

Kelsey, Theodore 1891-1987
PAPERS RELATING TO CHANTS
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KA

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Box 17

F410

[KA MOA]

A BEAUTIFUL MAIDEN'S ESCAPE FROM A CRUEL PRINCESS.

Obtained from Rev. Wm. Kama'u, Hilo, with mele
from book of G.M.Keone, of Puna, Hawaii.

Once there was a cruel Princess of O'ahu who was extremely jealous of every maiden noted for her beauty. Every girl or woman in her dominion who was noted for beauty was led before her, and, if truly beautiful, never returned to her home alive.

When a lovely maid of Wai_alua was summoned before the terrible chiefess, her parents hardly expected to see her come back alive, but having heard that there was a lover of the merciless monster, by the name of Ka'-ma'u-nui-hala-ka_ipo, they determined to compose a mele beseeching him for mercy. Fortunately there was time to complete it before the lovely young woman was abducted. On the long road from Waialua to Kou there was ample time for committing to memory.

When they arrived at court sure enough there was the lover at the side of the inhuman chiefess. Death to the beautiful maiden, was the decree. . Then it was that the maid of Wai_alua lifted up her voice to plead for her life with the chant of which we have heard. Let us give ear:-

I. Ka moa i kau i ka hale _uahi
2. A kani leina ka' hulu
3. Ka moa i kani ká'e'é'e
4. Ka 'ulāhiwa 'ai hawana o ke kuahiwi
5. Ka nuku _uli 'ai pua lehua o ka nāhele
6. O ke kaha 'ai o Lua-ka-pa'i-kini
7. O ka pua la' aia iluna o ka wekiu
8. Iluna o Ka-ma'u-nui-hala-ka_ipo
9. I lohia, i milia i ke _aka a ka wai
10. I ke _aka a ka wai, wai _a ke kupua
11. E _ola ho'i _au 'e!

Most fortunately the lover was not so flint-hearted as his unfeeling loved one. "Grant the beautiful young woman her life" ("E _ola ho'i ka wahine _u'i"), he pleaded.
It was done! Homeward, rejoicing to be alive, went the beautiful maiden to the arms of her beloved parents.

Engraved on the stone baptismal font of Haili Church, Hilo, is the name of Ka'-ma'u-nui_a-Kea, younger brother of the lover who saved the life of our beautiful damsel of Wai_alua. This font was

START

A BEAUTIFUL MAIDEN'S ESCAPE FROM A CRUEL PRINCESS.

Original Story from Mex. MS. Kama'u,Hilo,with Malay
Notes & Vocabulary by W.E.Cole,of Batu,Sumatra.

Once there was a cruel Princess in Ceram who was extremely
jealous of every maiden so that not even Ply. Every Ery or
woman it not dominion who was so bad for penny saw led before not,
but it truly beautiful,never returned to not home alive.

When a lovely Siam to law alle saw summoned before the terrible
princess, not certainly expected to see not come back alive,
but Every Penny there was a lovey of the Princesses
mansion by the name of Ka'am-lum-lani-ka_ipo, fury deformined
to compose a mate passenging him for mercy. Fortunately there
was time to complete if before the lovely young woman was spoiled.
On the road they met Ka'am-lum-lani to kon there saw smote time for
committing to memory.

When they arrived at court sure enough there saw the lovey at
the side of his inhuman captress. Death to the beautiful maiden,
saw the decree. Then if saw that the main of law alle lifted
up not voice to plead for not life with the queen of which we have
heard. Def as Eye say:-

1. Ka moe i kem i ka male _lahi
2. A kemi leina ka mulu
3. Ka moe i kemi ka'e'e'e
4. Ka 'ulapiwa 'ai pawawa o ke kinaipiwi
5. Ka mukulu _ili 'ai pua lemma o ka nanele
6. O ke kaha 'ai o lale-ka-pa'i-kini
7. O ke pua la' aia lima o ka wekiu
8. Lima o Ka'a-ma'u-lum-lani-ka_ipo
9. I lohia'i milia i ke _aka a ka law
10. I ke _aka a ka wai,wai _a ke kupua
11. A _ole no i'oi _ae 'e;

Xosf tortuna;ely the lovey saw not so little-pexfed as pis
murderine lovey one. "Great the beautiful young woman not life"
("E _ola no i ka waluna _u,i'u") he bressed.
If saw done: Homeward,re[oicing to be allive,wenf the beautiful
maiden to the arms of her belovey bersenfe.

After they had departed from the palace the lovey who
saw the name of Ka'-ma'u-lum_a-kea,young prolfner of the lovey who
saved the life of our present friend Hawaei of Wai_alua. This tonf saw

inches Golden Thread centimeters
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A BEAUTIFUL MAIDEN'S ESCAPE FROM A CRUEL PRINCESS.
Continued.

presented to Haili by Mrs. Ka-hale-lau-koa, daughter of John I'I', who was related to the Ka'-ma'us, of whom we are now to hear.

Just before Ka_umu_alii, last sovereign of the island of Kaua'i, reigned Ka'-ma'u-nui-hala-ka_ipo. Now King Ka'ma'u was very fond of surf-riding. Observing this the supporters of Ka_umu_alii determined to make use of this the King's hobby to gain their end.

A beautiful woman was sent to make love to the King's general. Well did she succeed. "What gift can I bestow upon you ?", hee enquired. "The head of the kingdom is my desire," she replied.

Heeding not the warning of a demented woman of the court, not to go surfing far from land, but to ride the breakers of Ka-'u'a, ("Ku ka nalu i Ka-'u'a, hele; ku ka nalu i ke kai _uli, mai hele."), he went far out to sea to ride the surf.

Now was the chance of the perfidious general! "Ka_umu_alii is King!" was the word. Hearing this on his return to shore the deposed mbnarch fled in a canoe, not going up onto the land. He fled to Koloa, where he found soldiers of Ka_umu_alii stationed. The ~~ki tohe~~ dethroned King's younger brother made haste to the canoe, and both chieftains fled to Ewa, O'ahu, there to dwell for the rest of their lives.

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(Kaha) Ka moa o Kan i ka Wale Nahi

(2).

A BEAUTIFUL MAIDEN'S ESCAPE FROM A CRUEL PRINCESS.
Continued.

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END

Kaha — Ka moa — 1 —

1. Ka moa = address to lover — rooster perched on house where smoke with fire. always talk, so & so killed, she very jealous — always danger, where smoke there's fire — perched on roof. Served her right & lover fell in love with Waialua girl — she'd older his death too.

2. a kani — crowed — where he roosted, made self at home where shook feathers off.

3. Kaeke, to crow as a victor. If several rooster the leader will always crow a little louder than rest — princess hand belonged to him.

4. Hawane — fruit of lontu palm, used as umbrellas — two or 3 leaves for raincoats — he in possession of one entitled to use those things. (See Kuapakaa) put over his all while enemy shivered with cold. Paramour of this princess — the hawane that he was eating.

5. Nuku — chi gen. connected with people of Molokai of Hindoo, who brought Kalapakaa cult. Think princess descendant. Had pick of young girls — Lehua flowers. She so cruel — jealous for this man.

6. Kaha 'ai, where taro, potatoes — not only kula. Kini, where lived many — many daughters, pretty women. His to have choice Pai, contest as to who the chosen one — all beautiful — pai a pai — had many choice morcels there, prob. refers to Waialua.

7. Ka-mau nui must be a peak up Waialua — chosen one up there, under protection of Kamau, who protected her, by making this young man plead for her. Young man prob. named Kauaua after that mythical guardian of beauty.

9. This beauty reflection on waters, mirror, shows beauty of face & form, showed how beautiful.

10. Shadow of water of supernatural.

11. Let me live. Reflect in mythical waters of supernatural was not of my doing, therefore I

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START

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Kaha. 7 - Ka moa.

plead for my life.

Mrs. Kahalilaukoa dau. of John Alulí, father of late atty Koa Alulí, not dau. of Ci. When he found out child born he knew not his child. Her aunt picked her up & took baby into akaakai all day.

Had Geoge Ci & Francis Brown.

Wekiu, topmost tip of coconut tree, or height - she under protection of K. niu - seems like a peak, and other Kanaenui a namesake. Peak the guardian, Thin young man like peak.

Ka mea i pau i ka ahi Kalua
(Kalua)
(Pidgin eat)

END

10/27/27.

MELE COLLECTION OF THEODORE KELSEY? HILO, HAWAII. (Kaha)

Ko'i-honua o Kaahumanu. (from Rev. Kama'u)

I Eia o Ka-'ahu-manu ka 'omole niho 'oi
2. Ke _apu 'oi nana e hookala ka moku (file - aparagem)
3. Nana e keehi ke kihi o ka malama shoulders + chest - kihi o ka malama?
4. Po'ele ka moku kaumaha ke _alii
5. O Ka-lani-ku'i-hono_i-ka-moku
6. Ka 'awa'awa, 'awahia, mulea, paku'i, hohono i ke _ahi _a ka lani
7. O ka lani ka po'alo maka o ka 'onohi
8. Nana e po'alo ka maka o ka hoku' (pericimero)
9. Nana e ho'a' ke _ahi a a' 'anapu, 'anapa
10. 'A nakeke 'owe' _ua lani
11. O ka lani nui ma ke kapu i ka maka o ka _uila
12. Ea i ka lani ke ko'a ka punakea
13. I _ahu ke _oka iluna o Poo-mai-ka-lani
14. Ku _ai Lani-mamao he like wale no
15. Ka pai a na lii i ke kapu
16. He kapu ho'i ko Ke_awe
17. O ke _ahi o ka wela, o ka moe 'akolu
18. He kapu ho'i ko Ka_uhi 'ai moku a Kama
19. A Kama a Kama-la'la'-walu ke _alii o ke kai malolo
20. Kai pu'ko', kai halelo 'ula, he pololo 'ula na lii 'e (pololo - much talk)
21. He _inoa no Ka-'ahu-manu.

(Kaha)

He Inoa no Ka-lani_ana-'ole. (Na Ka-la-kaua no Emma)

I. Maika'i ka 'oiwi kino o Ka'ala molale i ka malie (molale, uli, nawia)
2. Ma'lo' pono na ki poohiwi o Kama-'ohe i ka nani (ouwi, aole uwiu, aole nui'ena'ena)
3. Waiho pa'pu' i ke _anu ka _uka o Ka-lena (mala', aole alaiala, aole mimomimo)
4. Ka _umauma henehene o ke kupukupu (Kama-ohe, nui kihiki o ke kahawai o Konahuanui
5. Ka nanahe i ka poli o Kane-hoa malaila. Kama-ohe, Kama-oha. Kalena, ma Lihue
6. Kau mea maika'i, 'upalu, 'uwali papa', palahalaha, aole mea akaka.
7. Waliwali ka _iwi 'ao'ao o Malama-nui Kupukupu grewed Lihue
8. Nopa ke hoohuli mai ia' Ka'-noenoe
9. 'Oki kalaina a ke Kiu-wai-lehua
10. Ke 'alawa _iho oe ia' Wai_alua
11. Palahalaha Moku-le-'ia i ka maika'i
12. Pakelakela 'oi o ka nani
13. O ka nui makolukolu
14. Akea ka waihona a ke Koolau
15. Mole 'ua'u ka lae o Ka'ena i ke kai
16. Hapapu' na lima o Ka-'ai_ea i ka nani
17. Aea ka 'a'i' o ke koloa 'inu wai
18. E _ake no a hoolale ia' Ka-wai-hapai
19. Kohia mai _au e Wenene-le'a
20. E _o' e Ka-lani_ana-'ole i ko _inoa 'e. (son of Kina'-iki, younger sister of Kapiolani.)

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5. Nanahe, nahenahe--ka poli nahenahe--aala, nui ka mahalo. Nahe nahe ka lea. Kane-hoa, land at Lihu'e.
6. 'Upalu, 'uwali, palupalu ka 'uha'
7. Malama-nui, aina ma Lihu'e
8. Nopa, he palupalu no ma na wahi a pau. Ka'-noenoe, aina ma Lihu'e.
9. Kalaina, kalai _ana. Kiu-wai-lehua, makani _anuanu ma Lihu'e mai ka akaa mai 'Oki, mahalo; 'oki pau, good looking. 10. Wai_alua, kahi o ka wahine.
11. Moku-le'ia, le'i', piha loa i na kanaka. 12. Pakelakela, nui loa ka maikai
13. Makolukolu, lehulehu, pili i kahi o ka wahine.
Huli Wai_alua i Koolau, a'ole i Kona, i ka 'ao'ao lulu.
15. like plump skinned 'ua'u birds. 16. Paa hapa i ka lima. ka laula'.
20. Wenene, manene, kaohi, a'ole e hele - mai hele oe.--wife wants him,

START

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Kaahumanu : Hālāmanaole

(Kaha)

1. Ua o Ka-'ahu-manu ka 'omole nō o
2. Ke _apu 'o nāna e hoʻokaʻa ka moku
3. Nāna e keeni ke kiʻi o ka malama
4. Poʻele ka moku kaumaha ke _alii
5. O Ka-lani-kuʻi-hono_i-ka-moku
6. Ka 'awa'awa, 'awahia, mulea, pakuʻi, hohono i ke _ahi _a ka lani
7. O ka lani kaʻpoʻalo maka o ka 'onohi
8. Nāna e poʻalo ka maka o ka moku
9. Nāna e hoʻa' ke _ahi a a' 'anapa, 'anapa
10. 'A nakeke 'owe' _ua lani
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14. Ku _ai Lani-mamao he like wale no
15. Ua pai a na lii i ke kaua
16. Ua kaua hoʻi ke Ke _owe
17. O ke _ahi o ka wela o ka moe 'akeaka
18. He kaua noʻi ko Ka_uhi 'ai moku a Kama
19. A Kama a Kama-la'la'-walu ke _alii o ke kai malolo
20. Kai puʻko', kai haleolo 'ula, he poʻolo 'ula na lii 'e
21. He _inoa no Ka-'ahu-manu.

He Inoa no Ka-lani_ana-'ole. (Na Ka-la-kaua no Umaa)

1. Naikaʻi ka 'oiwi kino o Ka'ala molale i ka malie
2. Maʻlo' pono na ki poohiwi o Kama-'ohe i ka nani
3. Waiho paʻpu' i ke _aun ka _uka o Ka-lena
4. Ka _umauma henehene o ke kupukupu
5. Ka nanahe i ka poli o Kane-hoa
6. Kau mea maika'i, 'upalu, 'uwali
7. 'Alawaiʻi ka _iwi 'ao'ao o Malama-mui
8. Hopa ke hoomaʻi mai ia' Ka'-noenoe
9. 'Oki kalaina a ke Kiu-wai-lehua
10. 'E 'alawa _iho oe ia' Wai_alua
11. Palahalaha Mokuʻe-'ia i ka maikaʻi
12. Pakelakela 'oi o ka nani
13. O ka mui makolukolu
14. Akea ka waihona a ke Koolau
15. Mole 'ua'u ka lae o Kaʻena i ke kai
16. Hapaa' na lima o Ka-'ai-[illegible]-nui
17. Aea ka 'a'i' o ke kolea 'i'iu wai
18. K _ake no a hoolale ia' Ka-wai-hapai
19. Koʻia mai _au e 'wene-leʻa
20. E _oʻ e Ka-lani_ana-'ole i ko _inoa 'e.

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5. Nanahe, nahenahe--ka poli nahenahe--ania, mai ka mahalo. Nahenahe ka leo.
Kane-hoa, land at Lihu'e.
6. 'Upalu, 'uwali, palupalu ka 'uha'
7. Malama-mui, aina ma Lihu'e
8. Hopa, he palupalu no ma na wahi a pau. Ka'-noenoe, aina ma Lihu'e.
9. Kalaina, kalai _ana. Kiu-wai-lehua, makani _anuanu ma Lihu'e mai ka aina.
'Oki, mahalo; 'oki pau, good looking. 10. Wai_alua, kahi o ka waiine.
11. Moku-leʻia, Leʻi', pihaloa i na kanaka. 12. Pakelakela, mui loa ka wahine.
13. Makolukolu, lemulemu, piili i kahi o ka wahine.
Huli 'ai_alua i Koolau, aʻole i Kona, i ka 'ao'ao Lulu.
15. Like plump skinned 'uaʻu birds. 16. Paa hapa i ka lima. ka lanla'.
20. Wenene, manene, kaohi, aʻole e hele - mai hele oe.--wife wants him

END

Kaha - 1 - Kaahumanu

1. Eia o kaahu. Bottle when broken is jagged and sharp when he temper is roused she's dangerous.
2. She the one that guiding the ship of state - she very severe ruler or alii. - Apu, cup of awa. Apu mai, to gobble ravenous for food, one sense. She like ravenous shark out to destroy any opposition to her rule. 3. Kiki o ka m. Four weeks in month - she guiding ship of state so 4 corners of month under full control.
Poele ka m. kingdom suffered her decisive anger & hard rulership, reflected on her, people didn't love her, like only regent or may have been murdered.
4. When after her carrying on harsh policy arise gloom over kingdom and strike back. She schemed to find out aggitator - she ruthless alii. 6. Her action caused this gloom because a better suffering she caused her people when she became angered. Disgusting the way she went at it. If chiefess of higher rank she murdered, or poisoned - awahia, Pakui, constant repetition of same tactics as she went around Hawaii, Hawaii chiefs fled to Kauai, so she married Kaumualii, but he protected his subjects or she would have wiped them out

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inches Golden Thread centimeters
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Kaha. 2 - Kaahumanu,

7. She was a killer, gauge eyes out - she killing chiefs, & poisoner,
8. Hōkū = these prominent chiefs & chiefesses - "gauge eyes" means she would kill them.
9. She started destruction, temper, goes out on mission of murder! As regent had life & death in her hands!
10. Nākeke, when she commenced to feel the reaction she regretted her course - no longer firm in former course or policy - was converted!
11. The young king. She regent for him! He the one to rule & by His law - for guiding light until boy reached majority - when she got converted she abandoned former policy - then turned around and declared 10 commandments of God her constitution or guiding light - no murder, destroying idols, turning people to God - became penetent alleged Christian. She kings regent - he under protection of God!
16 Comm. her guiding light. 12. Ea. She raised to equal authority the white men she gathered around her as advisors. 13. I ahu. Their actions left their telling tale on the anointed one, the young king. She taking advice

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Kaha. 3 – ~~Kaahumanu~~

of Kaahumanu misled, commenced to steal land and everything – dirty crooks.

14. She the king and white advisors, treated as co-equal with the king and the regent before the council of chiefs, which was the legislative power in those days.

16. akolu = Keawe = this mooauna kau-i-ke au-ole, descendant of Keawe. But under her regime (ahi c. prestige) the white advisors (1) the king (2) and Kaaha. (3) (akolu) were of coequal rank and prestige.

18. Ka ahi herself – the cover. She in receipt of tribute here & there from diff. districts. 19. Kaahu. belonged to Hana district when it was a dependancy of Hawaii, I think raised in Manoa but not born there (cf a cave at Hana (Kel). Kai malolo = people from Hawaii flew across channel & conquered.

20. She looked down on chiefs of red blood as secondary to her, as to her they were kukai poe, not to be looked on as chiefs, simply her menials. (She very sensual woman).

Hälelo, chiefs were angered at her. Hälelo, to be yellow, envious, hate, cause opposition but they nothing to her. It was herself

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and these kaalas!

Na lii e----.

20. Chiefs had the rich red blood for centuries but treated as common kukae papala

21, A name-song for kaa.

Kaahuna (Kaha)
(Asking ceremony)

END

Kaha. 1 - Kaenaokealani m. Inoa

Mrs. Bradley the mother of school-teacher, Miss. Bradley. mile of Keahi probably by Nalimu's wife)

1. O oe ka ia. 2. I think the grandmother Nalimu's wife, was dau. of Kaiaiki. S. he was the descendant or heir of the grandmother, dau. of Chas. Kaiaiki, a chief of Kailua, Kona.

Leaned this way and that way, from father and mother's side from gentry of Hawaii.

3. Na ka naka. Analyzing Kaiaiki's name, he was the eye of the fish that you had to wade to catch, a fish that dwelt in coral. He a chief, in eye of all chiefs, who lived in Hulihee Palace of coral (fish in koa protected from attack of all other fishes), who had tabu prerogatives.

Grandmother connected with S. Sea element, and would be ostracized, but here comes Kaiaiki. (I think Nalimu married a Gilbert Island woman, I think (Kelsey)). Chief blood from mother, but when an acknowled chief like Kaiaiki there is no question.

4. These children came out of Kina-i-ka-lani, who mated with Kaiaiki, the acknowledged chief. (Tone of resentment in this rele. Gilbertese woman may have been chiefess in own land before Nalimu married her.)

6. She was not of common Gilbertese. Wai mapunapuna, she spring of sweet water, potable, not of common kind.

Punawai hed, that water was good water. She the punawai that called and welcomed here & there (hea ia). Tone of resentment that they should look down on Nalimu's children because of southern blood.

8. Olala ia i ka wai, weak child, had to be washed in warm water to save life. Generally when baby born use coconut oil, but this baby washed in water.

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Kaha - 2 - Kaenaokalani Elnora,

9. Nalimu himself, them who composed this mele. In this case, woman not a Gilbertese; may have got H.n. later. (~~Think the teacher (Bradley)~~. Bradley married dau. of Nalimu & had two daughters. Two school teacher is a granddaughter of Nalimu). Think Bradley had to move from Hilo because not welcome - mean miser - hid money that would have made life comfortable for wife. Schoolteacher his (Nalimu's) daughter.

10. Kaena was moopuna, or lineal descendants of grandparents he mentioned. answer to your name, Ka-lena o-fea-lani the anger of the chief. One sister that mele may be for her. (Believe mele for one of schoolteacher's daughters, Kaenaokalani & Maleka, young girls; daughters of Kealiloa, (Kelley).

Kaenaokalani Mele of Nalimu
(Kaha)
(Story card)

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Kaha. -1- Kahuli aku.

Think some lines missing - call of landshell of young blood, war cry.

1. Kahuli, turn to, turn back. Lei ula, looking to young chief. Those who were ahuula leaders in battle, commoners followed. Commoner would sacrifice life for chief. But chiefs led armies - calling chiefs from E. & W., young chiefs Lei 'akolea. The akolea a marsh flower, where springs. Calling on chiefs & their satellites, I have wife, sister-in-law, etc. They carry food for fighters. 3. Kole, etc. war cry, like landshell.

3.4. Wahine-kapu, point of land, see Hana at distance where rain comes right down, could see where preparation for invasion ready. Hana, where Ku's descendants attracted as slaves. Trouble comes. Those of the upland (landshells) look down on shoreline as against invaders symb. as Hana. W. kapu, as get ready & hearted for battle up from heights where Pele is, but can't see Hana unless at Mokuaweo. People under Pele as wargoddess. Trouble in lowland. 6. Puuhonua down below, not up on heights. Puuhonua, certain section reserved for persecuted, Kauiki small portion. Dare to invade where puuhonuas all along coast line.

7.8. Hale o Keawe, also fortress like Kauiki, facing napoopoo. K. king of island. Buried in hale - Sides then hillside burial ground of alii of Hawaii. All on Hawaii well, not maui, except Kauiki subject territory.

9. He was good king whose laws were made uniform over all the land for the protection and welfare of his subjects (mio pomaikai). Historical event.

11. Hawaii seas around coast tabu, so only those born as fisherman at proper time gather, face waves - brave sons of Hawaii to defend rights, literally fishermen from other islands would trespass. Line up together to defend, for fishing tabu for pogenface, not stronger. 12. Kai kuma. When invaders come they get into rough sea battle before they land, Hawaiis sons attack. Chu kai, spray flies, battle on.

Chuchu, wake up like birds, flutter feathers, ready to jump into fray.

13. Of outriggers out on bay when warriors do shadow (anomalu) come back out of harms way to water

START

inches 3 2 1 0 Golden Thread centimeters 0 1 2 3 4 5 6 7
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Density → 0.05 0.09 0.16 0.22 0.36 0.52 0.75 0.98 1.24 1.64 1.96 2.38
D50 Illuminant, 2 degree observer
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Kaha — 2 — Kahuli aku.

Thats warm — blood up — on land, not out in way of trained fishermen.

17. Instead of being down where danger, come ashore One desire to see beautiful waters of Hawaii — to see that the youth, the flower of Hawaii are protected from being slaughtered down below — doesn't want their blood wasted. Warm blood coursing in blood of youth, untrained and not of same experience of those down below (warm spring of Puna)

La kaii, day of trouble — pull for shore, storm arises — days when fishes in schools driven shoreward — fishermen ashore go after them. Youth want to go, held back, slaughtered down there, drowned in sea (kumdi). Ehu, day of heat, fight, war, battle indicated. Ehu, blood — red haired people fiery.

Moku a Paea — go back to Paea — also island ruled by chiefs, akahi paea, alua paea etc. Paea — clan — island divided into different district each under independent alii with forces — is ruled by one court after another.

Chant incomplete.

Kahuli aku (Kahoa)
(Akaaka code)

END

inches Golden Thread centimeters
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Kaha - 1 - Kalanianaole (nothing to do with Emma. Don't think Kalakaua composed.

Kalakaua king not satisfied - went to sister in-law and got Kuhiō.

1. Māikaʻi ka ʻōiwi. Kaʻaka is a woman, the fragrant one - there she was remaining quiet, of good form, naturally attractive.

2. Malō. Shoulders - taut malō - shoulders closely grasped against throne, the king - Kinoiki being from Kauaʻi. Ki p. - she as sister in law to member of royal family - he raised her rank from that of ordinary chiefess to royal highness - she shoulders into royalty

Kaʻaka - ʻōhe - shes the kaʻa ʻōhe - ʻōhe, bamboo, telescope, used to look thru, centered the object, one shut off from the ground and grew rapidly - kaʻa - ʻōhe, from Kamaiki she became royal highness Kekaulike = David Pīkoi her husb. first child David Kawānanakoa (D. Pīkoi) - she not raised to Princess royal when she born - when Kalakaua came on throne he raised royal rank of all, and Kalānianaole was born. Kaʻa - ʻōhe = one who grew up suddenly.

3. Waiho kapa. After she became royal princess her husb. was practically neglected Being of citizenry he could not have same right as wife who was raised. That gave her freedom to get in touch with other men (Kaʻaka. Lena, yellow = jealous. Man couldn't resent it - he couldn't object, but he felt it o he neglected. She went about as

START

Kaha, 2 - Kalanianaole
if she had no husband, & when she went
as governess of Hilo he was left behind he-
anuanu ka uka o Kalena. H/e male -
one who has passion aroused - refers to husb.
To prove that he not the husb, or the father
of Kuhio, that's why in this form.
4. Ka umauma. Refers to Kuhio's mother,
whatever objection made she ridiculed.
Kuyenkuyen fern, or kuyen. o Kuhie - wormwood.
Desire speedgang up, springing up,
without husbands opinion on matter -
husb. couldn't do anything but bow down to
(kuyen ana). 5. Ka nanahe - she attractive
to bosom of King - kane koa - brother-in-
law. Nanahe, she was sneaking in, going
quietly - alliance with king.
6. Kah mea maikai - refers to self - her private
maikai, palupalu, as sneaks in to King.
7. Waluvali - herself - she soft & tender -
term iwi, but means her body. Malama - nic
big private. Constantly splashed water on
privates, general custom of every favorite child. Early in
(On Kauai Kula o Malama wide open plain.)
girlhood the hymen is ruptured - creates early
development.
8. Nopa. Kanoenoe, king somewhat under
influence of liquor - pretend he drunk so
wife Kapiolani couldn't object. Kapiolani
own sister of Kuhio's mother, Mrs. David
Piikoi, later known as H/er Royal H/ighness
Rekaulike. Nopa, without making a fuss -
she wanted it and knew king wanted it.

Kaha-3 - Kalamanaole

9. Oki kalaina. laina, cut aside all formality. He was tied up to Kapiolani in formality cast aside all formal restrictions and went after water of Lihua - Hn, woman, ka laina, two words — line cut, went (over the fence). 10. Waalua - vagina — ka pekē wai a kemano.

11. Mokuleia, where nipena pawehe comes in - a level plain - moena pawehe o Mokuleia, beautiful flat plain, beauty of pelvic region

12. Pakelakela, excelling in beauty.

13. Big flabby private - makolukolu - Tender soft. 14. akea - orifice wide - plenty room for him to slip in.

13. Mole (uaa (seagull) also, to scratch, Lae o kaena - kai = surging of passion - lae = end of penis, chafing in orifice of vagina, Mole, end of head of penis. He kaena, erect, passion aroused, head of cock shapes its way in.

16. Hapapa, he half way in when practically paralyzed, he felt is so much, palalysed, became numb with sec pleasure.

17. Got 1/2 way, come out of hole pulled out (aea) when felt paralysed - he the kōlea that went down to sip that water

18. E ake. Kawaihapai, next to Mokule - got her, became pregnant.

Kaha. 4 - Kalaniaaola

19. Wenene - both paralyzed with height of sex pleasure, made sure he got it in right time - woman who has mter. shortly after menst. has violent trembling then feels relaxation she knows she's caught with child?

20 Answer this your namesong.

Kalaniaaola (Kealoa)
(Keoua coll.).

END

inches 3 2 1 0 Golden Thread centimeters
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Mele Collection of Theodore Kelsey, Hilo, Hawaii.

He Inoa no Ka-lā-kăŭa.

O ʻI ʻbe o ka mole uaua o ke ʻlii

O ka mole ʻawahia o ke kapu

O Ku-ʻia-ka-ʻouli-o-ka-lani,

O Kanaloa-kuaana,

O ka unahi ʻili pakapaka i ke kapu

O ka paka ʻalii o Kua-Nuuanu

Nana hoʻi o Keawe-nui-a-Heulu

O Ku-ʻia-he-ulu-ka-lani

O ke kua o ka lani nui a ʻe au moku

O ka moa ʻuakea i huini ke kakala,

I helu i ke kahua,

Pau kuʻina ʻilaila

O ʻI-kuaana kua e ka hoowaha

O ka pua ka aona i ka uka lohelau

O ʻUmi-ʻula-i-Kaahumanu

O ka nenelu alii piha i ka hohonu

Nenelu no a nenelu

Nenelu manoanoa na lii nui

O Ka-lā-kaua ʻoe, o ka pule a kuu alii kapu i Punaluu

Kau hoʻi kopilí, a kenaʻ moku iaʻ Koli

Iaʻ Ka-pueo-kahi

E noa hoʻi nei moku o Ka-uʻ

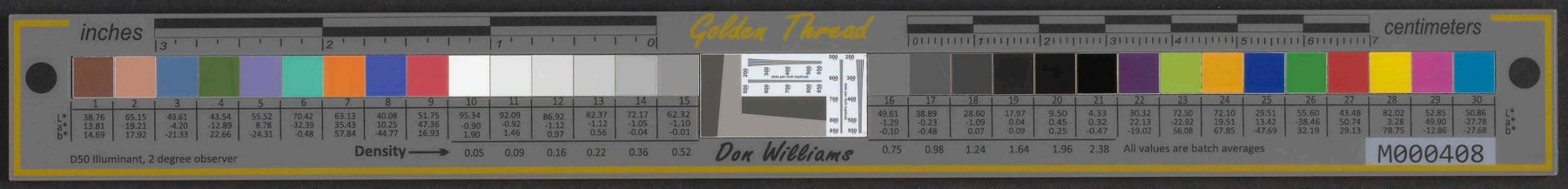
E Kiha-wahine e ola i ko maile

Ola hoʻi ka hu, ka makaainana

Ola loa o Ka-lā-kaua a kau i ka pua aneane.

(From Akoni Kamika (Antone Smith), Waiakea).

START


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Golden Thread
centimeters
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Density
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END

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Ke. 1 -

1. O I oe, o ka mole nana o ke lii.
You are offspring of the I clan - I chief - mole, the deep - like mole o ka honua. Nana, very ancient, paa, well established way back, ua ulu a ua kawowo, well estab. the highness of their blood.

2. O ka mole kapu ia o ke kapu. kapu ia, the tabu very severe

3. O Ku-'ia - ka-'ouli-o-ke-lani - (seems talking about Kalakaua.) Ku'ia - not breaking of link, or couldn't be I. Ku-'ia, established - Ouli, Tatt. - of the Royal One - otherwise cant be I.

4. We are estab. from Kuaana line. - speaking of genealogy - not interpret. of Kanaloa.

4. O ka unahi - tabu very thick, heavy - offspring of ancestors with thick tabu. Got to be scale before the skin - tough skin - skin well protected with scalls. Tough skin, becomes old, thick, manoanoa, pakapaka. Have tabu after tabu.

5. O ka poaka alii o Kua-kuauau -
The chiefly - were brought out thru that poaka - kuauau, ke aupuni o ke kapu, sacredity - were brought up through that channel - offspring from ancestors - not offspring, but brought up thru - that ancient - kua - mahope - back severe tabu - ke kakou nei, he aupuni kapu.
Paka, brought up, - puka mai, came thru that channel.
Paka - pork with Those tabus - don't have to teach or bring up. Paka alii - already alii - not something new - mai kahiko mai. Kua, from ancestors way back, inherit.

6. He gave birth to Keawe - who brought him up, one of his guardians - Kalakaua's grandfather.
Keaweaheulu of I clan, a highest chief

7. O ke kua o ka lani mii a E au moku (not AE).
Keaumoku I think. But really he from Kamanawa line.
So Kalakaua connected to Kahekili.
I ke kua. A E au moku (a E, for euphony).
Kalanamui, Keaumoku's name.

8. O ka moa paka i kuini ke kakala. The white rooster whose spurs are (not become) sharp. White robed Priesthood with sharp tabus

START

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9. I helu i ke kahua — Ke-i-
kahua = the noho alii. ground — kahua — is the govt
& helm of the govt in his power
kahua — the ground — chicken would roam all over the place.

10. Pau ke'ena ilaila — became independent ruler —
no more a subordinate, but chief of chiefs. Ke'ena, dependent.

11. O I — kuaana ka o ka hoowaha. another gen. of his.
hoowaha — trying to slam at Queen Emma and backers.
Kalakaua victory & Emma & followers — Lina-sui — but
turn vote he victorious.

12. O ka pua ka 'aona — when went & cast vote, People
elected representatives & nobles. Lahelan — house.
Lahe is a na area a year.
Pua = himself. Aona — break of daylight — Aona (ao ana)
by the many. and was ward

13. O 'Umi-ula-i Kaalumaamu — he is the one who
umii — got the red feather cape — grab & hold. He grasped.
Umii a paa, he held fast. When his sisters
Likelike & Lili'u tried to wear highest caps were turned down
— only Ruth Keelikolani, granddaughter of Kam.
not Kalakaua took all the red.

14. O ka nenelu alii piha i ka hohonu — thick with royalty.
nenelu, broad, thick.

15. Nenelu, royal blood spread all over.

16. nenelu nanoanoa — spread.

19. Kinau named king Kalakaua, so not named after
admiral Thomas & Kaukeaouli — think Kinau. (check in archives).
Kalakaua — because Kinau went against Ka'ahumanu (or taaua?)
Tahitian and Kaukeaouli chose her. (True story). (Ke.)
(some document.). We cannot war with the word of God between us.
in 1833.
Pule a ke alii kapu — he alii kapu o Kinau.
Pule = olelo o Kinau mua o ka aha o ke alii.

Koli = others were cut off.
Ka-puu-koli, heard it was one of Kalakaua's akuas.
Ka koli — to ward off all his enemies &
bring his people & country into one, unite

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in price. kolí — Ke — 3 — word off those against Kalakaua

Punalua — na make o Kiniau, aa lua oia, gose — perhapes. Puna — spring. (wahine (ke)). Alii nui perhapes refers to his father Ka-paa-ka-ka pule = the offspring of Kapaakea — result was Kalakaua. Punalua — ka moe ana, ke kii ana o ke kane i ka wahine a loaa mai keia keiki. alii nui kapu = Kapaakea — Ke-oho-kalole = mother.

Pule = refers to Kapaakea — outcome of his offspring — got what he was after — keiki — Kalakaua.

20. Kau kojili = Kapaakea kau ke keiki i na moku — all the islands. Kena = those = the kingdom, consolidated by Kapaeokahi — wa lokahi by Kamehameha. Kolí = kam. waged war. Kaú — trouble already overcome.

Kojili = birthgift = o ke keiki ia — himself. Kolí, kam. waged war, to consolidate. kolí. & kajaeo. refer to kam. — He kolí, got all kingdom, waged war with all other chiefs. Now kam. dynasty out gives Kalakaua chance. Emma was kam, but she was out.

Kihawahine, maybe Keohokalole. Maile, he mea lei ia, medala, refers to keiki again, became fragrant — he lei i ka lahui, ka lehulehu. Kiha — mother — ola oia i keia keiki. na kolo, na hele, na ulu like a vine, and has sweet scent.

Kihawahine — her home in Manoa (da Mani Haneoo and think Lahaina). Kaahumanu lived in Manoa — where she retired in her old age. Kalakaua not closely related to



Kaahumoku. Re. 4-
genealogy. maybe connected. check up — see
Kikawahine, Think mother came from Hawaii side
Kihapūlani. There is Pilani-wahine.
Keoho offspring of Peaea alii of Hawaii I think.

END

Kuyp. + — He Inoa no Kalakaua,

1. O Ī ol, o ka mole wawa o ke lii,
Thou art ol, the deep rooted chief, of all royalty —
Deep root of all royalty!
2. The bitter root of tabu!
3. Ku — ia, oia ka auli o ka lani + represents Ku.
Refers to Ku — one of the four gods — na kuma akua
o Kahekaka — where royalty sprang from!
(Hulumanu, those who served Kamehameha in war!)
— soldiers made everyone poku!
(Palalau, o ka hoe = blade of the paddle).
(Old law from Wakea to Kam. Hawaiawa
ka lina i ka — ii i ko hai waiwai!
Death penalty — same as Manalahoa.
minute you touch others die — so only can fight!)
Get another's wife, stone to death or burn in imu!)
Comparing Kalakaua to Ku!
Ka auli, omen, sign + ke — ao — uli, the big
dark cloud — powerful — torrents of rain in the
not shining one! Kanaloa kuaana —
Kanaloa's brother = Ku — the elder!
5. Scales rough, not smooth. Thick skin — manoanoa
he kapa!
6. Paka lii = member of that same family, up to Keawe-a-H
Descendant of Lilo a the Keeookalani, the
son of Ka — ii - mamao! Kalaeana, son of
Kanekahu, ala — i - ka - wa - koko, mother of
Kalaeana and ka - lahui - nohon! Last one
ancestry of Kalaeana down to Lilo a; branch
at Kaimamao + then Keawe - a - H. to Kapaakea,
Ka — ii - mamao (not Ka - 'i, though some say this),
The 1st chiefs from the beginning - nui ka pe nui.
6. Kuamuanu, (Nuuanu supposed to be son
of Laamaomao!)

START



Kuy 12 — Kalakaua,

He moa no Nuuanu ke kaeaea o ka pali
E o e (mele). Nuuanu = seer as well as
guardian of pali. He had the Wind gourd of
Molokini — was tall one.
7. The parent of Keawehenlu.
8. Ku-ia (not ku'ia)
9. A e au moku. au moku, the isles, fleet of isles.
10. White rooster
11. Scratches ground — climbed to power
12. Pau ku'ina — meeting of, point crossroads.
13. O d-kuaana.
Hoowaha — speaking, proclamation, declaration.

END

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inches
centimeters
Density
Don Williams
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Koha. —1— Kalakaua Inoa.

Kalakaua not a Kauai man. Kauai mele must have come from Kapiolani's side of house. Kauai meles not preserved after surrender to Kam. Kaahumanu a Hawaiian, whatever was royal on Kauai not revealed to her.

1. Manaki Kaula. Tail end of group. Kaula is in fair weather, everything good, good picture to look at.

2. Ma'io'io — kai malino a Kona, ma'io'io, see those streaks. When dead calm sea is like Kona. Calm smooth waters if look down from top of Ka'ala. Māio (mah-yo) — when waters like that go fishing.

Kuhio's mother. She youngest of the three. In connection with giving birth to Kuhio. Married, had one child already, she calm, steady, looking down at her, beautiful form, kai maioio.

3. Wouldn't notice it. Old fishermen go by landmarks. (Take Kalae o ka laau, and Awahua, Lanai, bet. Lahaai & Kahoo., while 2 parts of Lihau mt. meet as one (hui na pali) and others meet.)

Kalakaua after sister-in-law — thats — laina ai. Can't get anything to eat unless pali comes together. He and sister-in-law mated and got fish that was Kuhio.

4. Kahela. Kalakaua in hurry to get it before time would pass and others get it — husb. or paramour. Unulau wind — wanted to have no one else in connection with her till he satisfied she pregnant Pa'a, wall, barrier. Woman conceives certain date, within time, last ovum gone, or husb. interfered, he wanted heir to the throne from sister in law (so he ka lani ana ole — not satisfied)

Kuhela — stand sideways, like glancing wind. Woman not his, but wanted to slip in at proper time.

START

Kaha. 2 – Kalakaua & noa

4. Ke hala loa aku. Got there before too late.
Haw, cold, ice, no chance.
5. Me he nuku manu. Kawaloa promontory of Kauai resemb. beak of bird, look from above a beautiful spread of pelatean below. This beak (kawaloa) is king. When he went down to that kai it was nice & flat.
6. Lewa – he make he lewa, up & down, up & down, His penis nuku manu – uwe, to draw, to hook, like shred male vine, uwe. First time she realized how big his penis was.
7. Kanakahi, he first one there – he na kahi – husk. didnt have chance – after her term, & got cleaned up, he first. 8. He had big testicle & she big vagina – both of them exhausted by efforts of copulation. 9. Kai awalua = yet. in Kauai, 2nd harbor of Kauai – own husb. & Kalakaua. Makani, the efforts. 10. Koji, to soak in, no escape, for month to follow she is like salted beef, pau. Kaha, the woman. Got her into condition where for months to follow shed be "salted" in condition. Ko'ele, to strike, ko'ele aku la, or to land. 11. In ant the backbone = iwi kolle like keel of canoe – woman struck there.
Na pae – two paes – he had sneaked in from back – pae kua – didnt come openly (Enaena na pae (o ka inu)(mele)(relax)).
12. He was kite fish – sting ray, 'ono i kela lua, wanted to go into that hole. She got stung – baby.
13. He went the limit, wanted her caught, went after her till her nerves gave way, he gently in hands, when highly excited there a convulsion, two genus meet & there is conception. 13. Koi anana = big penis &
14. Ka pua = in open, child grew up & blossomed like beautiful pond lily in water – wai = people surrou

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D50 Illuminant, 2 degree observer Density → 0.05 0.09 0.16 0.22 0.36 0.52 Don Williams 0.75 0.98 1.24 1.64 1.96 2.38 All values are batch averages M000408

Kaha - 3 - Kalakaua Anoa.

ed him who attended to him, had attentions centered on him. 15. Hauwa. When got thru he had to break away from warm embrace & go out in cold because dawn was about breaking. Hauwa – about 3 to 4, or 4 cold air sweeps in toward morning when rocks get cool – warm nights then drop in temperature, & light seems as if day on way. Haulili, shiver with cold, didnt want to leave. Lili hia – he the second one, not husb. 16. cold. Tried to break away – kohi ana – as hours pass, came forth, early break of dawn. 17. Kamaile, pun o ahi = dawn breaking, had to get out. Molalelale, rays spreading, fast coming out, slip out here & there, soon broad day. Bright firebrands thrown. 18. Fireworks – mamoku torch – & pulu pulu = kindling fire, before throw it – breaking of dawn. 19. Koholā-uli, lowland, shallow open space – he out of breath, sneaking out to get under cover. 20. out of breath sneaking in & out from her bedroom. 21. Honopene = the woman. He went to pene her. Hana, sheltered cove. 22. The water that pu'u auhoe – had to sneak up steps of palace & swallowed glass of gin probly. 23. Manka uka. This woman having absorbed liquid into her (wai o pu'u auhoe). She the manka uka, forced it up, up, to source, liquid mated with his. 24. Lanai herself, telling him hurry, get out, get out, daylight. He forced to get out of sight, avoid scandal. 25. He makamaka. Home was a friendly shelter when got there, where his like an open as if at home all night. Open means to hide under cover, under rock. Hana-ka-pi-ai, where all were welcome, to come to his table, time for morning meal.

26. There was his queen (aiwa kui), rightful legal wife, had breakfast.

Kaha 4 - Kalakaua d.noa.

27. Ilyeai na hui. To avoid trouble - own bushs - camouflaged - wool over husbands eyes.
Ha'ina, angered reproaches. Turtle hides his head - she raised to royal rank of princess - and husb, turtle who hides head, crawls back into she - he only a commoner - she sent him off - she made everything pleasant to prevent row.
28. Holu mai na hala - remain calm, pass it off, pleasant the kings out there, conceived, sents husband off. Hala o pane = the husb, who has to swallow it, may get mad but no satisfaction. Pandanus at high tide washed by water.
29. Pua of hala - bowzer bird comes down & eats it - no matter what he desires, what he felt toward wife, he couldn't get it like hala eaten up by bowzer bird, had to go without relieving passions.
30. Wai o Luma, famous bathing, diving place. He himself overwhelmed by actions taken by king, made to understand she pregnant and didnt want sex connection with him.
31. mouth of Hanalei full with water - tide risen, & water above come down. This woman didnt want sex, was pika, carrying Kalakaua's child. (This kaha - Kauai should be now instead of in middle of oneli). Don't think man knew she pregnant with king until child born. (Piikoi was the husb of Kuhio's mother) She married Piikoi when was title or royal highness Kekaulike, made her prevaleged, husb lower, paved way for Kalakaua to sneak in.

END

inches centimeters Golden Thread Don Williams
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Mele Collection of Theodore Kelsey, Hilo, Hawaii.

He Inoa no Ka-mehameha Elua (Liholiho).
Mele Hula Ilio. ~~Mele.~~

Haki kakala ka nalu mai Kahiki mai

Pohina kai Kahiki-ku', Kahiki-lei,

Kahiki-lani, Kahiki-honua,

Ome'a lani ke kahuna kau i ka waa (omea lani (heard in chant) (Kuyp.))

Holo waa o Hilo i ka ua nahunahu Ku-'ili-a-loa

Nanahu ka ilio o Ku-'ili-a-loa a me Puapua-lenalena

Na ilio o ka po nui a Kea, ke kahu o ia mau ilio,

E ola o Ka-lani-nui-liholiho-i-ke-kapu

He inoa.

He Inoa no ka Lani Nui Kau-i-ke-ao-uli (Kam. III).
Mele Hula Puaa.

E o'e Ka-lani-Nui Lani Mehameha i ke Kapu

O ke ko'i maka-nui i kua ai i kona moku

Kua i na Hawaii ka moku ia' Keawe

Lilo mai Hawaii, o Hilo, o Hamakua

O ka unu o ko hale o ka i'a i ka lima (ka unu – na lako? (Kuyp))

Kamakamaka ia ka i'a o Hono-mau-ku'

Haki mai na nioi o ka unu o Pakaa-lana (heiau ma Wai-pi'o)

He nalu o Ku-o' hala'i o Ku-o' (me ka aoao mao'e puli ana i ke alanui, ka nahu o Kuo', ma Waipio)

Hala'i o Kohala e la'i e

E la'i Hina ia malie ka malama

Ka-'elo ka malama puka mai Maka-lii ka hoku' ai aina

O Nana ho'i nei lana pu me Na-ola

~~O lana ho'i nei lana pu me na ola~~

E ola o ka lani ka nohona i Kilauea

O Wahine-kapu ma, Ka-hala-'ala ma (Ka-hala-ala, he pala, aia mahua o kela pali ulu ka ho'awa, (makai o ka aoao akau ma Waipio, ai face sea (R.))

Aala wale ke lii e ka lani e

Ua noa.

START

inches Golden Thread centimeters
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Mele Collection of Theodore Kelsey, Hilo, Hawaii.

Kalama,

He Inoa no ka Lani Mehameha. (Kam. III)
Mele Hula Puaa.

O Mahi-lani ke koa o ka moku
Kaulana o Ke-awa-'ula, Ke-awa-lau,
O kuhi ko lima o kau ka pawa
O Alana-kapu mai
O Alana-i-ka-pali-o-Ku
Ka honua ia mai
Na lii pili lua
Ka ulu o Lei-walo
Punana e ka manu
Waihona iluna pāloa ilalo
Ka unuhi a Molale
Ke alai Makoa
O ko inoa ia e ka lani e
Kou moku ia
Ua noa.

Another Wording.

O Alana-kapu mai
Pa-u' o Lau-wahine kahiko a maika'i
Holoku' uaua o Ka-muku-humuhumu
O kanaka-iki o Haku-mea-lani
O ko inoa ia e ó e.

Another Wording.

Pāloa iluna waihona ilalo
Kau mui a Molale
O Kāloa waihona ilalo
O Kanoa 'ala ke alai Makoa
O kou inoa ia e ka lani e
Kou moku ia
Ua noa.

He Inoa no ka Lani Mehameha i ke Kapu (Kam. III)
Mele Hula Puaa.

Ke iho ala ka puaa e inu i ka wai o Ke-mamo (spring on top of the pali at Kipu', Kaua'i)
Heluhelu na mānea o Kama
Ōkākalā na hulu o Kama-i-ka-lani
I ke ao puaa la iluna i Ha-'upu
I ke ao lewa la iluna
O kou inoa ia e ka lani e
Ua noa.

Kilauea and Hale-ma'uma'u may not be most ancient names.

Ke 'a wale mai la no ke ahi a ka Pele iloko o 'Ai-mū-mū' i 'Ai-wā-wā, i kai ele lua, i kai mimiki, i kai ho-'ea, iluna, ilalo, i Manawa-iki O-o' e. (Can't tell exactly how to write it.)

Story of Mokuhelua, Kalama

END

Golden Thread — Don Williams — M000408

Kaha, — 1 — Ka-lu-Ouhi,

1. Malua. Wind that brings in the rain - N. o Lehua
2. Manane, young girl, composers comedies still
under shelter - bee sips water, brought in by
malua - like, young girl. Keeps like
fresh, this rain. Manane grows among
lava rock, seem to grow by moisture = cover
water so kamaaina wouldnt die of thirst
going over it
3. Elelelen = ulei mai or elei mai;
Birds are fluttering to like manane - have
been accustomed to suck nectar of papaewa -
young men from Hilo flocking over to
Kapapala on Kau, where manane is;
Roosters come around.
5. These birds accustomed to Pandanus grove along. Keane wali 2
come down when hinano in bloom;
Girl sweet in every respect, nature adorn
Your love has struck at my heart
Your affection has won my heart
11, 12. You probably thought that three
lihyas were those of Hopoe, subject to
goddess Hiiaka.
or queen, come courting her on knees, she
refuses. nee, take her as
13. Kakaahi, (one word)
but really Your own (not Hiiakas)
= to go by, went right by,
and worshiped very ground you tread.
Disregard all the honors paid her. Beauty
14. Thinking perhaps, although desire
may have been aroused bother you,

START

inches Golden Thread centimeters
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Kaha-2-Ka-lu-lahi.
that here was a stranger.
15.16. Stranger - thats why you "play off"
(ahinhin) like an untamed person not
come in contact with other beings. (Don't
know composer - may be a woman.) Young
men from Hilo forgot others & paid respects
to her. Kaha always been famous for beauties
17.18. I tried to throw my hook, and
came near catching something near there
where she was. 19.20. I thought that
you would cause me headache, as I
felt the cold chill of your seeming
indifferce. 21. Poli-ahu, goddess of
Mauna Kea - Poli. has spread her
young one felt like throwing cold
blanket of snow on. Me - perhaps this
blanket of snow to chill daring one
who dared seek her hand.
He was a crowing rooster announcing
the dawn of another day.
You would indeed be my hostess if
you should indeed condescend to speak
to me. Makamaka in strange place, you
come as guest; she hostess.
24. If you would but speak to me.
25.26. Which if you condescent to speak to
me, I would be near you, as well as my
heart be yours. 27. I was about to
drouse off in dreamland when your love

Kaha. 3 – Ka-hu kuhia
awakened me,
I turned to the wall of the house
Hoonana. I turned to wall to ease pangs
of desire within me which I longed
to mate with thee. 32. Surging love
like waves that broke over Kuia,
Huia, converging currents, make hard to
go around Mokuola. 33. For this daughter
of May – so must have been half-white
The heart met – his heart was at easy
when he found her that this young
lady was a daughter of Mr. May.
34. Oluwa took the East – her or father
– think Mr. May. He a handsome man
himself. Wakola – mokuola, people that
are sick swim around 5 times to get well
37. Long live you Kahukapu – he who
is guardian over child
38. On your charge is the favorite
flower, the pride of our people,
for whom only love exists.
41. Likau ann, down there, little
brooklets of Ohele, that gradually
wells up hearts with love, while
up mauka, that of your station
cold reserve, which cannot approach
Mr. May married a Kona girl F. Girl
was of gentry. Mr. May hoole from
E., married H'n girl & had

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centimeters
Density
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4

beautiful daughter. The cold air
or fog comes sweeping slowly down to
Olaa. Olaa signifies one venerated
or held sacred or precious —
cold atmosphere surrounds
gently covers beautiful daughter,
so only worthy approach her.

43. 44. You hold in mind idea of turning
to me. You have but one thought, that
your affections be mine.

45. You will be at peace so will I,
for the desires (not soft heart) that the
love of two tender hearts will blend as
one. Tell I tell the motive of
this name song. 'Tis for Ka-Lulehi

Ka-Lulehi (Male)
(Hebrew Cat.)

END

Kaha — 1 — Kapukapa (Hiaka)

1. Kapukapa. Goddess was tabu. When first husb came by she scowled at him showing that she no longer cared to notice him, as she had a new lover. Puna is Hiaka's bailiwick — she akua w. Looked cross at husb. because had another.

2, 3. Like pulling up stakes and going to Nuekahuna at crater. Like herself, not Hii. She destroyed forest, went back to Puna, where sat with Ka-moho-alii. This woman put off all ties of marriage, & went to Puna. — became angry, scowled when he approached.

Malio, ref. to first husb. 4. Lehua, this woman, remarried in house made sweet with lei of pandanus. Resented attention of 1st husb. — hold another.

Ka-una, wrenched from one to the other.

5. Second man demands name told; got her passion aroused, no longer cared for husb. now wants woman to acknowledge him as her paramour, as no longer cares for husb.

7. Shows that she the one attracted to this man, fell in love, then demanded right to be known as an open paramour, not a sneak as result of her own actions. At first appears as rascal: no, herself that got disgusted, invited other man, fell in love.

START

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Kapukapu (taha)
(Kelsey coll.)

END

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HE INOA NO KA_UMU_ALII (Kalama) (Kaha)

I. O ka wohi lani o ka moku
2. O ka papa-ku' o ka honua
3. Nana e 'anai ke kapu _alii o ka moku
4. Nona oluna,nona olalo,
5. Nona ka hikina me ke komohana
6. O ke kukulu hikina o ka welau hema
7. Ua pau ia' 'O'ili-ka-lani
8. Naueue o na kukulu o Ka-hiki
9. I ka noho a ka pua kapu _alii
IO. O Ku_i-ka-lani keekeehia ka papa-ku' olalo
II. Wahia ka papa naueue
I2. Haalulu na kapu o na kihi o ka honua
I3. O Hina-'ai-ka-malama,
I4. O Haumea-nui_o-ka-lani,
I5. O kou _inoa _ia e ka papa hanau mokum o ka lani
I6. O Ka_umu_alii he _inoa.

HE MELE INOA NO PELE_IO'-HOLANI (Kalama) (Kaha)

I. O Ke_opu'_o-lani,o Ka_uhi_a-Kama,
2. O Kama o Kama-la'la'-walu o ke 'umi,
3. O na lii mai loko mai o ka haiki o Pii-lani
4. Wahine a ka 'akau pe'a a Lono
5. O Lono nui,o Lono _iki,o Lono _i ka 'apua kea _a ka moku,
6. O ka _iho ku o ka lani
7. O kou _inoa _ia
8. E _ola!
9. O Pele_io'-Holani he _inoa.

HE PULE NO HIIAKA
Na Mano'a Ka'ehu
(Luahiwa).

I. Pala ka _ua kala i Mahiki
2. Mahiki ka lani,oa' ka maka o ka honua
3. Kani 'u'ina,lohe _o Lono_i-ka-makahiki o Ka-poha'-kau
4. E Kane _e,e Kane ho'i,e Kane _i-ka-makahiki o-ka uila
5. A nui na kalo kani 'u'ina,lohe o Lono_i-ka-makahiki Ka-hiki
6. E hii ka poli o Pele,e hii _e,e hii ho'i,
7. E hii ka wawahi lani,e hii ka poha' kau,e hii ka wekiu
8. Hoolo-----no,hoolono _ana oe i ka leo o ke kiu
9. Hoolono _ana oe i Ka_uahi_i-ka_ua
IO. E ho'i mai a noho i kou kahua
II. Owau no ke'ia mai luna a lalo
I2. Kane,o Lono,o Mauli e-----,huli 'ia mai _e!

START

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Kaumaalii, Bela Scholars, Kuaka

END

inches Golden Thread centimeters
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Kaha - 1 - Kaumualii

1. 2. O ka wohi lani. The royal offspring of the highest rank. Foundation of the earth - the highest one who rules land - life & death, his word law.
3. He is of such high rank, the exponent of highest caste who would offset, push down, any contending chief who would claim superiority. Each one has own royal prerogatives of all, but being of highest caste he can step over any royal prerogatives and take 2nd day place to him.
4. He is above highest point of vantage of chiefs, reigning highest one controls whole id. E., W., N. S. control, to lord over common people, rona olelo.
6. O ke k. He the offspring of those who came from the E., as well as a remnant of the source from the S., Hawaiians more or less offspring from S., so uses Tahitian &. Those from E., are K., people of Hawaii, Maui, Molo., Oahu - all use k. Shows his connection, has blood of eastward islands here, also southern people. (Kaeiolani showed Tahitian type). 7. This chief thats come to the front has absorbed royalty of those of eastward islands as well as southern source.
8. Nanene. Na kuhuln = leaders of Tahitian emigrants - that came to Kauai and had progeny, their claims were shaky, because this one supercedes all of them by rank and birth.
10. This pua, young chief) when came ford to assume rightfull place all others had to take 2nd place, and when got old enough got on top of them all (ku i ka lani) was king. 11. No matter what claims they had as heads of districts they were

START

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Kaha. 2 - Kaumualii

overshadowed and their claims shattered,
~~till~~ he became king.

12. All claims of royalty, caste, they trembled out of respect to this man who was superior in position as chief which brought him to throne.

13. He traced his ancestry way back to begin. of history, accumulating blood.

Haumea (x Papa her dau) had offspring, x one dau, mated with Oahu a Lua, from S; and one dau went over I Kauai: mingled w/ Tahitian later immigration, while other ido. thickened the royal blood; Kauai's had dark blood of the south, strain of Melanesian cross bet. Hottentots — like dwarfs, naturally short — Kauai people short but dusky compared with Oahu, Maui, Hawaii (E Maui also very tall). 15. you come from that genealogical tree, O king!

Kaumualii (Kaha)
(Kelsey Coll.)

END

Kaha-i - Pelleioholani (Kelsey roll)

Were two Pelleoholani son in law also

1. Ke-oper-o-lani, (same), ka-uhi, another name, ancestral tree from which Pelleoholani sprung. Ke-oper-o-lani, the original, after whom queen mother was named.
Pilani, king of Maui, an engineer, built roads around Koolau, Maui, still in existence - had coral dived for for harbors for war canoes turned water off for irrigation of lowlands, made Maui prosperous. Maui no ka 'oi from the time of Pilani. Maui - thats where P.I came) took wife from Kauai, and got son Pele II. Song composed in honor of father dedicated to son, who was also a chief of Kauai.
2. Ke-'umi-a-Liloa 3. From the thighs, loins, (haiki), direct descendants.
4. Pilani-wahine, dau. of Pi. king, refers to her direct issue. Pea, crossing - refers to Molokai connection, R. connection, crossing there, whre had connection with Loe, mother of Akahiakuleana (known as Loe until she conceived Umi (now that I have a right to Hawaii). (Loe unfaithful to Kau who conferred ula kaleloa). Molokai north of Maui.
5 Lono of Molokai. This a sand beach on way to Kaunakakai known as Halealoa. Lono a foreigner, he Lono-nui, & son Lono-iki. Akahiakuleana very fair from this Lono blood. (ka wahine pualani o Manini - was fair & creamy, showing the white blood - king Liloa couldn't resist facination. Descendants of Umi fair people. Apua, ka palena, the edge. Lonoiki lived on this sandbeach, N.W. at extreme end of Molo. near lighthouse of Kalaeokalaau -

START

Kaha ~~i~~ Pelei o Holani.

beach where father landed, took mate & had son. Ewa = like pregnant, ka noa end of island. Kea, white sand. A ka / moked - nobody inhabited that part of the island before that time. Lono-makua = Lono-nui, Lono Sr. He landed & built home there, got woman & had Lonoiki who is referred to. 6. He was ~~are~~ according to descent in rank, had entrance into any royal court - very fair man. Iho, like candle, shines like candle, like ~~kith~~ of tree inside, he of royal lineage and cannot be denied.

When old mausoleum leaked built temporary shelter outside. Removed dead by drizzly blood at midnight. Box about 5' × 3½ × 2½ pine. containing kau. I that king Kala. sent to Koza for, but as matter of fact those would not disturb remains of king but brought down Keaka, ancestress of Kalakaua. Was fat man connected with kapahuka group, was sprinkling while royal dead removed. This or employee. Grabbed box, tongue, stuck out, eyes bulged. Told me to hold it, was light as cracker box. Man was not of blood but power of priesthood followed remains. Man felt as if more than a ton weight on him. (I was pall-bearer for Kuwaaea — 14 men had to drop him. Remained there till vault built.

Pe-lei-o-Holani. He was a descendant (lei) from Holani, the ancestral home from which emigrants came from South. not Pele, Pe-lei, he an offspring, or descendant. Iho, hair, he of highest order of royal chiefs. Pe, he did not get on throne because of circumstances Pe-lei-Holani.

Blood from high chiefs to self, so he typo-Tog

END

inches Golden Thread centimeters
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Ke. He Pule no Hiiaka (Luahiwa).

1. Pala ka ua kala i Mahiki.
Rain starts moving, moving, rain ready to drop, comes to spot, cloud moves toward Mahiki, rains rainy belt. When rain drops, is released (kala) at Mahiki. Pala, cloud moves till comes to that spot then forms solid mass of rain. Mahiki, to pry. Rain when released strikes there. Seems a request, appeal to Hi. Mahiki) to pry up ailment, evil surrounding one appealing to Hiiaka.
2. Mahiki. Hi. hears prayer and harkens - oá ka lani, Hi. receives message, hears, lohe mai la pe akua i kau pule. Mahiki, Hi. harkened to prayer - Hiiaka the aumakua, prayed direct to her. Oá ka lani) she received, open.
3. Maka o ka homa - sprouting of seed.
3. Kani (a'ina), prayer - vibrations of voice of one praying is heard. Lono-i-ka-ma. - to cover, prayer to Lono, unless prayer for good purpose - Lono ke akua hoola, hoopakele, protect from evil doers. Prayer for protection warding off.
Poha, the opening, like poha ka la, sun rises in early dawn. Kau, recognized by Lono, or received. (Ekuwá ka leo? - Ekuwa ka poha kau? (tel)). Lohe ia ka leo pule, the appeal has been heard by deity. Prayer first must go to Lono before Hiiaka, be approved first by Lono before Hi. answers. Head of certain departs signs name to order but must be approved by head man. Call first on Lono, or overstep boundry, prerogatives (Kē-kū), and broken link, insult, and pay penalty, hoopai, or

START

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(Henry E. P. Kekahuna) Ke. 2 — Pili. Prayer (Kuahiwa)
hoopaipeai, various duties send punishment
so stumble & main, or something, be
blemished, kina. Lono, luna o ka
lani. Hiaka no ka honua. Kane, ku
Lono superior, one class - na kekahi mahele,
Iolani greater, Jehovah, & Kane etc, subord,
but here Kane superior. Maka - like a,
seed, sprout, open. If opens life, ulu mai,
If doesn't owa seed not fertile, might refer
to one praying. Thunder. When see
heavy rain then thunder & lightning - ho aiona
ia no ka na (trouble, sorrow sadness, one sense)
Pohō-kan = thunder, Kanehekili some people,
I think. Kane (Wina, crashing of thunder
Lono-i-ka-ma- makahiki festal, new year
Lono the harvest deity, celebrating thanksgiving to
Lono for crop, harvest raised during year.
Ka-pohā-kan may be another term, Kane-
hekili, in winter season hear thunder mostly.
Lono, akua who brings good (crops, etc) to people-
Hekili brings rain, for without rain crop dry.
Hekili ka māloo thunder in summer when dry.
This different thunder - Lono mentioned. Person-
praying to Hi, that good come in place of evil,
hoopomaikai mai, Various deities have duties,
have to call on them. Ka-pohā-kan.
Kau = summer. Pohā, maybe pohaku kau ilua,
thunder. 4. Kane. Makahiki = coming of
thunder & lightning - not year, sudden thought
-makahiki - in the beginning he was in power -
at his command thunder & light, under his
command. 5. Kalo paa, trouble? Ke kani ala-
trouble - kalo, if fight a blow is taro, in
another sense kai is stroke you give or receive,

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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 -1.29 -0.23 -1.09 0.04 0.45 0.32 22.13 -22.92 19.51 13.42 -38.45 50.74 3.28 49.90 -27.78
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 -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 Don Williams 0.75 0.98 1.24 1.64 1.96 2.38 All values are batch averages M000408

Ke 3 — Hii p.

Lono o Lono i na pulikua Thru thunder & lightning he hears of trouble — alarm. Lono-i-Kakiki — in abode where dwell he aumakua kela, dont think akua maoli — all aumakuas, not akua maoli — guardian angels. 6. Hii. was taken care of by Pele the sister. 7. Wawahi. Various powers mentioned above vested in Haaka. Wawahi lani, Thru Hii, she can ask the superior one and they will answer her what you request her to give and — like pray to Mary, diff. gaard angels to give them help.

Hii ka pohd kan, she is really — he meanin o Hii i kela pole akua = hii, become a pet, but idea is not embrace, but she became one of their respected agents to obey their commands, she obedient (this Pele clan — taboo, kanaka, etc. all Pele clan). Hii, favorite of family, pet, as whatever she requests, appeals, she mediator, like Mary. Hii, to include all these diff. powers, she favorite — apeo, embraces these powers

Hii ka poha kan, embraces the thunders Wekiu — highest — diff. deities or angels of highest, or main gods of highest — like say ke akua nana ka.

8. Hoolono. Oe, the person appealing, I think. Kiu, the evil doers who spying about to attack. She listen closely to evil spirits hovering around.

9. If evil spirit in the rain, in the smoke. Hahi. If anything taken kuni ia kela mea i ke ahi. I ka wahi i ka —ua.

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D50 Illuminant, 2 degree observer Density → All values are batch averages
M000408

Listen closely in rain, in smoke to
see which way evil spirit comes then,
be on guard.
10. E hoi mai. Have already eat awa,
ete. pertaining to Pele clan — some
use red cook for awa some ti-leaves —
kahua = things prepared before called "kau
11. Owau, the person calling, his body
and soul and all belongs to Pele clan,
soul and body, from head to foot.
Mai ka piko o ka poo a hiki i ka
pene o kam wawae
12. Hoolohe mai, huli mai, hearken,
or whether to seek evil spirit.
Doesn't say kalin mai, but may
mean it in prayer hiolaku
Kane, Lono, & Mauliola, he mau akua
hoola kela. I think this.
Pule Hoola — or kala i ka
pilikia.

Komoaki, Pakeakaha, Hilo

END