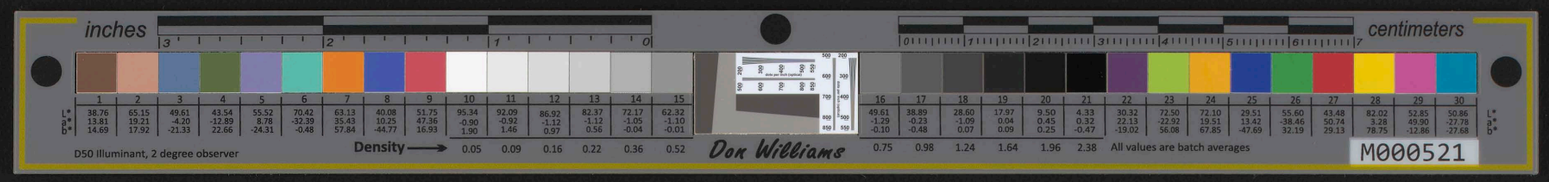


KEKAHUNA, HENRY E.P.
CHANTS(NOTES ON KUMULIPO)

M-445

box 145

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

He moolelo no ka Hookumu ia ana o na Paemoku o Hawaii nei, a me ka Hoolaukanaka ana i Hoike ia ma na Mele 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, Buke 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 Moo, etc.

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

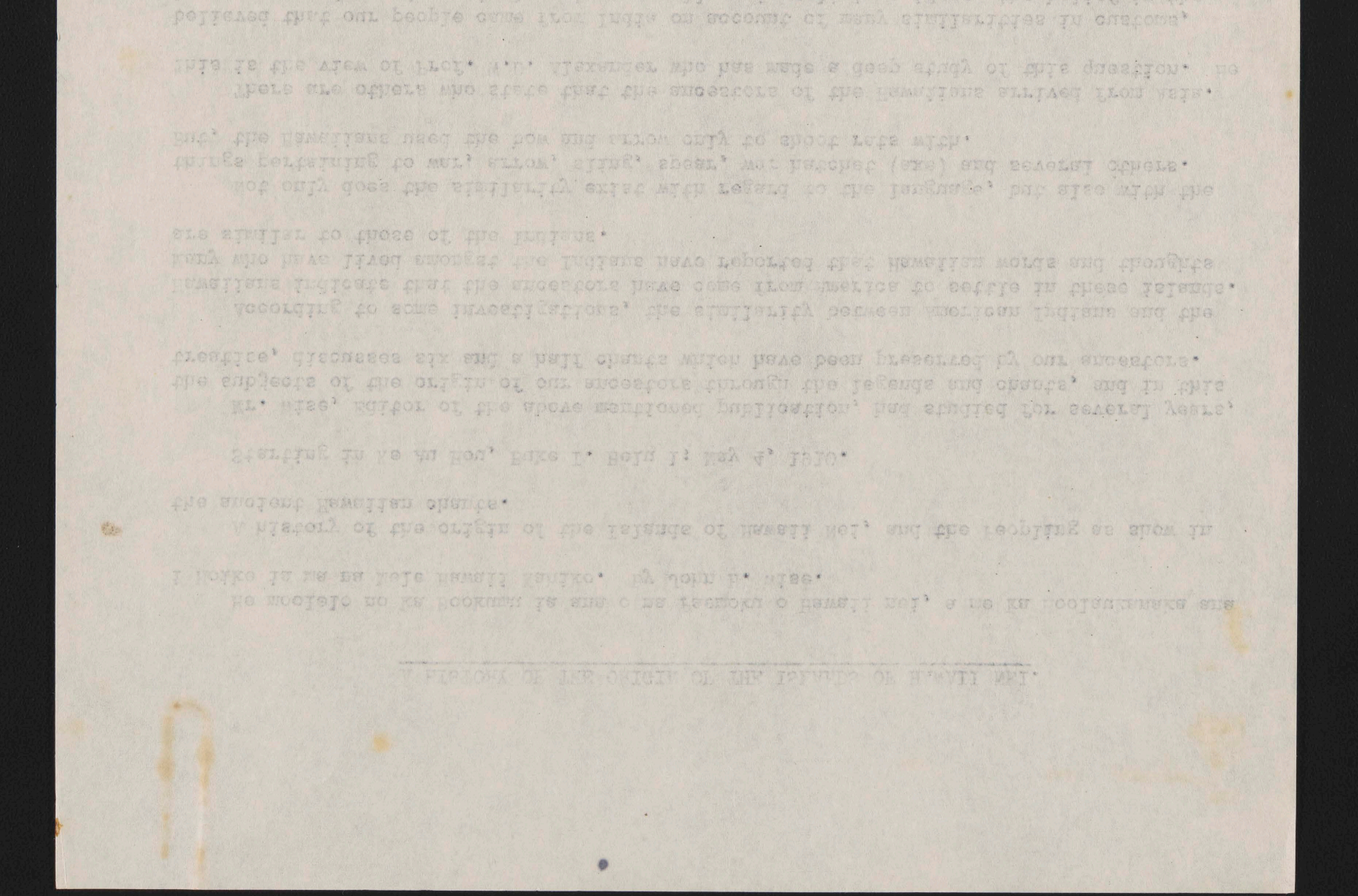
This writer (Wise) will not commit himself to the question, but will discuss it from the standpoint of the chants, and leave the ultimate decision to the reader.

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 "PO" as used here, as though it refers to the begining 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.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All values are batch averages
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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 hookumu ia ana o ka honua nei ma ka moolelo i paanaau i ko kakou mau kupuna. Ua lohe mau no hoi kakou i ka olelo ia. "He mau alii mai ka Po mai." O ka manao o keia, he mau alii mai kinohi loa mai, i ka hookumu ana no o ka honua, a oia no ka mea i kamaaina i na kanaka Hawaii mai kinohi loa mai no. Oia hoi keia olelo: "Hanau ka aina hanau ke 'lii." O ka manao o keia, oia no i ka manawa i hana ia ai na Aina o ka honua nei, ua hoomaka no na alii e noho ma ko lakou mau kulana alii. Nolaila, e ike mai no kakou, o ka huaolelo Po aole ia he mea hoike wale ana no i ka pouli, poeleele, a pela wale aku, aka, o kona manao maoli oia no; "Hoomaka ana." "Hookumu ana," ma na mea e pili ana i ka Po i olelo ia ma keia kulana.

Ma keia Mele no hoi o Kumu-lipo, e ike ana kakou, ua mahelehele ia ke mele iloko o Ewalu wa, oia hoi, he Ewalu wa, (period ma ka olelo 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 mea apau iloko o Eono la, oia hoi he Eono wa, ma ka hoomaopopo ana, a hoohalikelike ana me keia mau hooakaka a keia Mele, O Kumu-lipo, e ike ana kakou; oiai aole io no i like ka nui o na wa i hana ia ai ka honua, aka, 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 hoi a na kanaka Hawaii.

Ma ka wehewehe a na kanaka naauao imi akeakamai o ka honua nei, ua nui o lakou i hooholo 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 makahiki paha, a mau tausani makahiki paha, aka, ke olelo mai nei lakou, he mau miliona makahiki i hana ia ai ka honua. Ua olelo aole e hiki e hana ia keia mau mea iloko o ka manawa pokole, aka, he mau miliona makahiki alaila hiki.

O na holoholona, ua nui na makahiki i pau i ko lakou loli ana a hiki mai i ka loaa ana o ko lakou kulana i keia manawa, a pela no hoi na manu o ka lewa, a me na i'a o ke kai. Aka, o ka mea nui nae ma keia ike o ka poe naauao, oia no ko lakou olelo ana, ua hana ia ka honua a me kona mau mea i piha ai iloko o na manawa like ole, oia hoi mau "wa" like ole. Ma keia e ike iho ai kakou i ke kupanaha o keia mau mea i malama ia e ko kakou mau kupuna, e olelo nei, he wa Ewalu ka hana ia ana o ka honua, a me kona mau mea i piha ai.

Aole ka mea kakau e olelo ae ana ua pololei keia ike a ka poe naauao, a ua hewa ka ka Baibala, a i ole ua pololei ka ike i loaa mai ia kakou mai ko kakou mau kupuna mai. O ka mea kupanaha loa ai oia no keia: O keia ike i loaa i ko kakou mau kupuna, mai kahiko loa mai no ia. O keia ike i loaa i na poe naauao o ka honua nei, mai keia mau la koke ae nei no ia, oia hoi ua loaa mamuli o ka lakou huli ana, aole mai na ike o na poe o ke au kahiko.

Ma ka nana iho keia Mele, ua hiki ia kakou ke hoomaopopo, ua aneane like ka manao o na Kakaolelo ma ka loaa ana o keia mau Moku.

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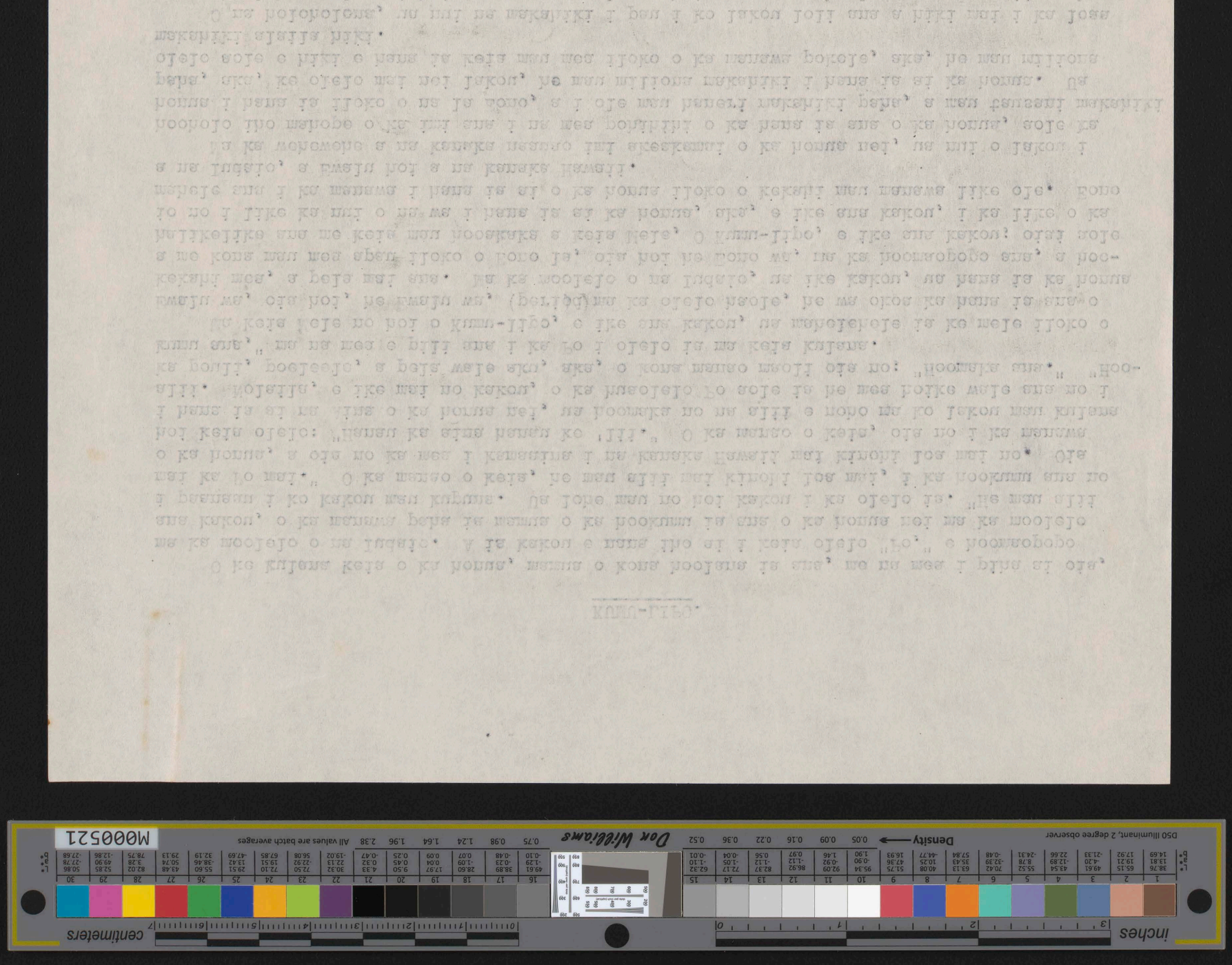
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KUMU-LIPO - PROFOUND SOURCE.

This is the condition of the earth before its establisment (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

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 our (~~ancient scribes~~ wisemen) closely agreed with regard to the origin of these islands.

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CONCERNING THE GENERATIONS FROM LA'ILA'I.

From La'ila'i to Polaa are 714 generations, at the end of which Ku-po-loli-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.

KA MAHAE (DIVISION) O PALIKU.

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

KANE (MALE).	WAHINE (FEMALE).
1. O Paliku.	1. O Palihai.
2. O Palikaa.	2. O Palihiolo.
3. O Lakaimihau.	3. O Keona.
4. O Kapapanuianakea.	4. O Kainainakea.
5. O Kapapaku.	5. O Kapapamoe.
6. O Kapapailuna.	6. O Kapapailalo.
7. O Olekailuna.	7. O Kapapapaa.
8. O Kapapanuialeka.	8. O Kapapahanauma.
9. O Kapapanuikahulihuli.	9. O Kapapaianapa.
10. O Kapapanuiakalaula.	10. O Kapapaholoholo.
11. O Kapapakiilaula.	11. O Kapapaiakea.
12. O Kapapapaiaoa.	12. O Kapapapoukahi.
13. O Kapapauli.	13. O Kapapapoha.
14. O Kapoheenalu) O Kapapapahu) O Kapoheenalu.	14. Kanaaulikainaina.
15. O Kahookokohipapa.	15. O Mehakuakoko.
16. O Papaiao.	16. O Maului Konanui.
17. O Papaheenalu.	17. O Hanauna.
18. O Puukahonualani) O Oliakuhonua) O Ohomaila) O Ohomaila.	18. O Honuakau.
19. O Kekaukea.	19. O Kualeikahu.
20. O Mohala.	20. O Lukaualani.
21. O Kakuiaweaukelekele.	21. O Hinawainonolo.
22. O Kahokukelemoana.	22. O Hinawaioki.
23. O Mulinaha.	23. O Ipoi.
24. O Kekahakualani.	24. O Laumiha.
25. O Kahuilihonua.	25. O Kahaula.
26. O Kulaniehu.	26. O Kahakauakoko
27. O Haumea, o Papa ia.	27. O Wakea (kane)

NO NA HANAUNA MAI A LA'ILA'I MAI.

Mai La'ila'i a hiki ia Polaa ka hanauna 714, make o Kupololiilialiimuaoloipo, o ka Wa 11 ia i mahele ia ai ke Kumu-lipo. O na hanauna o mai a Polaa a hiki ia Paliku a me Ololo, na mahae i puka mai ai Wakea a me Papa a hiki ia Kamehameha I, e ike ia no ma ka Papa Kuauhau mahope ae nei.

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

Ka Mahae O Ololo.

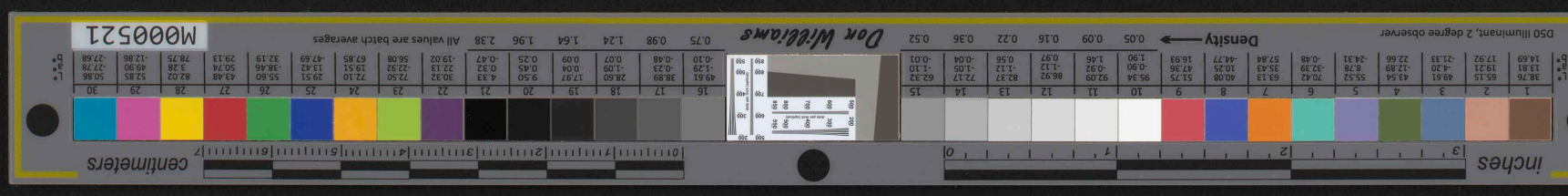
KA MAHAE (DIVISION) O OLOLO.

KANE (MALE).

1. O Ololo.
2. O Ololohonua.
3. O Kumuhonua.
4. O Kanaloa)mau
5. O Kane)mahoe
6. O Ahuakai
7. O Ahuakai.
8. O Kapili.
9. O Kawakupua.
10. O Kawakahiko.
11. O Kahikolupa.
12. O Kahikoleikau.
13. O Kahikoleiulu.
14. O Kahikoleihonua.
15. O Haako'ako'alauleia.
16. O Kupo.
17. O Nahaeikekaua.
18. O Keakenui.
19. O Kahaianakiiakea.
20. O Koluanahinakiiakea.
21. O Limaanahinakiiakea.
22. O Hikuanahinakiiakea.
23. O Iwaanahinakiiakea.
24. O Welaahilaninui.
25. O Kahikoluamea.
26. O Wakea.

WAHINE (FEMALE).

1. O Ololonuu.
2. O Olalohana.
3. O Haloiho (Kamieli).
7. O Holehana.
8. O Kealonainai.
9. O Heleaeiluna.
10. O Kahaulaia.
11. O Lukaua.
12. O Kupomakaikaeleue.
13. O Kanemakaikaeleue.
14. O Haakoakoaikaukahonu.
15. O Kaneiako'akahonua.
16. O Lanikupo.
17. O Haneeiluna.
18. O Laheamanu.
19. O Luaanahinakiipapa.
20. O Haanahinakiipapa.
21. O Onoanahinakiipapa.
22. O Waluanahinakiipapa.
23. O Lohanahinakiipapa.
24. O Owe.
25. O Kupulanakehau.
26. O Papa.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	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
L*	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
a*	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
b*	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

	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
L*	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
a*	-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
b*	-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	0.75	0.98	1.24	1.64	1.96	2.38									

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 uliuli,
4. Kai eleele, kai popolo-hua mea a Kane nei la e ---.
5. Ke'ehia i Kahiki-ku, Kahiki-moe,
6. I Kahiki hoalahia 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 kalohe o na moku.
9. Ke haawi mai nei ke 'kua i ke ola ia'u,
10. A ola loa no au a ---.

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	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
L*	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
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D50 Illuminant, 2 degree observer

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
L*	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
a*	-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
b*	-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

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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-'ī'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 (Hn.)) 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-nui-a-Kea (Great (nui) Chicken (moa) of the Royal Red (moa 'ulāhiwa breed) Wife of (a, sometimes sired by) Kea (Wā-kea), perchance commemorating Wā-kea's noted wife Papa-nui-hanau-moku - Great (nui) Clan (papa ali'i, chief clan)that Gave Birth (hanau) to Islands. Famed Demi-God Māui was of the Moa Clan.

In Malo (Chap. LIX) we find:

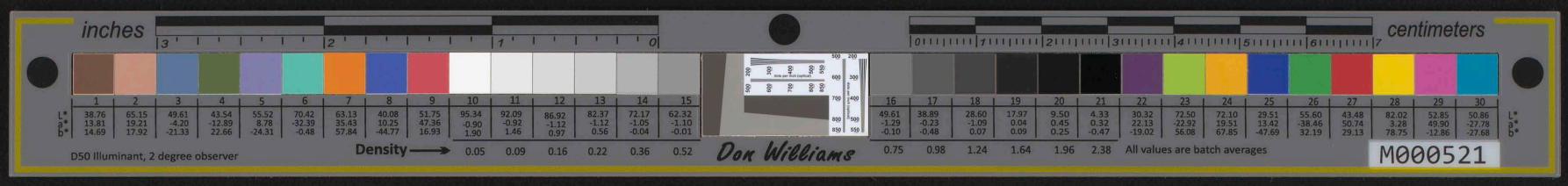
O Wāhi-lani, o ke ali'i o O-'ahu,
I holo aku i Kā-hiki,
I na pae moku o Moa-'ula-nui-a-Kea,
E ke'eke'ehi i Kā Houpo (hou'-po) o Kāne a me Kana-loa.

O Wāhi-lani - Breaker of the Heavens - the Chief of O-'ahu (he o' i ho'ahu 'ia (Jas. A. Iokepa, Hilo), stored up food),
Who sailed away to Kā-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-nui-a-Kea,
To stamp The Solar Plexus 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 Kaua'i, 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.



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D50 Illuminant, 2 degree observer

Density → 0.05 0.09 0.16 0.22 0.36 0.52

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0.75 0.98 1.24 1.64 1.96 2.38 All values are batch averages

INTERPRETATION OF THE KUMU-LIPO

Canto I

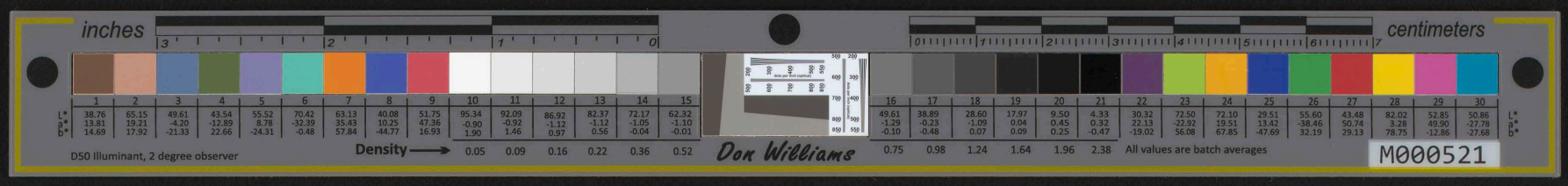
The ancient esoteric classical language of the chants and many of the prayers of Hawaii of old is practically unknown. Unfortunately this statement applies particularly, also, to the Kumu-lipo. By long experiment the writer has learned that this probably greatest of all Polynesian compositions which 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 refrains 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	XIV End	IX	XIV Gen.
I. O ke au i kahuli wela ka honua	I. Lu ka 'ano'ano Maka-li'i	I. O La'ila'i, o Ola i ku honua	I. O Li-'A-i-ku-honua (k)

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 o, simply introducing the period, but to avoid complication it is translated in the sense of of, 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 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-makau, we find, O Maka-li'i ka haoa (how-uh) la wela, Maka-li'i of the burning hot sun. (p. 68). In N.B. Emerson's Pele and Hiiaka, in a chant about Ka-'ena Point (Ka Lae o Ka-'ena), we find regarding this season on O-'ahu, 'Ena iho' la ka la o ka Maka-li'i. (p. I02). On Molo-ka'i the season is said to extend from January through April, and be largely cloudy. (Malo)
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 makalii means diminutive. ('Omaka lau, leaf-bud; li'i (li'ili'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'omaka, begin; 'li'i (ali'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 alii 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 he was not invested with the high-priesthood, he was a kanaka. As he and his mate Papa-nui-hanau-moku, which may be interpreted as Great (nui) Clan (papa (papa ali'i, chief clam)) that Gave Birth to Islands (mokupuni, or moku, or districts, moku)) gave birth of population to Hawaii, the big island is called a kanaka in chant. He kanaka Hawaii 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-malama 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-muku 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 (Alala' ke keiki going with Ka-wahine-iā-wai-'olo-la, etc.(See story of 'Ai-kanaka.) This, too, would accord with the custom of living chiefs to place themselves foremost.



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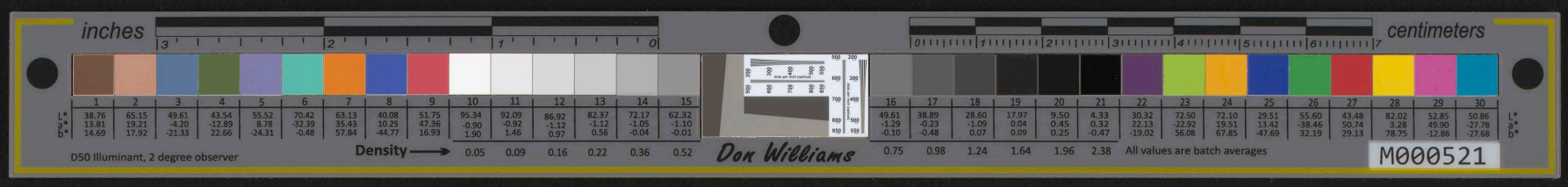
Only a Partial Success

I	XIV End	XIV Stars	XIV Genealogy
5. O ka walewale ho'o-kumu honua _ia It is the generative fluid (slime) that brings the earth into being.	5. He walewale _o Lono-muku 5. It is a generative fluid of Broken-short Lono	5. Lewa Ha'i-aku 5. The star Broken-Off rises in space. One part of Lono's leg broke away from 'Ai-kanaka's grasp. (See story)(Ha'i usually means fractured, not broken off.	5. O Ka-mo'o-'A-lewa ((k) (Wale mo'o, slime of the crocodilian creature.) The crocodilian that illumines ('a, shine brightly) space (Lono in the moon) Mo'o may mean grandchild (mo'opuna)
6. O ke kumu _o ka lipo _i lipo _ai The cause that made profundity profound. -Ai, a particle expressing cause, strongly reminiscent of the Latin ablative case.	6. Ka 'ai _a Hina-'ai-_a ka malama The food (progeny) of Hina-Food-of-the-months (whose royal blood is sustenance throughout all the Maka-li'i dynasties. (Throughout the year following this Lono_i-ka-makahiki of the New Year.)	6. Lewa Ha'i-mai The star Broken-Off Hither rises in space (Part of Lono's leg remained with 'Ai-kanaka - his progeny.	6. O Le(le)-pu-uka-honua (w) They leaped together to upland earth. The progeny of La'ila'i, represented as this Lono, leaped together with her into highest royal position of earth.
7. O ke kumu _o kā po _i po _ai The cause that made the ancient genealogical vine-stem (kā) ancient (po,night.)	7. O wā kā The time of the ancient genealogical line.	7. Lewa Kā-ha'i The star Broken Genealogical Line rises in space.	7. O Malu-'A-po (k) Protected (malu, shade) are the chiefs of Burning Tabu (kapu wela) of antiquity.
8. O ka lipolipo _o ka lipolipo (kai lipolipo, kai _uli, deep blue sea) The depest profundity of the deepest profundity	8. I ki'i _a'e Wā-kea _a kai _Uli (he got his mate from the _Uli line of original source)(probably the Ki'i line as ki'i is used), a kai ko'a-ko'a, kai 'ahu 'ahu (think not _ehu_ehu (ke _ehu, the sea spray) From the corral line, the line of corral mounds in the sea(_O-'ahu _a Lua)	8. Lewa Kā-ha'iha'i The star of the Genealogical Line Broken Up and Broken Up rises in space.	8. O Lawe-'A-ke_ao (w) The Burning Tabu Chief ('A) Took Away (lawe, take) the Light of Day (ke _ao, the day - time - the new day.) (A-Wā-kea)
9. O ka lipo _o ka lā The profundity of the sun (and day)(lā)	9. Lana Hina-'ai_a-ka-malama Hina Food-of-the-Months floats (as the kā that is the bailing-gourd (kā liu wa'a - the kā of the people of the sea.) Lanakila, victory. Hina has attained supremacy.	9. Lewa Kaua, ka pu'u hōkū wāhi lani nui War (kaua), the bunch (pu'u) of stars that splits the great heavens, rises in space.	9. O Kini-lau_e-Mano (k) 40,000 (kini) times 400 (lau) produced by (e) Mano (4,000). Mano seems to refer to Ha-loa. Mano-ka-lani-po, ancient king of "Kaua'i o Mano-ka-lani-po."



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IX

5. O 'onehenehe, lele, ku lani ka honua, o kama ho'i _a Ki'i 'i 'o'ili ma ka lolo.

She (Lono as La'ila'i) got set (?), leaped, and the earth stood in the heavens, the offspring, you know, that Ki'i caused to appear ('o'ili) at the zenith of royal station. ('Onehenehe, like 'anehenehe?)

6. Puka, lele, lele pu _i ka lani (with Le(le)-pu_uka-honua.) Kau ka 'omea, ke _aka 'ula hāihailona.

They issued forth (puka), leaped, leaped together into the heavens. Rested upon them the reddish glow, as signs of their deity.

7. Kau _i ka lae he hua 'Ulu 'I'i

Set in one's presence (before one's forehead (lae)) are offspring (hua, fruit) of the ancient 'Ulu (Breadfruit line ('ī'ī, mouldy, hence ancient).

8. Kau _i ka 'auwae he huluhulu 'A

Set in the remote land ('auwae 'āina) (O-'ahu) are descendants of the Hot Tabu Clan (Cf. Lawe-'A-ke_ao.)

9. Ka hanauna _a _ia wahine ho'opaha'oha'o.

Those born of that astonishing woman.

XII, Near End

5. O Kumu-honua (k)

Source of the Earth (Genealogical)

6. O Hālō_iho (w)

Peer Down

7. Kāne (k)
Kana-loa (k)
(twin deities)
(697. --hele 'U wale (Kāne)). (37, etc. He po _uhe'e (U He'e, Kana-loa.)

8. O 'Ahu-kai (k)
(Cf. kai 'ahu'ahu).
(O-'ahu a Lua)

9. O Hole-hana (w)
Work (hama) of rasping (hohole)

X

5. Hanau Kama-ha'ina, he kāne

6. Hanau Kama-mule, he kāne

Born was Bitter Child (mule, mulemulea)

This Bitter Child suggests Hau-mea, called (I96I) mulemulea. Juxta_pose with 'omea. Thus application with the bitter-gourd canto (II) is indicated, so mulemulea goes with malamala, in one sense having a be-numbing taste, in II.

7. Hanau Kama-ma'i-na-'U(lu), he kāne. (Tentative insert.)

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

8. O Kama-kā-Lua, he wahine. (Kākū , barracuda.) Born was Offspring of the Line of Lua (who resembled Lua (ku _iā Lua), his younger born sister.

9. O Po'ele-'I-_e-holo-kama(k)
('Ele-'i shiny black, choice.)(Po'ele-'I, Supreme Po'ele, from whom the line of off-spring runs.
O Po'ele-'A, a holo kama.

XI

5. Hanau _o Kama-ha'ina, he kane.

6. Hanau _o Kama-mule, kona muli

Born was Bitter Child, his younger brother.

7. Hanau _o Kama-ma'i-na-'U(lu), o kona waena.

7. Born was K. his middle born brother.

8. Hanau _o Kama-ku-Lua, kona pokī'i, he wahine.

9. Noho Kama-ha'ina, he kane, iā Hali-A. Hanau o Loa-'A

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) from most ancient times.

(Mai ka po loa, Mai ka po mai, from the night of antiquity.)

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Don Williams

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XII End

5. O Wā-kea

Time (wa) of the early white (kea) light of day. The many descended from his son were of the new day (O ka lau o Ha-loa _i ke _ao la. Puka. (End of XIII. (_Ao, daylight.)

Nakulu, to crackle, as the sharp sound of thunder, as in time of volcanic eruption.

6. I noho _iā Hau-mea

(Wā-kea) who dwelt with Hau-mea, a goddess,(_akua wahine) and source of profundity (ke kumu o ka lipo (652, 1782.)

Wā-kea dwelt with

7. Iā Papa (-nui-hanau-moku) - Great Clan (papa nui) that Gave Birth (hanau) to Islands (moku-puni) (and districts (moku)).

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

8. Iā Ho'ohōku-ka-lani

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

XI End

5. Hanau ka ha luku, ka holo-ke', ka nakulu, ka honua naueue

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. institutor of human sacrifice, or the Kama-pua'a of V, 490, refer edto.

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

Honua nāueue, trembling earth, suggests description of earthquake, or Kama-pua'a rooting (486-7)

6. Ho'iloli ke kai, pi'i ka mauna.

The sea had unpleasant sensations of pregnancy ('iloli) and the mountains appeared. (Or, ho'i loli, returned (ho'i) changed (loli)).

This is suggestive of Hau-mea going over the sea to _O-'ahu, residing in mountain land, and changing the blood of royalty.

7. Ho'omū ka wai, pi'i kua _a hale

The water collected (mu,mūmū, hold the mouth full of water) and rose to the back of the house.

The blood of the Mu Clan increased and appended itself to the royal house, and the blood of its deities (kua).

Short Form
I End

5. O piha, o pihapiha, o piha 'Ū, o piha 'Ā, o piha 'Ē, o piha 'Ō (U-a E-o, They were (ua) victorious (eo); or rain (_ua), pure heaven-high blood, that was victorious.) o ke ko'o honua pa-'A ka lani,

XI End, 8. They strove with Kana-loa, and the paddles sounded. (In one sense emit sounding breaths) The Second Period was born in the presence of Wā-kea.

9. Hanau ka po 'ino. The period of evil was born.

6. O lewa ke _au _iā Kumu-lipo ka po. Po no.

(Hau-mea was the female source of the lipo that made Wā-kea the Kumu-lipo of his line.

I End, Long Form

7. O piha, o pihapiha , o piha 'Ū

Full, completely full, full of the U(li) and U(lu) blood of the Kāne and Kana-loa Clan (the papa nui).

Continuations

XIII End, 8.

Hōku (ho'ohōku, causative) means an increase in size of a taro or potato so that it protrudes from the ground.

Similarly, on the night of Hōku the moon is increased in size.

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

King Ka-mehameha I died on the night of Hōku, hence the name Of Queen Lili'u-o-ka-lani's brother, Prinne Lele_iō-Hoku - Departed (flew away (lele)) on the Night of Hōku.

XII End, 8 and 9.

8. Hanau _o Ha-loa - Long (loa, long, or from afar) Stalk (ha kalo, taro stalk), was born (of nāha rank).

9. O Ha-loa no.

Ha-loa indeed.

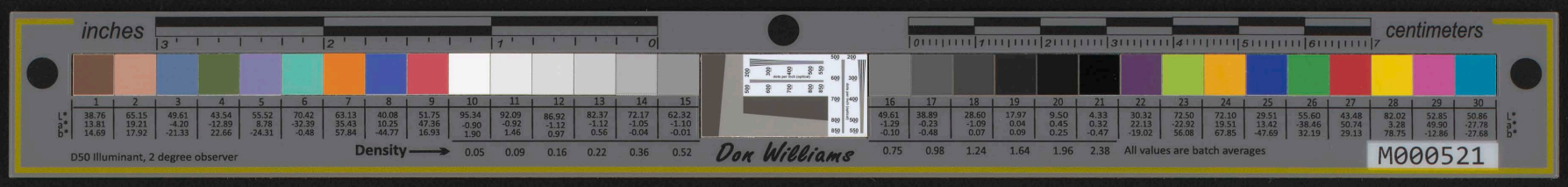
XI End ,8.

'Apu'epu'e _iā Kana-loa (with Hā-loa) kani ka hoe. Hanau o Po 'Elua ('E Lua) _i ke _alo _o Wā-kea.(Cont. Col. 3.)

'Pi'i konikonihia, pi'i na pou (also na po 'Ū) _o Kani-ka-wa. It rose throbingly, ascended the posts (pou) of Sound-the Time (There was Mu blood in the leading chiefs ("posts") of the new period.)

8. Lele na _ihe _a Kau_i-ka-hō - Stationed (kau) on the Sheer Cliffs (pali ku-ho')(probably of the Ko'o-lau Range.) Their javelins flew (lele na _ihe).(Continued in last column.)

8 & 9. O piha 'A; o piha O, 'A of O-ahu; and kapu O (Haumea)



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a*	-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
b*	-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									

D50 Illuminant, 2 degree observer

All values are batch averages

Maka-li'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-li'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 kahuna clan (papa kahuna).

The overturn mentioned in I,I, seems to be the intrusion through Ki'i, who was a chief of the earth (honua), 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'ila'i, the superior (haku), or first born, and because the offspring of a high-chiefly brother and sister mating (moe pi'o, in an "arching" (pi'o) union) produced children of ni'aupi'o rank, considered as human deities(akua), who united with the high-priesthood line. La'ila'i's descent from Kāne down to Ki'i is compared to the sun arching down to earth from the zenith.

IX, I. O La'ila'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'ila'i.

XIV Genealogy, I. O Li-'A-i-ku-honua (k) Li, a strand of seaweed in one sense, may represent a genealogical line of a people of the sea. (The flat-stranded limu of Poli-hale (ka limu li-pahapaha 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 (II8-II9)). 'A may stand for the 'Aoa, or for A(kua), but 'ā means to burn, and represents fiery hot chiefly tabu in one sense. Pele's tabu was Kua-'ā. Kua, back in one sense, may refer to Pele's background of tabu ancestors in her kuamo'o mo'oku'auhau, or genealogical line. The ancient Tahitians called Hawaii here Hawaii-'ā - Burning Hawaii. We have the crater of Moku-'ā-weoweo - 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'okumu-ka-po (k) - Be the Source (ho'okumu, cause) of the Night of Antiquity (po, night) - and Ho'ao (w) - Cause Daytime (ao), we have a column of 26 spaces, and alignment at the end with I End, O ke ko'o-honua pa'a ka lani, o lewa ke au iā Kumu-lipo 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 iō Maka-li'i, pa-'A, pa'a na hōkū kau i ka lewa (I849-50); and other applications. The ao and the nu'u, end of VIII, form the name Ao-nu'u given in the list of Marquesan place-names in an English section of the Fornander Collection, where there is also the name Ao-'ewa, possibly connecting Ao in 6I5 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 Pukapuka, a pacific island name. In I end, II8-I9, we have, O piha U, o 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 Ua-a-Tāne - Unsullied Heaven-High Blood of Kāne. To go with the U-A E-O we have XIV end, I925, O ka 'ano'ano ia a Kā-'eo'eo ---- (I925). To make this double-genealogy form unite the first two kahuli lines in I; unite 644 and 645 in IX; possibly unite 708-9 in XI. Then XI end from Hanau ka 'ino (I53I) can probably juxta-pose. From Hanau o Po-la'a it follows III for a way. Wela-ahi-lani-nui (k) and 'Owe also go with the doubled IX. On space I2 we get, Lawe a uku (or uka?), with 'uku ko'ako'a in I, and Kā-lawe, 720 in XI. With this double form the honua and ku-honua in IV Guide I go with ku lani ka honua in 648, and honua in I. On space five O Kini-lau-e-Mano (k) and O U(lu)palu (w)(Fornander) go with 652, in --- he hua 'ulu 'ī'ī. If the genealogy runs alternate male and female as it seems to in III, with uka in 276 going with, O Le(le)-pu-uka-honua (I8I6, w.) the ulu in IX does not extend down to space II to go with an'ulu in III, 279 to 28I, and 'ulu in I94I-42 in XV. Perhaps I975-76 come in.

The alternate male and female form seems to go well. In 467, end of IV, we have, 'Ohulahula wale ka ne'ena a Kolo, Kolo moves twitchingly (a foot one side then the other), which may refer to alternating male and female.

Beginning with I697, O Nahunahu-pua-kea (w) names seem to go well in alternating genealogy; probably O O-lolo (k) (I7II) also does, with I. Nahunahu, bite and bite, refers to pains of childbirth (nahunahu ka 'opū) and the birth of white (kea) flowers (offspring), going with Maka-li'i as representing Wa-kea - Time (wa) of Whiteness (kea), in one sense.

WA - KEA (does)

see other islands — boys initiation — at sexual maturity —
'whiteness is the mean' i.e. sperm. (then painting boys white
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, "E o---!" (O' mai la oia i kona inoa.) Then, too, La'ila'i would have the kapu o', or prostrating tabu so that others would have to prostrate themselves at the call, "Kapu O ---- 'e moe!" (O Kapu-O-hiki (w)(I823)). 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 he (Kāne) made of younger birth.) La'ila'i's children by Ki'i were clandestinely first-born, or the superiors (haku). Kāne 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 kamahanau 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 extentions of Canto I, and interpretive. In VIII, 6I5, with the word wela as in I,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 hanauna in 654 juxta-pose with hanauna in 67I, and juxta-pose upward. Canto I end can fit in below the auxiliary I believe. I thing 655-6 start another auxiliary, with Aoa, 647, and 'Aoa 666 juxta-posing. I think Muli-naha and 'I-po'i (i460) would start an 'I genealogy. If the kaha-s in 35-36 go in Guide I starting from the top. If the Guide starts from the Kāne-iā-wai-'olo-li space 5 (or Kanaka-iā- wai-'olo-li (599) and the genealogy goes on up to the top we come out at, Hanau 'A iloko o Pu'u-ka-honua-lani o Li-'A-i-ku-honua, o kona muli mai o Ohō-ma'i-la (?). This goes with our Li-'A-i-ku-honua going with IX,I, and seems to give a start to Canto X. O' mai la o La'ila'i ka paia. (The kanaka genealogies of the earth (honua) are superimposed like walls (paia) upon the lani genealogy of XI. (I20. O ke ko'o-honua pa'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 (ha lu la, stalk (ha) that sows (lu) the seed of offspring represented as great suns (la)). 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 wa) of deities (akua). Line 502 probably juxta-poses, together with 266.

I think the Kanaka-iā-wai-'olo-li and Ka-wahine-iā -wai-'olo-la idea is the forging ahead of the line like a bowling-stone ('olo-hu in Dict.; also 'ūlu māika) Also 'olo is a swelling as under the throat of an eel , and might suggest pregnancy (Puhi o ke ale 'ahu ka 'olo, Eel of the cavern, hump up your throat-bulge.) The male causes the line (li) 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 kahuli lole ka lani;

I,XII,2 (I7II). O Ololo-nu'u (w)

XIV End,2. 'Ano'ano ka lani.

I,IX,2. O 'Owela, o 'Owē, o 'Owā ka lani;

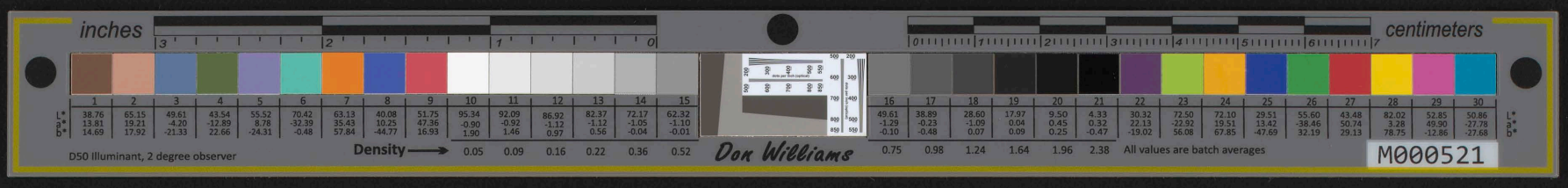
I,XII,2. O Lani-pūkē (k)

I,XIV,2. O Ke-'A-kahuli-lani (w) (Fornander) (-- k.-honua (K.L.))

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,E.,2. The heavens are seeded (with stars, akua offspring). I,IX,2. The one (La'ila'i) who caused blighting heat ('wela)(anger), rumbling ('Owē)(dissention), and the breaking open ('Owā)(disruption) of the heavens. I,XII,2. Heavens that Clashed Together (pūkē).

I,XIV,2. The 'A Chiefess Who Overturned the Heavens. I,XII,2. Causer of divergence ('ololo) of the high seat of royalty (nu'u). Or, O Chiefess (O) at the zenith (lolo) in the high seat of royalty (nu'u).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D50 Illuminant, 2 degree observer
All values are batch averages
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I,3. O ke au i kuka'i aka ka la

I,XIV End,3. Lu ka 'aho'ano akua, he akua ka la.

I,IX,3. Oia wahine pi'i lani a pi'i lani no;

I,XII,3 (I698) O Ka-lolo (w)

I,XIV,3. O La-kā

The period (o ke au) when the form of the sun (kino aka,kino akua) crossed and recrossed (kuka'i)(the heavens). Ku kaiaka, stand (ku) shining weakly (kaiaka) may be suggested, and apply to the dimming of the glory of the high-priesthood line of Kāne through invasion of La'ila'i's offspring by Ki'i. I,XIV End,3. The seed(s)(ka 'ano'ano) of deity (akua) are sown (lu 'ia), the sun is a deity (he akua ka la). I,IX,3. That woman (oia wahine) who ascends (pi'i) and ascends the heavens indeed (pi'i lani no). I,XII,3. Ka-lolo - 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 canoe of state). Or, Day of the Forming of the Genealogical Gourd-Vine Stem. (See Malo's Gourd Prayer.)

I,4. E ho'omālama-lama i ka malama o ke au o Maka-li'i ka po.

I,XIV E.,4. Lu ka 'ano'ano a Hina (-'ai-a-ka-malama)

I,IX,4. Pi'i 'Aoa lani i ka nāhelehele.

I,XII,4. O 'Ahu-kele (k)

I,XIV,4. O Ka-papa-iā-La-kā (w)

I,4. To give light (e ho'omālamalama) to the months (of the Maka-li'i season (to disseminate the glory of her highest royal blood throughout the Maka-li'i dynasty)) This original Maka-li'i seems to be Ki'i.

I,XIV E.,4. Sown id the seed of Hina (-Food-of-the-mMonths (provider of royal descendants throughout the Maka-li'i Dynasty).

I,IX,4. She ascended (mated with) the Tahitian chief ('Aoa lani) in the wildwood (clandestinely). I,XII,4. 'Ahu-kele- (Genealogical) Mound ('ahu) that is Muddy (kelehele)(It is wet in the wildwood.)(Wao 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 Kāne-hoa-lani (?)). There is an ancient hill on the Ko'o-lau side named Kāne-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 Kāne bound all the heavenly bodies in place, let us say. Though Wai-lua 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-iā-La-kā - The Clan (ka papa) Produced by La-kā. Again, papā ka la, means that the sun constantly strikes, so these offspring were the product of this sun.

I,5. O ka walewale ho'okumu honua ia;

I,XIV E.,5. He walewale o Lono-muku.

I,IX,5. O 'onehenehe,lele, ku lani ka honua, o kama ho'i a Ki'i i 'o'ili ma ka lolo.

I,XII,5. O 'O'ili-'A-lolo(w)

I,XIV,5. O Ka-mo'o-'A-lewa.

I,5. It was (ia) the generative fluid (wale,walewale,slime) that caused the earth (genealogical. I,XIV E.,5. It was a generative fluid of Lono-muku (muku, cut short). This Lono was Hina when she leaped up 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(li) Clan that was fragrant, or much liked (26I. O ka 'A monimoni i ke 'ala --). (See the story of 'Ai-kanaka.)

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

I,XII,5. 'O'ili-A-lolo - A(kua) Chiefs Appeared ('o'ili) at the Zenith.

I,XIV,5. Ka-mo'o-'A-lewa - The Genealogical Line (kuamo'o mo'oku'auhau) of A(kua) Chiefs that Burn ('ā) in Space (lewa). They became represented as stars.

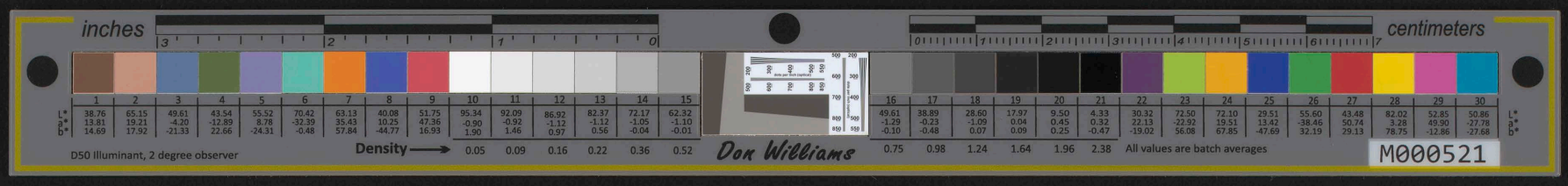
I,6. O ke kumu o ka lipo i lipo ai;

I,XIV E.,6. Ka 'ai a Hina-'ai-a-ka-malama,

I,IX,6. Puka,lele, lele pu i ka lani.

I,XII,6. O Pi'o-'A-lani (k)

I,XIV,6. O Le(le)-pu-uka-honua (w)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I,6. The source that made profundity profound.
I,XIV E.,6. The offspring ('ai,food)of Hina-Food-of-the-Months (source of royal blood of the Maka-li'i dynasty).
I,IX,6. They issued forth (puka),leaped, leaped together (lele pu) with her into the heavens (of highest royalty).
I,XII,6. Pi'o-'A-lani - Offspring of Brother and Sister (ni'aupi'o) A(kua) in the Heavens.
I,XIV,6. Le(le)-pu-uka-honua - They leaped Together (lele pu) to the upland earth (uka honua).

I,7. O ke kumu o kā po i po ai; I,XIV,7. O wa kā. I,IX,7. Kau ka 'omea, ke aka 'ula haihailona. I,XII,7. O Pi'o- 'A-lewa (w) I,XIV,7. O Malu-'A-po (k)

I,7. The source of the genealogical bailing-gourd of antiquity (po,night) that made it ancient.
I,XIV E.,7. Time (wa) of the Genealogical Bailing-Gourd (kā).
I,IX,7. Upon them rested (kau) the ruddy glow (ka 'omea), the indicative red reflection. (606. Ha'ula'ula wale ka lae o ke akua. 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,XIV,7. Malu-'A-po - The A(kua) Offspring of Antiquity (po) Were at Peace (malu).

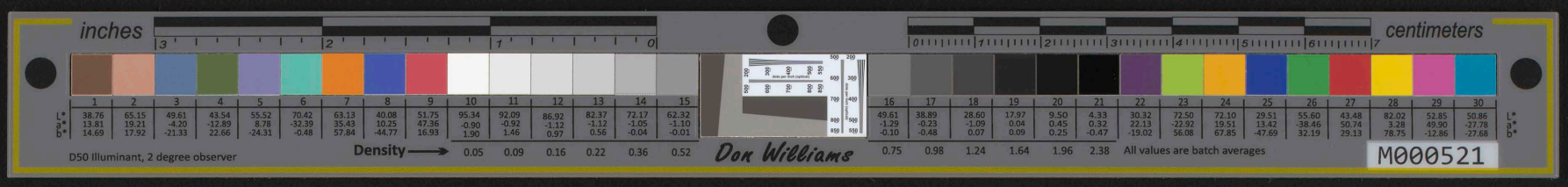
I,8. O ka lipolipo o ka lipolipo; I,XIV E.,8, I ki'i a'e Wā-kea a kai uli (kai lipolipo), a kai ko'a-ko'a, kai 'ahu'ahu. I,IX,8. Kau i ka lae he hua 'ulu 'Ī'ī; kau i ka 'auwae he hulu-hulu 'A, ka hanauna a ia wahine I,XII,8. O Mia-hulu (k) I,XIV,8. O Lawe-'A-ke-ao.(w) ho'opaha'oha'o

I,8. The profound dark depths of the profound dark depths.
I,XIV E.,8. Wā-kea got it (the genealogical bailing-gourd, a mate of the Uli line) in the dark blue sea, the corally sea, the mounded sea. The Uli line was perhaps the line of Kana-loa, the Squid (He'e) of the dark blue sea (he'e o kai uli). 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 mounded sea would be a sea of island after island, and of genealogical "mound" after "Mound."
I,IX,8. Stationed (kau) before her face (lae, forehead) were fruit (offspring) of the ancient 'Ulu (Breadfruit) line ('ī'ī, mouldy (ancient)); stationed in a land away ('auwae 'āina) were descendants of the 'A(kua) chiefs (huluhulu (hulu kupuna, ancestors)), the de-scendants of this wondrous woman.
I,XII,8. Mia-hulu - Descendants that were Urinated (mia, mimi 'ia)(?) This may be de-rogatory of the Ki'i descendants becausethe chief Ki'i was a human, or kanaka, of the earth, and not an akua. The term kamahanau (child (kama) born (hanau)) is a medical term for urine, and kama hanau appears twice at the end of X referring to descendants of La'ila'i and Ki'i. We also find the word kumimi, poison crab (literally stand urinating)(260).
I,XIV,8. Lawe-'A-ke-ao - the A(kua) Chiefs Have Taken Away (lawe) the Daytime (ao). The new day was taken away across the sea, to O-'ahu.
Concerning Mia-hulu it is related in the Legend of Hawaii-loa, in the Fornander Collec-tion, p. 268, that the breadfruit ('ulu) sprung from the urination of Kāne (ua mimi 'ia e Kāne) and that its fruits have been bitter or sour ever since.

I,9. O ke [illegible] la; [illegible] po. Po wale [illegible] hanau kā po. I,XIV E.,9. Lana Hina-'ai-a-ka-malama, he kā. I,IX,9. Ka wahine no 'I-li-poni,no loko o 'I'i-pa-ka-lani; no ka 'aunaki kuku wela ahi kanaka. I,XII,9. O Pa-hulu (w) I, XIV,9. O Kini-lau-e-Mano (k)

(With VIII,9. Ahinahina wale kanaka e kaka'i nei.

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'i). 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 canoe of state.)



	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
L*	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
a*	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
b*	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

	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
L*	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
a*	-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
b*	-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	0.75	0.98	1.24	1.64	1.96	2.38									

D50 Illuminant, 2 degree observer

All values are batch averages

Lana, float, suggests La'ila'i's victory (lanakila) through establishing the kā that was her Ki'i line .

I,IX,9. The woman of the line of 'I (Supreme One) of the line of the anointed (poni 'ia) (376), from within (mai loko) the line of 'I'ī (Mouldy (hence ancient)), who struck the heavens (pa ka lani) of heaven-high royalty. This was the 'Ulu line. (652) The original Ki'i, whose offspring "struck the heavens" seems to have been of this line. We find with a carry-over of the name of Ki'i (XV, I974) that 'Ulu and Nana-'ulu, who established royal lines, were his offspring.

I,XII,9. Pa-hulu - The Ancestors (hulu kupuna) Struck (pa)(the high heavens).(Hulu kupuna refers not only to elders of the grandparents' generation, but to ancestors way back. Offspring and descendants are pua, flowers. (Henry E.P. Kekahuna) Hulu makua refers to a parent or one of the parents' generation.) Pa also means enclosure, or fence. Thus a certain clan of ancestors might be indicated.

The last guide in Canto I has hulu waena and huluhulu 'ie'ie. It perhaps applies with Mia-hulu and Pa-hulu. There is also huluhulu. (58I,653) 'Ie (I978,I983,2092).

I,XIV,9. Kini-lau-e-Mano - 40,000 (kini) times 400 (lau) by ('e) Mano (4,000). Mano would refer to the deity woman (wahine akua) Hau-mea herself (I773. --o Hau-mea kino pāpā-mano, Hau-mea of 4,000-fold (pāpā) body. If we take the word as papa it means that Hau-mea had multitudinous clans (papa). In II we find Mano as the male head of the "fish" line (I39). We find Hau-mea represenbed by the great fish Pi-moe - Stingy (pi) of Cohabitation (moe) - as she tried to keep her own highest blood in her line by closest possible matings.

I,IO. Hanau kā po.

I,XIV E.,IO. Kaulia a'e i na wa'a;

I,IX,IO. No ka 'aunaki kukū wela ahi kanaka

I,XII,IO. O Mi-nia-lani (k)
I,XIV,IO. O 'U(lu)-palu (w)(Fornander)

I,IO. The (genealogical) bailing-gourd of antiquity was given birth.
I,XIV E.,IO. It was placed (kaulia, kau 'ia) up (a'e) on the canoes (on the double royal canoe of state). I,IX,IO. Of the nether fire-making stick (woman) that set thickly (kukū) the hot fires of tabu of human (kanaka) chiefs. I,XII,IO. Mi-nia-lani - Urinated Offspring (the breadfruit ('ulu) representing the 'Ulu line, grew from Urination of Kāne) that became smoothed off like a bald head (nia) in the heavens (lani) of royalty.
I,XIV,IO. 'U(lu)-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 place in a gourd called a kā palu. Perhaps our canoe-bailer might serve this purpose. Lovely La'ila'i was also comparable to a soft (palupalu) breadfruit.

I,II. Hanau Kumu-lipo i kā po, he kane; hanau Po'ele i kā po, he wahine.

Kapa 'ia Hina-ke-kā ilaila (I,XIV E.,II.)

I,IX,II. Oia wahine noho i Nu'u-Mea-lani, 'āina a ke 'Aoa i noho ai.

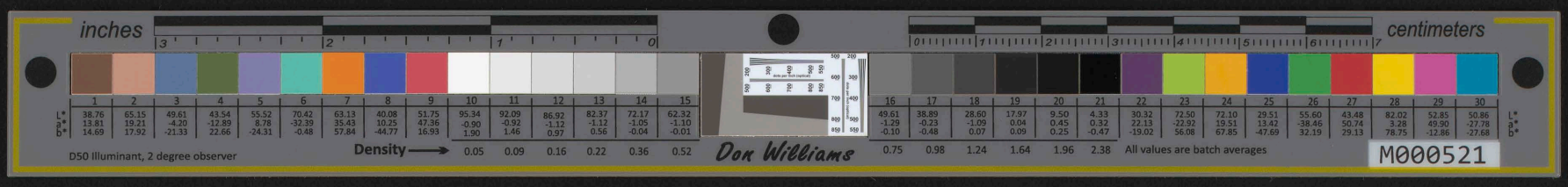
I,XII,II. O Ki'i-ha-lani(w)
I,XIV,II. O Ha-Lo (loa ?) (k)

I,II. Kumu-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. Hina-the-Bailing-Gourd established her kapa (tapa) there (ilaila)(in Nu'u-Mea-lani - High Seat of Royalty (Nu'u) of Hau-mea the Heaven-High One (lani). As the tapa of each clan was distinctive, as is a tartan, it represented the clan.

I,IX,II. That woman who dwelt in Nu'u-Mea-lani, land where the heaven-high Tahitian chief ('Aoa lani) dwelt.

I,XII,II. Ki'i-ha-lani - Ki'i's Taro-Stalk (ha kalo) of Heaven-High Royalty (lani). 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) flew away (lele). This flying away would be either a forsaking of the land (ha'alele)(I936)(lele na ha'a), or



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b*	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

D50 Illuminant, 2 degree observer

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0.75 0.98 1.24 1.64 1.96 2.38 All values are batch averages

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 Moa 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 Lo palapala, probably because of much tattooing. This clan was called Ka lahui Mu 'ai mai'a o La'au ha'ele'ele - the race of the banana eating Mu people of a darkish tree (la'au 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 heiaus were known as Mu. In King Ka-la-kaua's Myths and Legends he has a story of Kalo (which probably should be Ka Lo) 'Ai-kanaka - Kalo the Maneater. The tattooing (palapala) would probably either refer to the Maoris or the Marquesans. The Marquesans were the darker, and might be referred to as of a darkish genealogical tree (la'au ha'ele'ele). Similarly the breadfruit tree and its fruit represented the 'Ulu line. We have aldo the words hohole pa hiwa in 657-59 - rasped (hohole) to a darkish (hiwa, also used of something precious) group (pa, enclosure) were those of the many (lau, literally 400) ko'a, fishing grounds (ko'a lawai'a) or habitations of the sea people. Coral is light colored, and represented the growth of the original multitudinous people (I5). The rasping dark of the coral mounds was probably an infusion of darker Marquesan blood. Hiwa probably refers to Nu'u-hiwa, the Marquesas.(I7I5. Hohole (w)).

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 La'au ha'ele'ele is indicated.

I,I2. Hanau ka 'uku ko'ako'a; hanau kana he 'ako'ako'a, puka.

I,XIV E.,I2. Lawe a 'uku (or uka?), puholuholu 'ia. hiwa ka lau ko'a

I,IX,I2. I hohole pa

I,XII,I2. O Kumakuma-lani (k)

I, XIV,I2. O Kini-lau-'ewalu (w)

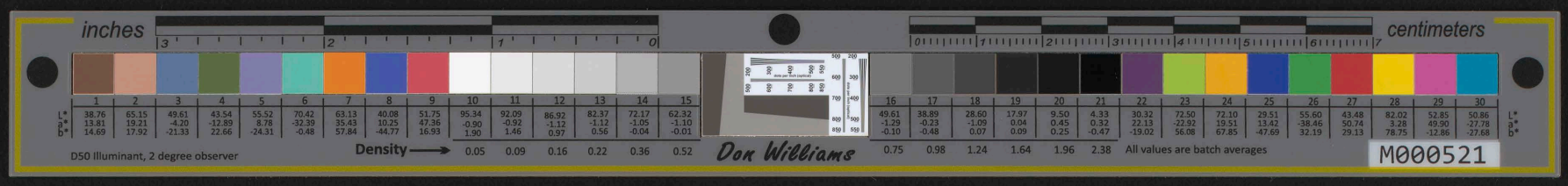
The coral polyp (called coral louse ('uku, louse; ('a)ko'ako'a, coral)) was born; it gave birth (hanau) to the coral ('ako'ako'a). They were issued forth (puka).

Many ko'a or fishing-grgunds (where people of the sea lived) are suggested, and the first were the U (ku, stand) or the U (li, line). The original ancestor was Kumu-uli (Kumu-lipo) of the Uli line. The Hawaiian Islands are referred to as Hawa-i'i kua-Uli kai o'o, Hawa-i'i of the genealogical line of Uli (kuamo'o mo'oku'auhau o Uli) of the mature (o'o), or powerful, people of the sea. "Molo-ka'i nui a Hina" (Great Moloka'i Given Birth (of population) by Hina, was called "Molo-ka'i pule o'o", "Molo-ka'i of the mature, or powerful,prayer(because of its powerful praying-to-death kahunas). Moloka'i-ans were called "Molo-ka'i nuku uli, "Molo-ka'ians with bluish (uli) outer mouths (nuku) (the lips proper are lehelehe). Myunderstanding 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 Molo-ka'ians as nuku uli may indicate that their source was the Uli line. (Nuku, the mouth of a river in one sense (ka nuku o ka muliwai). The word nuku in the Kumu-lipo gives a key to the genealogical alignment with the guides. We have Nuku-momi (I62), Nuku-'ele'ele (96I), Nuku-kanaka (i433), and Nuku-'ono (I599).

I, XIV E.,I2. (She was) taken as payment (lawe a uku (no preword glottal)) as a gourd, and used for cooking with hot stones (puholu (puholuholu, frequentative (?), or hakui). Taro-leaf spinach (lu'au) and potato-leaf spinach (palula) would be cooked with hot stones in a calabash. This reference to cooking indicates that Hina was impregnated. Align with Kā-lawe (k)(XI,720). 'Uku indicates U(li) ku, establishment (ku, stand) of the Uli line, and perhaps also of the 'U(lu), or 'Ulu (Breadfruit) line. (Lu, scatter as in sowing seeds (sow offspring)).

I,IX,I2. The many (lau, 400) fishing-graounds (ko'a lawai'a) were rasped darkish (pa, enclosure, representing groups of people). Real coral ('ako'ako'a), become sea mounds (I7I5. O 'Ahu-kai) however, and were of light color. The Uli line of the coral was darkened by the infusion of other blood, probably Marquesan.

I,XII,I2. Kumakuma-lani - Rough as the surface of Coral (kumakuma) were the Heaven-High Ones (lani).



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0.75 0.98 1.24 1.64 1.96 2.38 All values are batch averages

I, XIV,I2. Kini-lau-'ewalu - Eight ('ewalu) Times Forty Thousand (kini) Times Four Hundred (lau). Of course it took myriads of polyps to build 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 (nui 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 hauna, in which the au sound is short, meaning stench, such as that of spoiled fish, especially octopus.(6I5).

We are reminded of our Kini-lau-'e- Mano in our 9, and of Kāne-i-ka-po-kinikini (674). The reference to eight also indicates the Hau-mea line, as does kini (I777), though kini is absent with regard to Hau-mea's many-fold bodies.

Kana-loa was the latest born (ka muli loa), and is not called an akua in the Kumu-lipo, and is probably referred to as kanaka , and the multitudes of his eight tentacles as kinikini, multitudinous. The word He'e probably refers to flight to a distance (he'e (auhe'e) mamao)('Apu'epu'e iā Kana-loa, kani ka hoe. (I538)). Reference may also be to surf-riding afar (he'enalu mamao (597)), or landing on distant shores let us say.

I,I3. Hanau ke ko'e 'enuhe 'eli ho'opu'u honua; hanau kana he ko'e, puka.

I,XIV E.,I3. Hanau ka puhi.

I,IX,I3. He wahine kino paha'oha'o wale ke'ia. Me ia iā Ki'i, me ia iā Kāne, me ia iā Kane-a-ka-po-kinikini.

I,XII,I3. O Ho'ouna (w)

I,XIV,I3. O Ka-mano-o-ka-lani (k)

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 'eli honua (V,486) and, O Pu'u-ka-honua (k) (I562). This would apply to a chief whose genealogy dug ('eli) way down into the genealogical earth, and was a source (nuku, mouth as of a river). I believe ho'enuhe 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 La'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 'enuhe, or caterpillar, with its marvelous changes) .(Hau-mea is also called paha'oha'o (I772)). With her was Ki'i, with her was Kāne, with her was Kāne-of- the-period-of-antiquity-when-there were multitudes.

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

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

I,I4. Hanau ka pe'a; o ka pe'ape'a kana keiki, puka.

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,XIV E.,I4. Hanau ka 'ina'ina

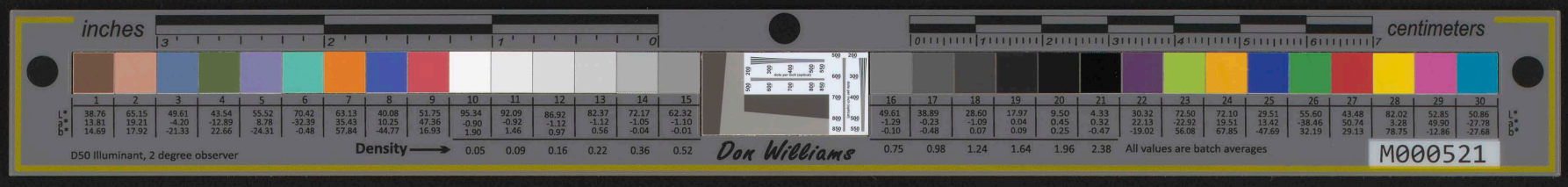
I,IX,I4. Moe wale ke au o ia kini, he kini, he mamo, he pa 'ina'ina 'U.

I,XII,I4. O Ho'opilipili-Kāne (k)

I,XIV,I4. O Ka-lani-'A-noho (w)

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 (ha 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.



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D50 Illuminant, 2 degree observer

All values are batch averages

I,0X,I4. Those of the period (ke au) of this 40,000 just cohabited promiscuously (moe wale). The were a multitude, the were offspring (he mamo); they were a a dish (pa) of young 'ina that caused grief ('ū)(U may represent the Uli or 'Ulu line.)
('Ina'inau, product of promisquity. Ho'ina'inau mea ipo ka nahele, Lovers make love in the wildwood. (Fornander Coll. chant). 'Ū, saturated as with salt in one sense.
I,XII,I4. Ho'opilipili-kāne- Make Love to Men.
I,XIV,I4. Ka-lani-'A-noho - The Heaven-High 'A(kua) Chiefess(Who Dwelt (noh) in the land.

I,I5. Hanau ka hawa'e; o ka wana-ku kana keiki, puka.
(ha wa E)

I,XIV E.,I5. Hanau ka wana;

I,IX,I5. Ho'okauhua ilaila, ho'owā i ka honua.
(ho'owā ana)

I,XII,I5. O Pili-kana (w)
I,XIV,I5. O Kama-kā-o-ka-lani (k)

I,I5. The white sea-egg was born; the big-spined sea-urchin(?) was itsoffspring. They were issued forth. (Ha wa 'E, taro-stalk (ha kalo) of the time (wā) of the 'E (Foreign) Chiefs.)
I,XIV,E.,I5. The wana sea-urchin was born.
I,XII,I5. Pili-kana - Remote relationship.(?)
I,XIV,I5. The Source (ho'omaka,begin) of the Heaven-High Ones.

I,I6. Pōh, pōhaku

I,XIV E.,I6. Hanau ka 'ele-ku;

I,IX,I6. Hanau Hāhā-po'ele, ka wahine;

I,XII,I6. O Nu'a-kea-paka (k)
I,XIV,I6. O Kahua-o-ka-lani (w)

I,I6.

I,XIV E.,I6. The brittle rock (pohaku 'ele-kū) was given birth.
I,IX,I6. Hāhā-pe'ele - Taro-Stalks (hāhā kalo) in Deep Darkness (po'ele), or Grope About hāhā) in Deep Darkness) was born, a female.
I,XII,I6. Nu'a-kea-paka - People of white (or light colored) skin (kea,white) come together in great numbers (nu'a) were heralded (pāka).
I,XIV,I6. Kahua-o-ka-lani - Foundation of the Heaven-High Ones (kahua, foundation).

I,I7. Weli, wehwehi

I,XIV E.,I7. Hanau ke 'A;

I,IX,I7. Hanau Ha-po-po ilaila;

I,XII,I7. O Holi-A-Kea(w)
I,XIV,I7. O Ke-ohō-o-ka-lani(k)

I,I7.

I,XIV E.,I7. The A(kua) was born.
I,IX,I7. Ha-po-po - Taro-Stalk (ha) of Ancient period (po) after ancient period (po) was born, a female. (Hāpōpō, dim-sighted.)
I,XII,I7. Holi-A-Kea - Sproutings of Wa-kea's A(kua) Chiefs.
I,XIV,I7. Ke-oho-o-ka-lani - The crying out of the many voices (ke oho) of the heaven-high ones.

I,I8. Hanhenfu, whakeke

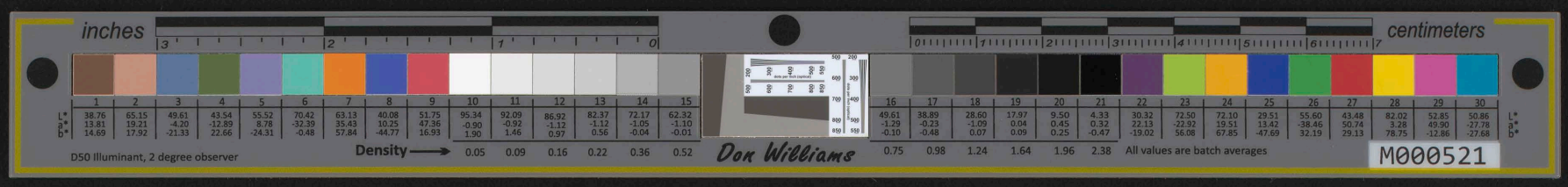
I,XIV E.,I8. Kapa 'ia Hina-hala-ko'a ilaila.

I,IX. Hanau 'Olohe-lohe i muli nei

I,XII,I8. O Pali-laa (Palelaa,orig.) (k)
I. O Kama-o'o-ka-lani (w)

I,I8.

I,XIV E. Hina-'opū-hala-ko'a established her kapa (tapa), or her clan (with its distinctive tapa) there.
'Olohelohe - Nude ; destitute - was born as this younger one here (muli nei).



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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,I9.	I,XIV E.,I9. Ono Hina i ka 'ai, ki'i o Wa-kea	I,IX,I9. O ka 'apana hanauna a ia wahine la. Ua ao.	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 (offspring); Wa-kea got her.

I,IX,I9. This is the portion of the offspring of that woman (of the sun (la)). The enlightened day of history has dawned.

I,XII,I9. Pali-komokomo - cliff entered into and entered into. Wa-kea took Hau-mea of Pali-Uli (entered into the cliff of her high tabu line.

I,XIV,I9. The Wreath (dear one) of the Heaven-High Ones.

I,20.	I,XIV E.,20. Kukulu i ki'i a paepae; kukulu kala'ihi a lalani	I,X,20. O mai la o La'ila'i ka paia.	I,XII,20. O Pali-moe (k) I,XIV,20. O Kapu-O-hiki (w)

I,20.
I,XIV E.,20. He (Wa-kea) established images (ki'i (members of the Ki'i line) group (pae) after group (pae)(?) exaltedly (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 Hau-mea blood. I,XIV,20. Kapu-O-hiki - The Prostrating Tabu, with the call "Kapu O---, e moe!" has arrived (hiki mai).

I,2I.	I,XIV E.,2I. Ki'i Wa-kea, moe iā Hina-ka-weo-'A	I,X,2I. O Kāne-a-ka po-kinikini ka pou	I,XII,2I. O Pali-O-li-ku (w) I,XIV,2I. O Ka-la-li'i (k)

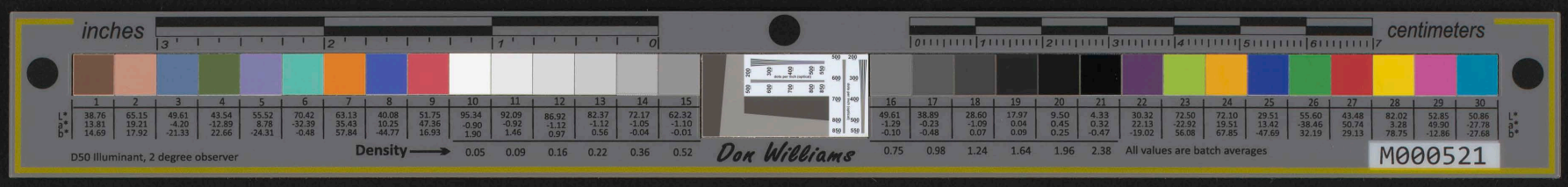
I,2I.

I,XIV E.,2I. Wa-kea got Hina-of-the-Redly-Burning (65I, ka 'omea, the reddish reflection). This would refer to Hau-mea of volcanic fires, said to be mother of Pele.
I,X,2I. Kāne-of-the-ancient-period-of-multitudes was the post (pou) of the royal house (the official husband).
I,XII,2I. Cliff (pali) of the O -Tabu of the Genealogical Line (li) that is Established (ku). I,XIV,2I. The day of becoming a Chief.

I,22.	I,XIV E., 22. Hanau ka Moa kau i ke kua o Wā-kea.	I,X,22. O Ki'i ka mahu.	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-kea.
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 (melemele). (2o39-40)



	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
L*	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
a*	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
b*	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

	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
L*	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
a*	-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
b*	-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

D50 Illuminant, 2 degree observer

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

All values are batch averages

The yellowish (lena,mele) 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. I,XIV E.,23. Papale i ka Moa, lele i kaupaku. I,X,23. Hanau La'i-oloolo i noho iā Ka-papa. I,XII,23. O Pali-mau-ua (w) I,XIV,23. O Māla-kupua (k)

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

I,X,23. La'i-of blood -that-crosses-and-recrosses (oloolo,motion of a saw (pahiolo)) who dwelt with Ka-papa - 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,24. I,XIV E.,24. O ka Moa i kaupaku; o ka Moa i ka haku I,X. Hanau Kama-Ha'ina, he kane. I,XII,24. Palipalihia (k) I,XIV,24. Ke-Aoa-ao-lani (w)

I,24.

I,XIV E.,24. The Chicken on the ridge-pole, the Chicken on the Superior One (haku).

I,X. Child-that was-the-Answer (ha'ina) was born.

I,XII,24. Palipalihia - Full of Precipices (palipali 'ia).(Groups with precipitous tabu as it were).

I,XIV,24. Ke-Aoa-ao-lani - The Tahitian -Who-Brought-Daytime-to-Heaven-High-Ones.

I,25, I,XIV E,,25. O ka 'ano'ano ia a kā 'eo'eo e halakau nei i ka lewa. I,X,25. Hanau Kama-mule, he kane. I,XII,25. O Pali-omā-hilo (w) I,XIV,25. O Ha'ule (w)

I,25.

I,XIV E,25. These are the seeds ('ano'ano) of the genealogical line (kā) of victory after victory ('eo'eo) that begets (halakau) offspring in space (ka lewa)(the stars).

I,X,25. Kama-mule - Bitter Offspring - was born, a male.

I,XII, 25. Cliff of the highest representative of the king (oma) that have a braided (hili 'ia) genealogical line.

I,XIV,25. Ha'ule - Dropped Down.

I, 26. I,XIV E,26. Ua lewa ka lani, ua lewa ka honua, i ka nu'u no I,X,26. Hanau Kama-ma'i-na-U, he kane. (tentative insert) I,XII,26. Hanau Pali-ku. I, XIV,26. O Loa-'A (w)

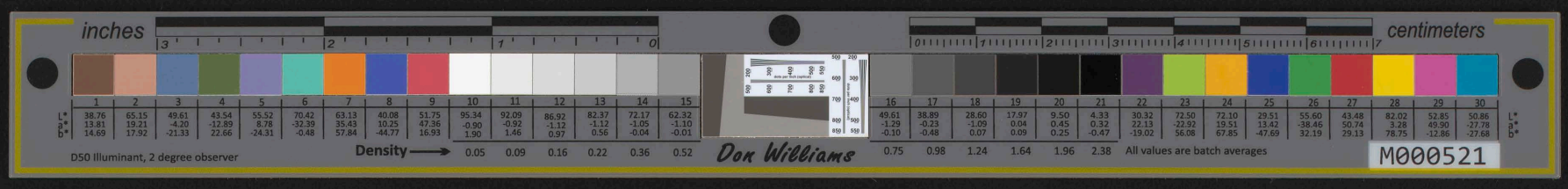
I,26.

I,XIV E.,26. The stars that represent the offspring of the genealogical heavens (lani (XI)) and the genealogical earth (honua) 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 (kama) that Caused the U(li) Clan to be sick - was born, a male.

I. Pali-ku - Precipice Standing (ku) Sheer - was born.

I,XIV,26. A(kua) offspring of the Night of Antiquity (ka po loa).



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D50 Illuminant, 2 degree observer

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0.75 0.98 1.24 1.64 1.96 2.38 All values are batch averages

The Ka-la-kaua Text.

He Pule Hoʻolaʻa Aliʻi

He Kumu-lipo.

No

Kaʻ-Iʻ-Iʻ-Mamao

A Ia

Alapai wahine

Honolulu

Paʻi ia e ka Hui Paʻipalapala Elele

1889

— — —

Translation: Appendix I

The Prayer Sanctifying Chiefs

For

Ka-Iʻ-Iʻ-Mamao

and down to

Chiefess Alapai

Printed By the Elele Press

in Honolulu. 1889

The King Ka-la-kaua Text

A Prayer for the Consecration of Chiefs

A Profound Source Prayer

for

Kaʻ-iʻiʻ-mamao

descended to

Chiefess Alapaiʻ

Honolulu

Printed by the Elele Printing Press

1889

—

1- month — a hala aole hanawai ka wahine a oi, hoomaka mai ka wahine e malohi, Mahope mai hookau-hua

~~Kiwiki~~ Ke ike ia ka wahine ua paa ka hanawai alaila ua kapa ia keia manawa (period) ku-kaiaka — a hiki i ka pau ana o ke koko o ka malama, ua kapa ia ia manawa — na hookanaka ke keiki iloko o ka makuahine a hoomaka oia e ovioni.

~~Uku-koakoa, represent Kumu-homua~~

Canton 1.		Canton 12	
~~1. Canton~~ Kumu-lepo,	represent	Kumu-homua	(K) ~~Canton 12~~
Poele	,,	Haloiho	(W)
Uku-koakoa,	,,	Kane	(K)
Akoakoa	,,	Kana-loa	(K)

✓

Mookuauhau o Puanue
(Au Oko. Oct 14, 1869)

1. Kumu-lipo, origin in darkness, chaos. Ripo-ripo is a Polynesian word vortex, abyss. In Hawaiian, with a change of the Maori and Tahitian r to l, it was applied to the blackness of the deep sea. Origin by Kumu-lipo may by a little stretch of imagination be regarded as implying the nebular hypothesis.

2. Pali-ku

inches 3 2 1 0 centimeters 0 1 2 3 4 5 6 7

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Don Williams

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