forest trees.) Or, Mound Arrived at by Sailing (ho'okele wa'a). These offspring were probably on O'ahu a Lua (O'ahu Given Rise by Lua (Lua-nu'u Kane-hoa-lani (?)). There is an ancient hill on the Ko'o-lau side named Kane-hoa-lani, the name of the father of Pele. Hoa in this name seems to mean hauhoa, or lash as an outrigger onto a canoe (hauhoa i ka wa'a). This Kane bound all the heavenly bodies in place, let us say. Though Wai-luua means two waters, in a sense, I suspect it also refers to the water used by Lua, establisher of O'ahu.

I, XIV, 4. Ka-papa-ia-La-kā - The Clan (ka papa) Produced by La-kā. Again, papa ka la, means that the sun constantly strikes, so these offspring were the product of this sun.

I, 5. O ka walewa 0 I, XIV, 5, 0 He walewa o I, IX, 5. 0 I, XIV, 5. 0 'O'iili - I, XIV, 5. ho'okumu honua ia; Lono-muku. 'Onehenehe, lele, 'A-lo-lo (w) O Ka-ko 'o 'A-lo-lewa.

I, 5. It was (ia) the generative fluid (wale, walewale, slime) that caused the earth (genealogical). I, XIV, 5. It was a generative fluid of Lono-muku (muku, cut short). This Lono was Hina when she leaned into the heavens and her mate 'Ai-kanaka pulled off one of her legs that became a potato vine. (Uala, sweet-potato. Lono must have been of the U(l)i Clan that was fragrant, or much liked (261. O ka 'A moniimo i ke 'ula --). (See the story of 'Ai-kanaka.)

I, IX, 5. She got set (?), leaned, and the earth stood in the heavens, the offspring, you know (ho'i), that Ki'i caused to appear ('o'iili) at the zenith. ('Onehenehe perhaps means 'onehenehe, to be on the point of doing something.

I, XIV, 5. 'O'iili-A-lo-lo - A(kua) Chiefs Appeared ('o'iili) at the Zenith.

I, XIV, 5. Ka-ko 'o 'A-lo-lewa - The Genealogical line (kuamo'o mo'oku'a'auhau) of A(kua) Chiefs that Burn (l'ii) in Space (lewa). They became represented as stars.

I, 6. 0 ke kumu o I, XIV, 6, 0 Ka 'ai I, IX, 6. Puka, lele, I, XII, 6. 0 Pi'o- I, XIV, 6. 0 ka lipo i lipo a'i; a Hina-'ai-a-ka- Lele pu i ka lani. 'A-lani (k) Le(le)-puuka-lele, honua (w)
I.6. The source that made profundity profound.
I.X, 6. They issued forth (puka), leaped, leaped together (lele pu) with her into the heavens (of highest royalty).
I.XII, 6. Pi'o-'A-'A-ali - Offspring of Brother and Sister (ni'aupi'o) A(kua) in the Heavens.
I.XIV, 6. Le(Le)-pu-uka-homua — They leaped together (lele pu) to the upland earth (uka homua).

ke aka 'ula haihailona. 'A-lewa (w) Malu-'A-po (k)
I.7. The source of the genealogical bailing-gourd of antiquity (po, night) that made it ancient.
I.X, 7. Upon them rested (kau) the ruddy glow (ka 'omea), the indicative red reflection.
(666. Ha'ula'ula wale ka lae o ke aku. Just reddish was the brow of the deity.)
I.XII, 7. Pi'o-'A-lewa - Ni'aupi'o A(kua) Offspring of Space (the stars).

I.8. O ka lipilipo I, XIV, 8, I ki'i a'e I, IX, 8. Kau i ka lae I, XII, 8. O I, XIV, 8. O o ka lipilipo;
Wā-ke'a a kai ʻui (kai he hua ʻulu 'I'i; kau ʻIi-mahu (k) Lave-'A-
lipilipo), a kai ko' a-
ko'a, kai ʻahuʻahu. ʻulu 'I'i, ka ʻana aia ia wahine ho'opahaʻohaʻo
I.8. The profound dark depths of the profound dark depths.
I.XIV E., 8. Wā-ke'a got it (the genealogical bailing-gourd, a mate of the ʻUli line) in the dark blue sea, the corally sea, the rounded sea. The ʻUli line was perhaps the line of Kana-
le'a, the Squid (le'e) of the dark blue sea (he'e o kai ʻui). The corally sea (kai (a)ko'ako'a would represent fishing ground (ko'a) after fishing ground (ko'a), or places of habitation of the people of the sea. The rounded sea would be a sea of island after island, and of genealogical "found" after "found."
I.X, 8. Stacioned (kau) before her face (lae, forehead) were fruit (offspring) of the ancient ʻUli (Breadfruit) line (ʻI'i, mouldy (ancient)); stationed in a land away (ʻuawae ʻIina) were descendants of the A(kua) chiefs (huluhulu (hulu kupuna, ancestors), the de-
scendants of this wondrous woman.
I.XII, 8. ʻIi-mahu - Descendants that were Urinated (ma, mind 'ia) (?). This may be de-
rogatory of the Ki'i descendants because the chief Ki'i was a human, or kanaka, of the earth, and not an aku. The term kamananau (child (kama) born (hanau)) is a medical term for urine, and kama hanau appears twice at the end of ʻI referring to descendants of Lā'ilā'i and Ki'i. We also find the word kumiai, poison crab (literally stand urinating)(260).
I.XIV, 8. Lave-'A-ke-a - the A(kua) Chiefs Have Taken Away (lave) the Daytime (ao).
The new day was taken away across the sea, to O-ʻahu.
Concerning ʻIi-mahu it is related in the Legend of Hawaii-loa, in the Fornder Collection, p. 268, that the breadfruit (ʻulu) sprung from the urination of ʻānane (ua māna 'ia e ʻānane) and that its fruits have been bitter or sour ever since.

I.9. O wailea ʻula ʻula I, XIV E., 9. Lana Hina-
la; I, IX, 9. Ka wahine I, XII, 9. O Pa-hulu (w)
po. Po wai-
he kā;
hanau ka po.

(With VIII, 9. Akinahina wale kanaka e kaka'i ni.)

I.9. The profundity of the day (and of the sun) (the new genealogical line traces back into the night of antiquity); the profundity of the night (of antiquity). There was only night (antiquity), you see (ho'ī). The night (of antiquity) gave birth.
I.XIV E., 9. Hina—Food-of-the-Months (source of royal blood throughout the Maka-li'i dynasty) floated (lana), a bailing-gourd (genealogical) (to bail out undesired blood from the canoes of state.)
Long, float, suggests La’ila’i’s victory (lanakila) through establishing the ka that was her Kii line.

I, IX, 9. The woman of the line of ‘I (Supreme One) of the line of the anointed (poni ‘ia) (375), from within (hau loko) the line of ‘I ‘I (Mouldly [hence ancient]), who struck the heavens (pa ka lani) of heaven-high royalty. This was the ‘Ulu line, (652) The original Kii, whose offspring “struck the heavens” seems to have been of this line. We find with a carry-over of the name of Kii (XV, 1974) that ‘Ulu and Nana-ulu, who established royal lines, were his offspring.

I, X, IX, Pa-hulu - The Ancestors (hulu kumuna) Struck (pa) (the high heavens). (Hulu kumuna refers not only to elders of the grandparents’ generation, but to ancestors way back. Offspring and descendants are pu’a, flowers. (Henry B. E. Kealohia) Hului maka’a refers to a parent or one of the parents’ generation.) Pu’a also means enclosure, or fence. Thus a certain clan of ancestors might be indicated.

The last guide in Canto I has hulu maka’a and hului pu’a. It perhaps applies with Ma-hulu and Pa-hulu. There is also hului pu’a, (841, 853) (10) (1978, 1982, 2092).

I, X, IX, 9. Ki-i-lau-e-kano = 40,000 (kilo) times 400 (lau) by (e) Kano (4,000). Kano would refer to the deity woman (wahine akua) Hau-mea herself (1773). -e Hau-mea ki-o pua pu’a pu’a pu’a, Hau-mea of 4,000-fold (pu’a pu’a) body. If we take the word as pu’a it means that Hau-mea had multitudinous clans (pu’a). In VII we find Kano as the male head of the “fish” line (239). We find Hau-mea represented by the great fish Pu’ulo – Stingy (pu) of Cohabitation (pu’a) as she tried to keep her own highest blood in line by lowest possible matings.


I, X, 10. The (genealogical) bailing-gourd of antiquity was given birth.

I, XIV E, 10. It was placed (kailua, kau ‘ia) up (a‘e) on the canoes (on the double royal canoe of state). I, X, 10. Of the nether fire-making stick (woman) that set thickly (kāhi) the hot fires of tamu of human (kanaka) chiefs. I, XII, 10. Mi-nia-lanu – Urinated Offspring (the breadfruit (‘ulu) representing the ‘Ulu line, grew from urination of Kūne) that became smooth off like a bald head (nui) in the heavens (lani) of royalty. I, XIV, 10. ‘U(‘ulu) – palu – Breadfruit (‘ulu) Used in a Fish-Attracting Preparation (palu). She was sought after by the chiefs of her “fish line.” The fish-attracting preparation was placed in a gourd called a kā palu. Perhaps our canoe-bailer might serve this purpose, lovely La’iia was also comparable to a soft (palupalu) breadfruit.

I, II, Hanau Kuma-lipo Kapa ‘ia Kina-ke-kā I, IX, II. 6ia wahine noho I, XII, II. 0 1 kā po, he kaone hanau ilaila (I, XIV E, II) 3 i Hau‘ula-lani, ‘Aina Ki-i-ha-lani (v) Po‘ele 1 kā po, he wahine.

I, II, Kuma-lipo – Source of Dark Profundity – gave birth to the genealogical bailing-gourd (or the genealogical gourd-vine stem [kā] or the new line. Po‘ele – Deep Darkness – a woman, gave birth to the same.

I, XIV E, II. Kina-lipo-Bailing-Gourd established her kapa (tapa) there (ilaila) in Hau‘ula-lani – High Seat of Royalty (Hau‘ula) of Hau-mea the Heaven-High One (land). As the tapa of each clan was distinctive, as is a tartan, it represented the clan.

I, IX, 11. That woman who dwelt in Hau‘ula-lani, land where the heaven-high Tahitian chief (‘Aoa land) dwelt.

I, XI, 7. Ki-i-ha-lani – Ki-i’s Taro-Stalk (ha kalo) of Heaven-High Royalty (land). Canto III takes up the taro and taro-stalk clan, represented by creatures that fly (lele). Their seat of royalty is mentioned at the end of Canto VIII, a narrative canto, where they are called kanaka lele wale (humans that simply (wale) fly away (lele)). This flying away would be either a foresaking of the land (ha‘alalea) (1936) (lele na ha‘a), or
spirit flight to Kāne-hūnā-moku - Hidden Island of God Kāne - a phantom land (326), perhaps the island to which demi-god Māui, of the Noa Clan, alludes (2047-48).

I,XIV,II. Ha-Lo - Taro-Stalk (line) of the Lo (loa, distant, or long (?)) La'ila'i's youngest daughter (ka muli loa), Ma'ila - Fair Complexioned (or Ma'i-la - Sickness of the Sun (?)) was of the Lo Clan, called la palapala, probably because of much tattooing. This clan was called Ka lauhui la'ai ma'i'a o laau ha'ele'ele - the race of the banana eating Lau people of a darkish tree (laau ha'ele'ele). The trunk of the banana may represent the body of a man, as do probably the whole tree and fruit, thus cannibalism may be suggested, though probably these people were really banana eaters. The obtainers of human sacrifices for the heaus were known as Ma. In King Ka-la-la'aua's Myths and Legends he has a story of Kalo (which probably should be Ka Lo) 'Ai-kana'a - Kalo the Haneater. The tattooing (palapala) would probably either refer to the Naoris or the Marquesans. The Marquesans were the darker, and might be referred to as of a darkish genealogical tree (laau ha'ele'ele). Similarly the breadfruit tree and its fruit represented the Ulu line. We have also the words hohele pa hiva in 657-59 - rapped (hohele) to a darkish (hiva, also used of something precious) group (pa, enclosure) were those of the many (lau, literally 400) ko'a, fishing grounds (ko'a lavai'a) or habitations of the sea people. Coral is light colored, and represented the growth of the original multitudinous people (I5). The rapping dark of the coral mounds was probably an infusion of darker Marquesan blood. Hiva probably refers to Nu'u-hiva, the Marquesas. (1725. Hohele (h)).

Note that in the arrangement given the name Po'ele appears on space II, on which we have in VIII, Ha'ele'ele ko ke kanaka. The Mu Clan of Laau ha'ele'ele is indicated.

I,II. Hanau ka 'uku I,XIV E,II. Lave a 'uku I,IX,II. Hohele pa I,XII,II. O ko'a: hanau kana he (or uka?), puhuluhulu la'i. Hiva ka lau ko'a I, XIV,II. 0 Kumuaka-lani (k)

ako'a: puka.

The coral polyp (called coral louse (uku, louse; (ako)ako'a, coral)) was born; it gave birth (hanau) to the coral (ako'ako'a). They were issued forth (puka). Many ko'a or fishing-grounds (where people of the sea lived) are suggested, and the first were the U (ku, stand) or the U (I1, line). The original ancestor was Kumu-ulii (Kumu-lipo) of the Ul line. The Hawaiian Islands are referred to as Hava-i'i lua-ulii ki o'o, Haya-i'i of the genealogical line of Ul (kuamo'o mo'oku'a'uhau o Ul) of the mature (o'o), or powerful, people of the sea. "Holo-ka'i mua a Hina" (Great Holoka'i Given Birth (of population) by Hina, was called "Holo-ka'i pule o'o", "Holo-ka'i of the mature, or powerful, prayer (because of its powerful praying-to-death kahunas). Holoka'ians were called "Holo-ka'ian muku ulii", "Holo-ka'ians with bluish (ulii) outer mouths (muku) (the lips proper are lehelehe)." Understanding of molo from Kekahuna is a going in line, like the descending of the waterfalls of Na-molo-kama, on Kaua'i. Again, referring to Holoka'ians as muku ulii may indicate that their source was the Ul line. (Ul, the mouth of a river in one sense (ka muku o ka malialai). The word muku in the Kumu-Lipo gives a key to the genealogical alignment with the guides. We have Muku-monu (I62), Muku-tele'ele (961), Muku-kana (I43), and Muku-ono (1999).

I, XIV E,II. (She was) taken as payment (lave a uku (no preword glottal)) as a gourd, and used for cooking with hot stones (puhuluhulu, frequentative (?), or hau). Taro-leaf spinach (Lu'a'u) and potato-leaf spinach (paluma) would be cooked with hot stones in a calabash. This reference to cooking indicates that Hina was impregnated. Align with Hahala (k) (XI,720). Uku indicates Ul(ii) ku, establishment (ku, stand) of the Ul line, and perhaps also of the Ul, Ul (Breadfruit) line. (Ul, scatter as in sowing seeds (sow offspring)).

I,II,II. The many (lau, 400) fishing-grounds (ko'a lavai'a) were rapped darkish (pa, enclosure, representing groups of people). Real coral (ako'ako'a), become sea mounds (I725) o 'Ahu-kai however, and were of light color. The Ul line of the coral was darkened by the infusion of other blood, probably Marquesan.

I,XIII,II. Kumuaka-lani - Rough as the surface of Coral (kumuaka) were the Heaven-High Ones (lani).
I, XIV, I2. Kini-lau-'evalu - Eight ('evalu) Times Forty Thousand (kini) Times Four Hundred (lau). Of course it took myriads of polyps to build to the mounds of coral, but as regards human population eight coral islands would be referred to, which may exclude the Hawaiian Islands, yet it seems that there is a basis of coral, and reference is perhaps to the Hawaiian group. Then there are the eight powerful tentacles of the line of the He'e, or Octopus, that was the Kana-loa lines. ('A'ole i kana mai ka nui loa, Not capable of estimation (kana mai) (?), is the great multitude (nul loa), is my idea, comparable to "his name is Legion", in the Bible I believe. Kana-loa was the Octopus of the hot, or severe, stroke (hāuna wela). (Hāuna (hahau 'ana), stroke, has a lengthened a sound, which differentiates it from hāuna, in which the an sound is short, meaning stench, such as that of spoiled fish, especially octopus. (615).

We are reminded of our Kini-lau-'e-Kano in our 9, and of Kāne-i-ka-po-kīnīkī (674). The reference to eight also indicates the Hau-mea line, as does kini (1777), though kini is absent with regard to Hau-meas many-fold bodies.
Kana-loa was the latest born (ka muli loa), and is not called an auka in the Kumu-lipo, and is probably referred to as kanaka, and the multitudes of his eight tentacles as kīnīkī, multitudinous. The word He'e probably refers to flight to a distance (he'e (ahnhe'e) mamau) (Aʻu'ēpu'i iā Kana-loa, kānī ka hoe. (1538)). Reference may also be to surf-riding afar (heʻenalu māna (597)), or landing on distant shores let us say.


I, I3. The caterpillar-like marine-worm that digs into the earth was born. It gave birth to the marine-worm. They were issued forth. This may align with nuku 'eili homua (V, 486) and, O Pua'ua-ka-honua (k) (1562). This would apply to a chief whose genealogy dug ('eili) way down into the genealogical earth, and was a source (nuku, mouth as of a river). I believe ho'ēnua means to emasculate. If so it could not refer to Kāne, who had offspring. The worm would refer to the genealogical line slowly advancing, underground, as it were, perhaps. Because of Lā'i'ila'i's several cohabitations the male head of the line was rather indefinite.

I, XIV E, I3. The eel was born. The eel is a long, slippery, dangerous creature, and perhaps refers to a line with severe tabu.

I, IX, I3. This was a simply wondrous woman of supernatural forms (like the 'ēnue, or caterpillar, with its marvelous changes). (Hau-mea is also called Paha'oha'ole (1772)). With her was Kī'i, with her was Kāne, with her was Kāne-of-the-period-of-antiquity-when there were multitudes.

I, XII, I3. Ho'ōnua - Send. All the chiefs were sending for Lā'i'ila'i. Ho'ōnua, to cause to go.

I, XIV, I3. Ka-mano-o-ka-lani - The 4,000 of the heaven-high ones. (See Kano in 9.)


It seems as if this line and the next are out of place in I, and, Hanau ka 'ina kā 'ina; hanau kana he halula, is correct.

I, I4. The sea-urchin 'ina, of the line of the 'ina (kā 'ina) was born. It gave birth to the jelly-fish (halula). They were issued forth. (Ha lu la, taro-stalk (ka kalo) that sows (lu) the seed of the sun (la). The sharp spines of the 'ina indicate severe tabu.

I, XIV E, I4. The young 'ina were born.
Those of the period (ke au) of this 40,000 just cohabited promiscuously (moe wale). The were a multitude (he mamo); they were a a dish (pa) of young 'ina that caused grief ('u); U may represent the Uli or 'Uli line. ('ina inau, product of promiscuity. Ho 'ina inau mea ipo ka nahele, Lovers make love in the wildwood. (Fornander Coll. chant).) U', saturated as with salt in one sense.

I, XIV, IX. Ka-lani - 'A-noho - The Heaven-High 'A(kua) Chiefess (Who Dwell (noch) in the land.

I, XI, IX. Hanau ka hana e; I, XIV E., IX. Hanau I, IX, IX. Ho'okauhna ilaila, ho'omai i ka honua. I, XIV, IX. O Kama-kā-o-ka-lani (k)

I, XI. The white sea-egg was born; the big-spined sea-urchin (?) was its offspring. They were issued forth. (Ha wa 'E, taro-stalk (ha kalo) of the time (wā) of the 'E (Foreign) Chiefs.)

I, XIV E., IX. The wana sea-urchin was born.
I, XIII, IX. Pili-kana - Remote relationship. (?)
I, XIV, IX. The Source (ho'omaka, begin) of the Heaven-High Ones.

I, X, XIV E., IX. Hanau ka I, IX, IX. Hanau Hāhā- 'ele-ka;
I, X, XIV E., IX. Hanau po'ele, ka wahine;
I, XII, IX. O Nu'a-kea-paka (k)
I, XIV, IX. O Kahua-o-ka-lani (w)

I, XIV E., IX. Hanau ke 'A; I, IX, IX, Hanau Ha-po-po ilaila;
I, XII, IX. O Holi-A-Kea (w)
I, XIV, IX. O Ke-cho-o-ka-lani (k)

I, XIV E., IX. The A(kua) was born.
I, IX, IX. Ha-po-po - Taro-Stalk (ha) of Ancient period (po) after ancient period (po) was born, a female. (Hāpōpō, dim-sighted.)
I, XII, IX. Holi-A-Kea - Sproutings of Wa-kea's A(kua) Chiefs.
I, XIV, IX. Ke-cho-o-ka-lani - The crying out of the many voices (ke oho) of the heaven-high ones.

I, XI, IX. Kapa 'ia I, IX, IX. Hanau Olohe- Hina-hala-ko'a lohe i mali nei I, XII, IX. O Pali-laa (Palelaha, orig.) (k)
I, IX. 0 Kama-o-o-ka-lani (w)

I, XIV E. Hina-'opū-hala-ko'a established her kapa (tapa), or her clan (with its distinctive tapa) there.
'Olohe-lohe - Nude; destitute - was born as this younger one here (mali nei).
I, XII, I8. Pali-la'a - Sacred Cliff (high, sheer, unscaleable sacred tabu).
I, XIV. Kama-o-'o-ka-lani - Offspring that gives maturity (o'o) to heaven-high station.
(Ka-mao-o-ka-lani - The distant one (mamao) of the heaven-high station.

I, XII, I9. O Pali-komokomo (w)
I, XIV, I9. O Ka-lei-o-ka-lani (k)

I, I9.
I, XIV E., I9. Hina craved food; I, IX, I9. This is the offspring; Wa-ke a got her portion of the offspring of that woman (of the sun (la)). The enlightened day of history has dawned.


I, XIV, 20. O Kapu- O-hiki (w)

I, 20.
I, XIV E., 20. He (Wa-ke a) established images (ki'i (members of the ki'i line) group (pa e) after group (pa e)?) exalted (kala'ihi) and in line (genealogical).
I, X, 20. La'ila'i, the wall (paia) of the royal house (the barrier that is the genealogical starting point) gave answer to her name in chant. (O' mai la 'oia i kona inoa.)
I, XII, 20. Pali-moe - Genealogical Cliff of highest tabu in which there is cohabitation (moe) to retain the Haumea blood. I, XIV, 20. Kapu-O-hiki - The Prostrating Tabu, with the call "Kapu O--, e moe" has arrived (hiki mai).

I, 21.
I, XIV E., 21. Ki'i Wa-ke a, I, X, 21. O Kae-a-
moe la Hina-ka-woe-'A ka po-kini ki
I, XII, 21. O Pali-O-li-ku (w)
I, XIV, 21. O Ka-la-li'i (k)

I, 21.
I, XIV E., 21. Wa-ke a got Hina-of-the-Redly-Burning (65I, ka 'omea, the reddish reflection). This would refer to Haumea of volcanic fires, said to be mother of Pele.
I, X, 21. Kae-of-the-ancient-period-of-multitudes was the post (pou) of the royal house (the official husband).

I, 22.
I, XII, 22. O Pali-ho'olapa (k)
I, XIV, 22. O Ke-ao-mele (w)

I, 22.
I, XIV E., 22. The Moa - Chicken (royal one from Moa-'ula-nui-a-Kea, or the Tahitian group) that rested (kau) on the back (the back genealogy) of Wā-ke a.
I, X, 22. Ki'i was the steam (mahu) that cooked the food in the imu. (Ki'i was the real father of the offspring.)
I, XII, 22. Pali-ho'olapa - Cliff that Excites with Heat or Passion.
I, XIV, 22. Ke-ao-mele - The Daytime that is Yellow (mele mele). (2o39-40)
The yellowish (leina, male) blood probably indicates a lowering of the quality of the royal blood, not of the redness of the akua blood obtained by Māui (I999).


I, 23. He earned off the Chicken (ka Mā) and it flew onto the ridge-pole (lele i kaupaku).

I, X, 23. La'i of blood - that crosses and recrosses (oololo, motion of a saw (pahiolo)) who dwelt with Kāpapa - The Clan (papa) (Kāpapa, to scramble about as in the dark.)

I, XII, 23. Pali-mau-ua - Cliff where there is Always Rain (purest high blood).

I, XIV, 23. Mala-ku-pua - Garden (māla) in which Flowers Stand (offspring) (ku pua).

(Kupua, demi-god(s)).


I, 26. I, XIV E, 26. The stars that represent the offspring of the genealogical heavens (Lani (XII)) and the genealogical earth (homua) have risen in space (lewa) and extended down through juxta-posing as far as the nu' u, or high seat of royalty. (End of VIII).

I, X, 26. Offspring (kāa) that caused the U(II) Clan to be sick - was born, a male.

I, Pali-ku - Precipice Standing (ku) Sner - was born.

I, XIV, 26. A (kua) offspring of the Night of Antiqutity (ka po loa).
The Ka-la-kaua Text.
He Pule He'olala Ali'i
He Kumu-lipo.
No
Ka-I-Ti-Mamo
A ia
Alapai wahine

Honolulu
Pasi ia e ka Hui Paipalapala Elele
1889

Translation: Appendix I
The Prayer Sanctifying Chiefs
For
Ka-I-Ti-Mamo
and down to
Chiefess Alapai

Printed By the Elele Press
in Honolulu, 1889

The Kar-la-kaua Text
A Prayer for the Conservation of Chiefs
A Profound Source Prayer
for
Kawili nanea
descended to
Chiefess Alapai
Honolulu
Printed by the Elele Printing Press
1889
1-month—alaka eke kunawai ka wehine
a e, hromaka mai ka wehine o meleki.
Mahope mai ho'okanana ka
Kekahi ke ike ka wehine na pā
ka hana wa alaia na kapa in kiia manaia
(opera) ko-kaika — ka hiki i ka pāa,
aia o ke Kukū o ka malama, na kapa ia
na manaia — na ho'okanana ke keiki
iike o ka malama o hromaka oia
na kahuna.

Uku-kākō, kupuna ʻAuina-Formal
Canton 1.

Uku-kākō, kupuna ʻAuina-Formal (K) Canton 12

Pōlei (K) " Hālohe (N)
Uku-kākō, Kane (K)
Ahu-kākō, Kanaloa (K)
Mokauanau o Punui
(Au Okaa. Oct 14, 1869)

1. "Kunu-lihe, origin in darkness, shade. Ripo-ripo is a Polynesian word for step, abyss. In Hawaiian, with a change of the Marci and Tahitian r to l, it was applied to the blackness of the deep sea. Origin by Kunu-lihe may be a little stretch of imagination to regarded as implying the nebular hypothesis.

2. Pali-ku