Kelsey, Theodore 1891-1987
PAPERS RELATING TO CHANTS
Kelsey Coll. Notes by Beckley, etc.
EA

F410
A BEAUTIFUL MAIDEN'S ESCAPE FROM A CRUEL PRINCESS.
Obtained from Rev. Wm. Kama'u, Hilo, with mele
from book of G.H. Keone, of Hana, 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.

Then a lovely maid of Wai_alua was summoned before the terrible
chiefsess, her parents hardly expected to see her come back alive,
but having heard that there was a lover of the merciless
monstrosity, by the name of Ka'-ma'u-mui-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 Wai_alua to Hau 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 chieftess. 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:-

1. Ka moa i kau i ka hale_uahi
2. A kani leina ka_hulu
3. Ka moa i kani ka'e'e
4. Ka 'ulāhiwa 'ai hewa o ke_kuahiwi
5. Ka muku_ulii 'ai pua lehua o ka_nāhele
6. O ke kaha 'ai o Lono-kapu'ī-kini
7. O ka pua_lai a'ia iluna o ka_wekiu
8. Iluna o Ka'-ma'u-mui-hala-ka_ipo
9. I lohi, i milia i ke_aka o ka_wai
10. I ke_aka o ka_wai, wai _a ke_kupua
11. E_ala ho'i _a ke:

Most fortunately the lover was not so flint-hearted as his
unfeeling loved one. "Grant the beautiful young woman her life"
("E_ala ho'i ka_wahine_u'ui"), 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-mui_a_Kes,younger brother of the lover who
saved the life of our beautiful damsel of Wai_alua. This font was

START
A REUNION MANDATED FROM A COUNTRY PRINCESS.

Opening Page

Dear friend of the

Hilo of the Kingdom of the

Hawaiian Islands,

Once there was a noble princess of the land who was extremely

friendly and kind to everyone. Her beauty was renowned throughout the

islands, and she was known for her generosity and kindness.

Her name was Princess Lila, and she lived in the heart of the

lands. Her story was one of love and adventure, and she was

admired by all who knew her.

One day, while wandering through the

forests, she came across a young

prince who was lost. He looked

frightened and alone, and she

immediately offered him food and

shelter. They spent the night together,

and from that day forward, they

were inseparable.

They traveled far and wide,

exploring new lands and

meeting new people. Princess Lila

was always there to help,

and her kindness

spread far and wide.

As they journeyed,

they encountered many

adversities, but they

overcame them with

strength and

courage.

Finally, they reached the
city of Honolulu, where

they were welcomed with

open arms. Princess Lila

was crowned queen,

and the prince was

made a prince.

Their kingdom was

prosperous, and they

lived happily ever

after.

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End of Letter
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'uus, of whom we are now to hear.

Just before Ka_uum_alii, last sovereign of the island of Kaua'i, reigned Ka'-ma'u-mi-hala-ka_ipo. Now King Ka'mau was very fond of surf-riding. Observing this the supporters of Ka_uum_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?", he enquired.

"The head of the kingdom is my desire," she replied.

Hearing 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, ("Ka ka_nalu _i Ka'-u'a, hele, _ku ka_nalu i ke kai _ali, mai hele.") he went far out to sea to ride the surf.

Now was the chance of the perfidious general: "Ka_uum_alii is King!" was the word. Hearing this on his return to shore the deposed monarch fled in a canoe, not going up onto the land. He fled to Koloa, where he found soldiers of Ka_uum_alii stationed. The _H_ird _find_ dethroned King's younger brother made haste to the canoe, and both chieftains fled to Sma, O'ahu, there to dwell for the rest of their lives.
END
Kahua - Ka Moa - 1

1. Ka moa - address to lover, rooster perched on house where smoke with fire, always talk, so so killed, so very jealous, always danger, where smoke there's fire - perched on roof, asked him right to love fell in love with Waialua girl, she died; his death too.

2. A kani - crowed, where he roosted, made self at home where shook feathers off.

3. Kakeka, to crow as a vector of several rooster the leader will always crow a little louder than rest - princess hand belonged to him.

4. Hawane - fruit of loulu palm, used as umbrella, two or 3 leaves for raincoats, he in possession of one entitled to use those things; put over his ali while eating, more, have eaten with gold, grandeur of his clothes - the hawane that he was eating.

5. Makua - girl, connected with people of method of Kaumakapu, who brought haleakalua cult, think princess descendant, I had pick of young girls, lila; flowers, he so cute, jealous for his mind.

6. Kahua ai, where turn, potatoes - not my hula, time where lived many many daughter, pretty women. He's to have choice, pani a pedi - had many choice more. Those who contest to who the chosen one - all beautiful.

7. Ta-hana wai must be a peak of Waialua, chosen one up there, under protection of Tamakau, who protected her by making this young man plead for her. Young man pleased, named Tamakau, after that mythical guardian of beauty.

8. Ta-hana wai must be a peak of Waialua, chosen one up there, under protection of Tamakau, who protected her by making this young man plead for her. Young man pleased, named Tamakau, after that mythical guardian of beauty.

9. This beauty reflected on water, mirror, shows beauty of face, showed how beautiful.

10. Shadow of water of supernatural.

11. Let me live! Reflect in mythical waters of supernatural was hot of my doing, therefore...
Kaha 2 - Na moa,
Klaed for my life

Ms. Bhalukportal, dau of John Aluli,
father of late ally Noa Aluli, not dau.
Of 4's when he found out child born to know
not his child. Her aunt picked him up
took baby into akaka all day.
And George 1st x Flomenia Brown.

Wehui, tomato't tip of coconut tree, its
height she under protection of K. man
seems like a peak; and other Renuami
nanesake. Peak the guardian, then young man
like peak.
HELE COLLECTION OF THEODORE KELSEY: HILO, HAWAII.
(Koa-honu o Ka'ahumanu.
(from Rev. Kamau'u)

I. Aka o Ka'alau-manu ka 'omele nilo 'oi
2. Ke 'epu 'oi manu e hookaha ka moku (ma'ale o ka moku)
3. Mana e keki ke kahi o ka malama
4. Potole ka moku Kamanaka ke a
5. O ka-lani-ku'i-hono-i-ka-moku
6. Ka 'ama'ama, awahia, mulea, paku', hohehe i ke ʻahi a ka lani
7. Ka lani ka poʻalo maka o ka ʻonohi
8. Mana e po'alo ka maka o ka hoku (jerusalem)
9. Mana e ho'a ke ʻahi a ma ʻanapu, ʻanapa
10. A kapeka 'ohe' o la lani
11. O ka lani nui ma ke kanu i ka maka o ka ʻula
12. Ta i ka lani ke ko'a ka nanakea
13. I_ahu ke oka iluna o Oo-mai-o-ka-lani
14. Ku_i Lani-mamau ke like maile no
15. Ka pali a maka i ke kanu
16. He kau ho'i ko Ka'au ke Ka-awe
17. O ke 'ahi o ka we'alio, ka mae 'akolu
18. He kau ho'i ko Ka'au 'ai moku a Kama
19. A Kama a Kama-ka-la'i-walu ke ʻalii o ke kai malo'ole
20. Tai pu'ko, ka nāhelo 'ula, he potole 'ula na lili 'e
21. He ihe o loa no Ka'alu-manu.

(Kealohi)

He ihoa no Ka-lani ana-ole. (Na Ka-la-kula no Kama)
1. Maika'i ka 'owi kino o Ka'ala moolele i ka mile (4 mile)
2. Ka'ala'ona na ki poohi o Kama-ohe i ka nani
3. Waialo pa'pu'i ke a 'ana ka nauma o Ka-len a (Ko'ula)
4. Ka'umuka bennene o ke kupukupu
5. Ka Nanahe i ka poli o Kanehoa
6. Ka nui manaika i, 'upalu, 'uwali
7. 'Alivai ka iwa 'ao ao o Malama-ma
8. Napa ke hoohuli mai ia Ka'ao-ea
9. Oki kahaina a ke Kau-wailehua
10. Ka na'a maile o loa ia' wai' alua
11. Painalaha Nukuele-a ka maika'i
12. Pakelakele 'oi o ka nani
13. O ka nui makolokolu
14. Ake a ka waihona a ke Koolau
15. Hole 'ua'u ka lae o Ka'enana i ke kai
16. Han'ana' na lima o Mau'ai o ia ka nani
17. Aea ka ʻahi o ke ko'a lima wai
18. E ake no a hoilele ia' Kau-wai-hapai
19. Kohia mai ma e Wenene-le'a
20. E o' ka-lani ana-ole i ko iho 'e, (son of Kina, de young sister of)

5. Kanahe, makenahe-a poli makenahe-ma, ma ka mahalo. Makenahe ka la
Kanehoa, land at Lihu'e.
6. 'Upalu, 'uwali, palupalu ka 'uha
7. Malama-ma, sina ma Lihu'e
8. Napa, he palupalu no ma na wahi a mau. Ka'ao-ea, sina ma Lihu'e.
10. 'Oo, mehalo, 'oki ma, good looking. 10. Wai-alua, ka o ke wanihe.
13. Makolokolu, lehua-lehua, pili i kani o ke wahi
Huli 'palu-le'a i Lolu, alo i Kona, ka 'ao ao lulu.
14. Like plump, skinned 'ua'u birds. 16. Paa hapi a ka luma, ka laula.
15. Wenene, makena, kaohi, a'ole e hele - mai hele oe--wife wants him

START
Kaha - 1 - Kahaamoa

1. Eia o Kaahua. Bottle when broken is jagged and sharp when the temper is roused she's dangerous.

2. She the one that guiding the ship of state - she very severe, will or all. - Ayon, cup of awа. Ayon mai, to gobble ravenously for food, one sense. She like ravenous shark out to destroy any opposition to her rule.

3. Kaha o kano. Four weeks in month - she guiding ship of state so 4 corners of month under full control.

Pele ka na Kingdom suffered her revenge anger and ruthless rule. Shipped reflected in her people didn't love her, the only regent may have been murdered.

When after her carrying on harsh feeling arise gloom over kingdom and strike back? She schemed to find out agitator - she ruthless alii. 6. An action caused this gloom because a better suffering she caused her people when she became angered. Disgusting the way she went at it, if children of higher rank she murdered or poisoned - Hawaia, Pakualani, constant repetition of same tactics as she went around Hawaii, Hawaii chiefs fled to Kaohou, so she married Kaahumali. But she protected his subjects or she would have wiped them out.
7. She was a killer, gauge eyes out—she killing chiefs, az popine.
8. Hapa—these prominent chiefs & chiefesses—gauge eyes meant she would kill them.
9. She started destruction, temper, goes out on mission of murder. As regent had life & death in her hands.
10. Nakeke, 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 regret for him. He the one to rule by His law—first 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 penetrated alleg formation Christian. She kings regret—he under protection of God.
12. Comm her guiding light. 12. En. She raised to equal authority, the white men she gathered around her as advisers.
13. John. Their actions left their telling tale on the amounted one, the young king! She taking advice.
Kaua'i - Kaahumanu

Of Kaahumanu, named, 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. akoni-take - This magana Ka'a-k'o-ke-ku-le, descendant of Keawe.

But under the regime (ahi-persige) the white advisors (1) the king (2) and Kaahoe (3) akoni were of co-equal rank and prestige.

18. ka'apu herself - the cover. She in receipt of tribute here and there from different districts.

19. Kaahoe belonged to Hana district when it was a dependency of Hawaii. Think raised in Manda but not born there (in cave at Hana).

Ka'ii malolo - people from Hawaii (i.e., across channel) conquered.

20. She looked down on chiefs of red blood as secondary to her, so to her they were kuhai, people not to be discussed as chiefs, simply her maids.

She very sensual woman.

Halalo, chiefs were angered at her. Halalo, to be yellow envious, hate cause anger, but they nothing to do. It was self-
and these Kaalu

20. Chief had the rich red blood for centuries
but treated as common kumu papa

21. A name song for Kanu.
Kina'i-1- Kaenaokalani's Linaa

Mrs. Bradley, the mother of school teacher Miss Bradley, sister of Keali'i. Probably Kalani'ipu'u's wife.

1. O ka Ta - 2. i think the grandmother, Kalani'ipu'u's wife, was Kina'i of Taalaka. She was the descendant or heir of the grandmother, Kina'i of Taalaka, a chief of Kailoa, Kona.

Taalaka was the way and that way, from father and mother's side from gentiles of Hawaii.

3. Na ka maka. Analyzing Ka'aikeiki's name he was the eye of the fish that you had to wade to catch a fish that dwelled in coral. He was a chief, in eye of all chiefs, who lived in Hulihee Palace of coral (put in house) protected from attack of all other chiefs, who had tube georgatives. Grandmother connected with S. Sea element and would be ostracized, but here comes Ka'aikeiki. (Think Kalani'ipu'u had a Gilbert Island woman, I think Pala'ai), chief blood from mother, but when an acknowledged chief like Ka'aikeiki there is no question.

5. These children came out of Kina'i-kealani, who mated with Ka'aikeiki, the acknowledged chief. (One of resentment, in these cases, Gilbertine woman may have been chiefsess in own land, before Kalani'ipu'u married her.)

5. She was not of common Gilbertese. Wai maz-majuma, she spring of sweet water, placeable not of common kind.

Pumawau heiau, that water was good water. She the pumawau that called and welcomed, here's tale (kia i). One of resentment that they should look down on Kalani'ipu'u's children because of southern flooding.

7. Kula i ka ha weak child, had to be washed in warm water to save life. Generally, this baby born use coconut oil but this baby washed in water.
Kaha 2. Kaluakalani (Kiana).

1. Kaluakalani, then who composed this tale.

In this case, woman not a girl's tale, may have got Nias later. I think the teacher who was Bradley's married son, if Kaluakalani had two daughters. The school teacher is a granddaughter of Kaluakalani. I think Bradley had to move from Hilo because he was not welcome. Mean much - no money that would make him comfortable for wife. School teacher is his daughter.

10. Kaena was mosquito, his linching descendant of grandparents he mentioned. Answer to your name, Kaena, a sea lane the water of the chief.

One sister shot, male may be for her. (Believe male for one of schoolteacher's daughter). Kaluakalani & Malika, young girl, daughter of Kaelman. (Kiana)
Kaha,

1. Kahului aku.

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

1. Kahului, turn to, turn back. Lei 'ula, looking to young chief. Those who were ahu'ula leaders in battle, commoners followed. Commoners would sacrifice life for chief. But chiefs did request - calling chief from C. W. young chiefs. Lei 'eku'a. The akolea a musk flower, whale song. Calling by chiefs of their satellites.

2. Have wife, sister-in-law, etc. They carry food for fighters.

3. Hale, etc. was shy, like landshell.

3.4. Kahului - kahanu point of land see Hana at distance. While rain combs light down, could see where preparation for invasion ready. Hana: Where Kia's descendants got acclimatized as slaves. Trouble Bay. These of the upland (sandshells) look down on shorelines as against invaders' symbols, as Hana. So kahanu as get ready & sent from battle up on heights where Hale is, but can't see Hale unless ki Mokuhaua. People under Hale as war goddes. Trouble in Lowland.

6. Pahukumia down below out on heights. Inuhona, certain position toward presented. Family small position. Dare to invade while pahukumia all along coast line.


11. He was good king whose laws were trade uniform over all the land for the protection and welfare of his subjects (two somethings). Historical event.

11. Hawaii was around coast taken, so only those who are Pele men. It poison time gather if face war. Brave ones of Hawai to defend nights. Actually fishermen from other islands would decrease. Line up together to defend, for fishing tubes for population not stronger. 11. Maui, if invaders come they get into strong sea battle before they land. Hawaiians, chunks wake up like birds, flutter feathers ready to jump into fray!

13. If outlaws not on log when war breaks shadow (animals) come back out of harms way to water.
That's warm—blood up—on land, not out in way of trained fishermen.

If instead of being down where danger, come ashore, one desires 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 Tum). On hot, day of trouble—pull for shore, storm arises—days when fish in nachibs driven shoreward fishermen bache go after them, youth want to go, held back, slaughtered down there, drowned in sea (chunk). Those, day of heat, fight, war, battle indicated. Eh, blood in red hair—jungle fire

-Make a papa—go back to Tumai also island pulled by chiefs, akahe papa, alua papa, etc. Papa—olani—Island divided into different district each under independent all with forces is ruled by one court after another.

Chat incomplete.

(Handwritten notes:)

Fahalua, aka (kane)
Kaha-1. Kalamanaole (nothing to do with
Kamana. Don't think
Kalamana composed.

Kabakana king not satisfied—went to Kula.

1. Maiko ha muki. Kaha is a woman, the fragrant
one. There she was remaining quiet, of good
form, naturally attractive.

2. Malo. Shoulders tant malo—shoulders
closely projected against throne, the king—
Kinoiki being from tana. Kula, she as
sister in law to member of royal family—he
raised her rank from that of ordinary chief to
royal highness—she shoulders into royalty
Kama—she. She, the Kama she. She, hands,
telecom, used to look them centered the object, one
shut off from the ground and grew rapidly—
Kama—she. From Kamaiki she became—
royal highness Kekaulike—David Pikoine her
husband. First child David Kawanamakia
(D. Pikoine) she was raised to Princess royal
when she born—when Talakana came
on throne he raised royal rank of all, and
Kalamanaole was born. Kama—she one
who grew up suddenly.

3. While paper. After she became royal
princess her hub was practically neglected.
Being of citizeheny, he could not have
same right as wife who was raised. That
gave her freedom to get in touch with others.

Waia. Lena, yellow—jealous. Man
couldn't resent it—he couldn't object but
he felt it or he neglected. She went about as
Kaha, 2 - Kalani's wife.

If she had no husband, then she went as governor of Haleiwa. He was left behind the
anchor of Haleiwa. The male -
woman who has passion aroused - refers to hula.

To prove that he was the husb of Kahlo, that's why in this form;

4. Ka uumauma. Refers to Kahlo's mother,
whatever objection made she ridiculed;
Kupukupu fern, or kupa ora thrice, ironwood.

Foe rising up, rising up
without husband's opinion or matter -
husb. couldn't do anything but bow down to
(kupa ora).

5. Ka nanake - she attracted
her bosom of king - ka ne - brother-in-
law. Nanakai, she was sneaking in, going
quietly - alliance with king.

6. Kah ma ma ka'ai - refers to self - his private
ma ka'ai; palu pelu; bs sneaks in to king.

7. Wawali - herself - the soft tender -
term love, but means her body; Malama - mi,
big private. Constantly splashed water on
private, general content of every favorite child. Early in

On Hawaii. Kula o Malama wide open plain,
girlhood the hymn's nurtured - creates early
development.

8. Noa. Nanococoe, being somewhat under
influence of liquor - pretends he drunk so
wife Kapuolani couldn't object. Kapuolani
her sister of Kahlo's mother, Mrs. David
Pikoi, later known as Her Royal Highness
Kekaulike. Noa, without making a fuss -
she wanted it and knew king wanted it.
1. Oki kalama, dying, out aside all formality. He was tried up to 'koko' formula cast aside all formal restrictions and went after water of lahina. In woman, ka laina, two words, fine out, went over the fence.

10. Wahalua vagina —

11. Mokuleia, where sipena pawhe comes in — a level plane — moena pawhe o Mokuleia, beautiful flat plane, beauty of pelvic region.


14. Area — orifice wide — plenty room for him to slip in.

15. Moa (fowl) also to scratch.

Lae o leaena — kai — waving of passion — lae = end of penis, changing in orifice of vagina. Mole, end; head of penis. He end ens erect, passion aroused, head of vulva shapes its way in.

16. In way, he half way in when practically paralyzed, he felt in as much paralyzed, became numb with see pleasure.

17. Got 1/2 way, came out of hole pulled out (area) when felt paralyzed — he the colon that went down to slip that water.

18. E ake, kauahi 'apai, next to Mokule, got her, became pregnant.
Kapa: 4 - Kalanianaole

19. Wenene. Both paralyzed with height of sex pleasure, made sure he got it in right time. Woman who has inter, shortly after menstr. has violent trembling then feels relaxation. She knows she's caught with child.

10. Answer this your namessong.

(Frank C.)

Folomamaole (Kana)
Male Collection of Theodore Kelsey, Hilo, Hawaii.

He Inoa no Ka-lā-kāua.

O 'I be o ka mole waua o ke 'lii
O ka mole 'awahia o ke kapu
O Ku-ia-ka-'buli'o-ka-lani,
O Kanaloa-kuaana,
O ka 'unahi 'ili pakapaka i ke kapu
O ka paka 'alii o Kua-Suana
Nana ho'i o Keawe-nui-a-Heulu
O Ku-ia-he-ulu-ka-lani

O ke kua o ka lani nui a 1 au moku
O ka moa-akea i huini ke kakala,
I helu i ke kahua,

Pau kuina 'ilaila
O I-kuaana kua e ka hoosaha
O ka pua ka aona i ka uka lohelau
O Umi-ulua-i-Kaahumanu

O ka nenelu ali pi'a i ka hohonu
Nenelu no a nenelu
Nenelu manonoa na līlī nui

O Ka-lā-kaua 'o, o ka pule a kuu alii kapu i Punaluu
Kau ho'i kopili a kena' moku ia' Koli
Ia' Ka-puec-kahi

E noa ho'i nei moku o Ku-
E Kiha-wahine e 'ola i ko maiile
Ola ho'i ka hu, ka makaainana.
Ola lea o Ka-lā-kaua a kau i ka pau aneane.

(Profo Akoni Kamika Antone Smith, Waiakea).
1. O I ro, o ka a mo' ale uma, o he li.
You are offspring of the Cl. Clan - O ka a mo' ale, the day-
like mo' ale o' uma. Uma, very ancient year, will
establish way back, ya pule ku u iawo, will estab-
the highness of their blood.

2. O ka a mo' ale uma o' he kaper. Uma, the token very severe.

3. O ku'ai o' ka o' he kaper (talking about
Kalakaua). Ku'ai o' ka o' he kaper - ono kaper, the day-
his not breaking of line or couldn't be. Ku'ai, estab-
ished - Only family of the Royal One - otherwise
cont'd.

4. We're reliable from Kinaama line. - Speaking of genealogy -
not interpret - of Kahaluu.

5. O ka malua - Token very thick, heavy - offspring of ancestors
with thick token. Got to be reliable before the skin - tough skin,
the token will protect with scales. Tough skin, becomes old
Tikiao mono'ona, pakapaka - have token after token.

6. O ka a mo'ale uma o' he mona'ona -
The chiefly - we brought out thin that pake - mono'ona, the
ancestors' authority - were brought up through that
channel - offspring from ancestors, it's off spring,
but brought up thin - that ancient, pick - molder - bad
sovereigns - he tokon made the own token.
Pake - brought up thin - pake mono'ona came thin that channel.
Pake - with thin - those tokens - don't have to keep or
bring up. Pake mono'ona - already all - not something new
- but tokon o' mana. True, from ancestors. My talk, without.

7. Ke kena o' ke kaper uma o' ka a mo'ale uma (not old).
'Ke kemona o' ke kaper uma, not really be from Kana'ona's line.
'Ke kena o' ka a mo'ale uma o' ka a mo'ale uma.

8. O ka a mo'ale uma o' he kaper. The white rooster main
spurs are (not become) sharp. Priesthood with sharp
feathers.
9. S. he li ka kalua — who trampled the ground.
Kalua = the noto ali‘i, ground — kalua = the god
Tahua = the god in his power. Tahua = he ground — chicken would roam all over the field.
10. Hanai ri inu o ka koowaha. Another gen. of his.
11. O kua ina iu o ka koowaha. Another gen. of his.
Koowaha = trying to slam at Queen Emma and Others.
Kalakaua victory to Emma’s followers, Emma = script.
12. O ke pa‘a ka ‘ama – you went, cast vote, people
Selected representatives and nobles, nobles = home;
Dole in it now area a pa‘a — Aona (so said),
You — himself. Aona — break of day, 9th and was heard
by the many.
13. O ‘umia i ka koowaha = he is the one who
Umia = pa‘a, he held fast. He his sisters
Shake = ability to wear highest cape were turned down,
only Ruth Kealoholani grandmother of ‘Umia.
Kalakaua took all the red.
14. O ke nenelu ali‘i ka hoohu = thick with royalty.
Nenelu = broad, thick.
15. Nenelu, royal blood spread all over.
19. Hines named King Kalakaua, so not named after
Admiral Thomas & Nauekeoule = think Thomas (custom made).
Kalakaua became Kina‘u went against Kalakaua’s (tants);
Pau‘ole and nauekeoule chose her. (True story). (E).
Some document. We cannot write with the word of god herself.
1833.
‘Ulu a ke ali‘i kapa‘u= the ali‘i kapa‘u a Kina‘u.
Rule — sole or tina‘i vs. a king. He oku.
Koli = others were cut off.
Kino = kalua, landed. ‘Ulu was one of Kalakaua’s rules.
If Koli – to ward off all his enemies. To bring his people & country into one, unite
in price, tolī-ward off those against toldalā

Tolimule-va make a kind of ln. Isla
gone-perhaps. Tuna-yeing, (yunawai, whine (66))
Ali-mi perhaps refers to his father, Tō-paika-
the rule— the offshoring of kapaahele — result
was Kalakana- Tolimule-ka once ara, te
Ki a no o ke kane- ka wahine a loa ma-
tara teki. Ali-mi kapu- kapaahele-
Te-cho-kalole = motū.

Rule — refers to Tapahele — outcome of the offshoring —
got what he was after Teki — Kalakana —
20. Ken tekihi- kapaahele keo ke tekihi i na
moku — all the islands. Ken — those — the
kingdom, consolidated by Kapaahele —
Kalāhele by Kamehameha — Kōle-
tam-waged war, Tani-trouble already
over come.

Koe-kihi birth gift — o ke tekihi ia — humnelfe.
Tolī- Tam — waged war, to consolidate, Tolī. They are
refer to Ken — He tolī, got all kingdom, urged
was with all other chiefs. Now Tani — dynasty out,
gives Kalakana chance. Emma was Tam, but she
was out.

Tahawāhine, maybe Teo-kalole. Tolī, te
mea leia, mea ala, refers to Teki hi again —
became fragrant — ko lei i tei labu —
ta leitob. Tiha — mother — ota ota —
kia tekihi. Na kito, na kia, na ala like
a vine, and has sweet scent.

Tahawāhine — her home in Manoa (in
Mani Hanēo, and King Kalāhele). Kamehameha
lived in Manoa — where she retired in her old age. Kalakana not closely related to
Kamaaina. Maybe connected. Check-up, see genealogy.

Ali'i on father's side.

Kahawaihine thinks mother came from Ma'alii kids.

Kahapulani. There is Pilani-waimeh. Descendants offsprings of Papa ali'i of Moana at this.
Kupa. 1. He knew no Kalakaua
1. O I or, o kea mole wani, ke lii.
2. Hon o, o kea mole wani, ke lii, ke lii, ke lii, ke lii.
4. Ke lii, ke lii.
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100. Ke lii, ke lii.
Kupa - talaka'a,
He means Kumu ke kaheka o ka pali
E o (mile). Kumu ke loa as well as
Guardian of pali. He had the word guard of
Molokini - tall one.
7. The parent of Kaumuela.
8. Pu'ua (not kulua).
9. A e awa, moku. An awa, the waves flat like.
10. White rooster.
11. Scratches ground - climbed to power.
12. Puu Kula - meeting, crossroads.
Hoowaha - speaking, proclamation, declaration.
Kahu. —1— Kalakana, Inoa,

Kalakana not a Kauki man, Kauai miles must have come from Kauai side of island, Kauai miles not preserved after surrender to Kamehameha a Hawaiian, whatever was royal on Kauai not revealed to him.

2. Mā is to—kai mānoa a tona, ma ia ko, see those streaks. When dead calm sea is like tona: calm smooth waters if look down from top of Kāla Māo (māo-go) when water like that go fishing.

Rubi’s mother. She youngest of the three. In connection with giving birth to Kuhio. Married, had one child already, she calmly steady, looking down at her, beautiful form, kaulo.

3. Wouldn’t notice it. Old fishermen go by landmarks. Take Kāla (kāla), and Mānoa (māo). Take Kāla (kāla), while 2 parts of them not meet as one (mā no kāla) and others meet. Kalakana after sister-in-law—that is kaula at can’t get anything to eat unless kaula comes together.

4. Kuhio. Kalakana in hurry to get it before time would pass and others got it—such in paramount. Unlawful wind—wanted to have no one else in connection with her till he satisfied she pregnant. Pāia, wall, barrier. Woman conscience certain date, three years got to want 30 days later, anxious to get within type, but woman gone, or much interfered. He wanted her to the throne from sister-in-law “so he be king and she—not satisfied.” Kuhio—stand amongers also planning wind. Woman not his, but wanted to slip in all proper terms.
Kaha - Kalakaua c'mon

1. He kala low run. Got there before too late.
2. Now, cold, ice, no chance.
3. Me he make mana. Kawahao prominent of Kandi resemble peak of bird, look from above
   a beautiful spread of plateaus below. This peak
   (Iwahono) is king. When he went down to that
   side it was nick flat.
4. Lewa - he makes her Lewa, up or down, up or down
   His penis make mana - in, to draw to hook
   like third male vine, Vine. First time she
   realized how big his penis was!
5. Kukakahi, he first one there - he na kahi
   - hush. Did not have chance - after her term, s got
   cleaned up, he first.
6. He had big buttock, the big vagina - both of them exhausted by efforts
   of copulation. 9. Hai awa, a-wet, a kane
   End harbor of Lele - own husband. 10. Make
   the efforts. 10. Toke, to soak in
   no escape, for month, to follow, she is like salted
   beef. Can, take the woman. Got to into
   condition where for months, to follow, she be
   salted, in condition. Toke, to strike, kee ahuku
   or to land.

7. I'm ant the backbone - not ttle
   like heel of canoe - woman struck there.

8. Na pa - two paos - he had sneaked in from
   back-pale kind - did not come openly (Senaka
   na pa (oka mu) mile)(Relay).

9. He was kihi just setting ray, oio i tale Lua
   wanted to go into that table. She got sting - baby.

10. She went the limit, wanted her caught, went after
    her till her nerve gave way; she put up in hands,
    when highly excited there is a conversion, two genres meet
    at time of conception.

11. For mana - big penis.

12. Toa - in again, Eight, grass, grow up / blossomed like
   beautiful proud lily in water - was, people sunny,
   people sunn...
Kaha. 3. Kalakaua Tona. called him who attended to him, had attentions centered on him. 15. Hawaii. When got thru he had to break away from warm embrace & go out in cold because dawn was about breaking. Hawaii — about 500, or 4 cold air sweeps in toward morning when skies get cool — warm nights then dip in temperature, if light seems as if day was way. Haulua, shower with cold, didn’t want to leave, Alii lu — he the second one, not high. 16. Cold. Tried to break away — hoke ana — as hours pass came forth, early break of dawn. 17. Kamaili, puna o ahia — dawn breaking, had to get out, Motatate, rains spreading. Just coming out slip out here & there, even broad day. Bright firebrands thrown. 18. Fireworks — mokuhana torch — fire on sky — kindling fire before throw it — breaking of dawn. 19. Kokoa — lowland, shallow green space — out of breath, sneaking out to get under cover. 20. Out of breath, sneaking out of out from his bedroom. 21. Hono — the woman. He went to give her, Hono, sheltered cave. 22. The water that fed anchor — had to sneak steps of palace & swallowed glass of gin probably. 23. Waka uke — this woman having absorbed liquid into her (waiai or alcohol). She the manaka uke, forced it up, up, to source, liquid mixed with his. 24. Kanea herself, telling him hurry, got out, get out, daylight! He forced to get out of sight, avoid scandal. 25. The mahamakua. Home was a friendly shelter when got there, where his like an own as if at home all night. Open means to hide under cover, under rock. Hana — ke-ko-i, where all were welcome, to come to his table, time for morning meal. 26. There was his queen (in ki) rightful legal wife, had breakfast.
Kaha-u Kalakaua kawaioa

27. Mālā na hui. Toward trouble—own toils
ornamented—not over husband's eyes.
Kahiea, hegered reproaches; kūlele hide his
head—she raised to royal rank of princess,
and kūlele who hides head, kūlele back into
she—the only common—he put him off—
she made everything pleasant to prevent row.

28. Hula mai na hula—remain calm, peace it off
pleasant. The kings out there, conceived into
husband's off. Hula: Ione—she who has
to swallow. A pūpū ali'i, no. Mānoa, in kūlele
kūlele at high hol-lo, wai by water.

29. Ione—hula—bowa-bowa bird comes down & into it
no matter what, his desires what he felt toward
wife, he could not get. A pūpū ali'i, no.

30. Hula: Ione, famous haiting
among palm. He himself restrained by action,
taken by king, made to understand she pregnant
and didn't want all connection with him.

31. Mouth of Hanalei full with water—
tide—water above come down. Woman
didn't want sex was yīka, carrying Kalakaua
child. (This spot which should be near
instead of in middle of mile) Don't think
man knew she pregnant with king until
child born. (Pāwehi was the chief of kūlele's
mother.) She married Pāwehi when was
title, or royal highness Kīnākī, made her
alleged, kūlele lower, paved way for

[Signature]

END
Mele Collection of Theodore Kelsey, Hilo, Hawaii.

He Inoa no Ka-mahameha Elua (Liholiho).

He Inoa no ka-mahameha Elua (Liholiho).

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

Holo waa o Hilo i ka ua nahunahu Ku-'ili-a-loa
Nama ka ilio o Ku-'ili-a-loa a me Puapua-lenai'ena
Na ilio o ka po mai a Kea, ke kahu o ia mau ilio,
E ola o Ka-lani-mui-lichili-he-i-ke-kapu
He inoa.

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

E o o Ka-lani-Mui Lani Mahameha i ke Kapu
O ke ko'i maka-mi i kua ai i kona noku
Kua i na Hawaii ka noku ia' Keawe
Lilo mai Hawaii, o Hilo, o Hamakua

O ka unu o ko hale o ka i'a i ka liwa

Kamakama'ana ia ka i'a o Hono-mau-ku'
Haki mai na nioi o ka unu o Pakaa-lana (helau ma Wai-pi'o)
He nalu o Ku- 'i hala'i o Ku- 'i (ma ka aina no ma'oe pili ola i de
alanui, ka nalu o ka'a, ma wonaui)
Hala'i o Kohala e la'i e
E la'i Hina ia malie ka malama
Ke-'elo ka malama puka mai Maka-lii ka hoku' aiaina
O Nana ho'i nei lana pu me Na-oa
O lana ho'i nei lana pu me na-oa
E ola o ka lani ka nohona i Kilauea
O Wahine-kapu ma, Ka-hala-'ala ma
Aala wale ke lii e ka lani e

Ua poa.
Mele Collection of Theodore Kalsey, Hilo, Hawaii.

Kalamu, He Inoa no ka Lani Mahameha. (Kam. III)
Mele Hula Pu'au.

O Mahi-lani ke koa o ka moku
Kaulana o Ke-hopu-ula, Ke-hopu-lau,
O kahi ko lima o kau ka pawa.
O Alana-kapu mai
O Alana-i-ka-pali-o-Ku
Ka homua ia mai
Na ili pilii lua
Ka 'ulu o Kei-walo
Punana e ka manu
Waihona iluna pālaoa ilalo
Ka umahi a Nolale
Ke alai Maka
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' usa a Ka-moku-humahumau
O kanaka-iki o Haku-me-a-lani
O ko inoa ia e o e.

Another Wording.
Ua noa.

He Inoa no ka Lani Mahameha i ke Kapu (Kam. III)
Mele Hula Pu'au.

Ke iho ala ka puua e inu i ka mili o Ke-mamo (spring on top of the
pali at Kipu', Kauai')

Haluhalu na naenoe o Kasa
Okakala na hulu o Kasa-i-ka-lani
I ka ho puua la iluna i Ha'upu
I ka ao lewa la iluna

O ko inoa ia e ka lani e
Kilauea and Hale-ma'uma'u may not be
most ancient names.
Ua noa.
Ke 'a wale mai la no ke ahi a ka Pele iloko o

'ai-mu-mu' i 'ai-mu-wa'i kai ele lua, i kai miriki, i kai
ho-te'a, iluna, ilalo, i Manawa-iki O-o' e. (can't tell exactly how to write it.)

END
Tahaa, 1 - Hau- Lu-Lahi
1. Malana, Wind that brings in the rain - in other words
2. Manane, young girl, compares canoe with still
undisturbed - like fed water, brought in by
malana - like young girl. Keep like this rain. Manane grows among
lava rock seem to grow by moisture - cover
water so hanaa and wouldn't die of thirst.

3. Helelele - uleu mai or uleu mai
birds are fluttering to like manane - have
been accustomed to suck nectar of pandana
young men from the flocking over to
kapoapa in hanai while manane is.

Roosters come around.
4. These birds accustomed to pandana, come
erial pandana grove along. He one wall
cones down when hanae in bloom.
Girl sweet in every respect, nature, action
Your love has struck at my heart.
Your affection has won my heart.

11, 12. You probably thought that these
things were those of Haua, subject to
goddess Hina, take her as
be queen, come counting her on knees, she
freedom (one word)
13. Kakashi it go by went right by
not really your own (not Hina's,
and walk softly on ground - you tread
Disregard all the hands past her, beady
14. Forking perhaps, although desire
may have been aroused within you
that here was a stranger;
15, 16. Stranger — that’s why you gel off
(abihn) like an untamed person, just
come in contact with other beings. (Don’t
know composer — may be a woman) —
Young
men from this forgot this said regretfully
to her. Tala always been famous for beauty
17, 18. I tried to throw my hand and
came near catching something near there
where she was. 19, 20. I thought that
felt the cold chill of your seeming
indifference.
21. Ta-lam, goddess of
blanket of snow on Mo — perhaps this
young one felt like throwing cold
who dared seek her hand:
the dawn of another day;
you would indeed be my hostess if
you should indeed condescend to speak
come as guest; the hostes
24. If you would but speak to me;
25. Which if you condescend to speak to
me, I would be near you as well as my
heart be yours;
27. I was about to
drowse off in dreamland when your lov
Kaha, 3 - Ka Mc Inrie

awakened me,
I turned to the wall of the house.
Ka paina, I turned to wall to ease sense
of desire within me which I longed
to mate with thee. 32. Surging love
like waves that broke over Kvia,
Hvia, converging currents make hard to
go around Makolu. 33. For this daughter
Of Maya so must have been half-white.
My heart met - his heart was at ease
when he found her that this young
clady was a daughter of Mr. Maya.
34. You were from the East - but is father,
- think. Mr. May. He a handsome man
himself. Wakola - makolu, people that
are sick swim around 5 - times to get up.
35. Long live you Lahukayan - he who
is guardian over child.
36. On your charge is the favorite
flowers. The pride of our people
for whom only love exists.
41. Lihon ann down there, little
droplets of shell, that gradually
well us hearts with love, while
we manka those of your station
(Markmay married a Kati girl. Girl's
was of gentry. Mr. May haste from
E., married 2 n. girl I had.
beautiful daughter, the cold air or fog comes sweeping slowly down to Okla! Oka signifies one ventured or held together or precious—cold atmosphere surrounds gently covers beautiful daughter so only worthy approach her.

43. 44. You will have no idea of turning to me. You have a pure thought that your affection be mine.

43. You will be at peace as well be for the desire (not soft heart) that the love of two tender hearts will blend as one! Tell O to tell the nature of this name song. It's for him.
Hahā

1. Kapu kāpā. Goddes was taboo. When first husband
came by she scowled at him showing that she
no longer cared to notice him, as she had a new
man in kāpā’s bailiwick—she atum wai,
looked down at husband, because had another.
2. Sā kiʻi pulling up stakes and going to Kākāwaha
at crater. Rale herself, not Ale. She destroyed
forest, went back to sea, where sat with
Kahāhui. This woman got off all ties of
marriage, went to sea.—became angry, scowled
when he approached!

3. Malio, ref. to first husband.

4. Tēna, this
woman, remained in house made sweet
with tie of kauanui. Received attention of first
husband, had another.

Kā-um, wrenched from one to the other.

5. Second man demands name told. Got her
passion aroused, no longer cared for husband.
Now wants woman to acknowledge him as her
paramour as no longer care for husband.
6. Shows that she the one attracted to this man,
fell in love. Then demanded right to be known
as open paramour, not a sneak, as result of her
own action. At first appears as racial, no, herself
that got disgusted, involved other man, fell in love.
Kapukapu (taha) (Kelsey Coll)
HE INOA NO KA_UMU_ALI'I (Kalama)

1. O ka wahi lani o ka moku
2. O ka papa-ku' o ka honua
3. Maka le 'ana o 'ana ke kumu ali'i o ka moku
4. Nona oluna, nona olaio
5. Nona ka hikina me ke komohana
6. O ke kukulu hikina o ka welau hema
7. Ua pau ia 'O'ilii-ka-lani
8. Nauene o na kukulu o Ka-hiki
9. I ka noho o ka pau kapu ali'i
10. O Ku_ia-ka-lani kekecheha ka papa-ku' o lalo
11. Wahihia ka papa nauene
12. Haalulu na kapu o na kihi o ka honua
13. O Hina_ia-ka-malama
14. O Kamea-mi o-ka-lani
15. O kou_inoa_ia e ka papa hanao moku" o ka lani
16. O Ka_umu_alii he_inoa.

HE MELA INOA NO PELE IO_'HOLANI (Kalama)

1. O Ke_opu_ o-lani, o Ka_umi_a-Kama,
2. O Kama o Kama-la'la'la'valu o ke 'umi,
3. O na lii mai loko mai o ka haiki o Pi-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 olai

HE MULE NO HIJAKA
Na Mano'a Ka'e'ahu (Luahiva).

1. Pala ka ya kala i Mahiki
2. Mahiki ka lani, pa' ka maka o ka honua
3. Wani _u'ina, lohe o Lono _i-ka-makahiki o Ka-poh'a-kau
4. E Kane_e, e Kane ho'i, e Kane _i-ka-makahiki o-ka ula
5. A mai na kalo han _u'ina, lohe o Lono _i-ka-makahiki _i_kahiki
6. E hii ka poli o Pele, e hii_e, e hii ho'i,
7. E hii ka mauwahi lani, e hii Ka poha' kau, e hii ka wekui
8. Holo_---no, holoana o_e i ka leo o ke kiu
9. Ho_ana o_e i Ka_umi_i-ka ua
10. E ho'i maia na noho i kou kahua
11. Owau no ke_'ia mai luna a lalo
12. Kane, o Lono, o Maau l_e_--_u, wali 'ia mai_e!
Kaha - I. Kumuwalii

1. It is a wahi 'auamo. The royal offering of the highest rank, foundation of the earth, the highest
2. and who rules land - life (death), his word, law.
3. It is of such high rank, the exponent of highest
caste who would effect, push down, any contending
chief who would claim superiority. Each one has
4. own royal prerogatives, but being of
5. highest caste he can step over royal
prerogatives and sit take obedience pledge to him.
6. His up about, highest point of advantage of
chiefs, reigning highest one among whole
7. number. We, the controlling, so lord over common
people, nono state.
8. The offering of those who
9. came from the E., as well as a remnant
of the source from the S., Tamaiani, more
do less offering from S., as well Tahitian I.
those from E., we K., people of Hawaii,
10. Pali Hoku. Ohia - ali na K. have his
connection, has blood of eastward islands
11. also southern people. (Kapuolani showed
Tahitian type).
12. This chief that came
to the point has absorbed royalty of those of
eastward islands as well as southern source.
13. Likewise, Na anuenue leaders of Tahitian
emigrants that came to Hau and had
14. standing their claims were shaky, because this
one supercedes all off them to rank and title.
15. This pure, young chief, when came forth to
assume rightful place all others had to
16. take 2nd place and when got old
enough got on top of them all (Pei Kala
was king). 11. No matter that claims
they hold as heads of districts were
Kaha

Kauumalii

overshadowed and thus claims shattered, but he became king.

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

13. He traced his ancestry way back to the beginning of history, accumulating blood:

Hannen (Papa the man) had offspring, one dau. married with Prin a high priest.

3 yrs. and one dau. went over to Kauai. Meked with Tahitian. Later migration, while other lots thickened up royal blood; Kauai had dark blood of the South, strain of Melanesian cross set: Atleno — Kauai people short, like dwarfs, naturally short - 2 yrs. not short (E. Marquesian very tall).

15. You come from that.

Kauumalii (Kaha)

(Kelsey Coll.)
Kahua Hekiahohokanana

There were two Hekiahohokana:

1. Ke-opu-o-lani, (name) ke-ukui another name, ancestral tree from which Hekiahohokani
   sprung. Ke-opu-o-lani, the original, after whom queen mother was named.

   Pilani, king of Maui, an engine, built
   locks around Kahanu, Maui, still in evidence
   had coral drilled for for harbors for war canoes
   turned water off for irrigation of lowlands
   made Maui prosperous of Maui sea fed or from
   the time of Pilani. Maui—this whole of
   same took wife from Kauai, and got son
   Kekai. Some composed in honor of father
   dedicated to king, who was also a chief of Maui.

   2. Ke-iuna-i-loa

   3. From the thighs,
   Iuno, (Iuna), direct descendants

   4. Pilani-wahine, daughter of the king, refers to
   her direct name. Kea, choosing, refers to
   Molokai connection, a connection, crossing
   there, where had connection with Hoku mother
   of Akahikuleleha (known as Hoku until
   she conceived Umi (now that I have a right
   to Hawaii), Hoku unexplainable to man who composed
   a tale of Hoku). Molokai north of Maui

   5. Sons of Molokai. This is a sand beach on
   way to Kauaikahaikai known as Kalaholo-
   loho a foreigner, he done mui, y son done this
   Akahikuleleha very far from this long blood,
   Kea wahine penahua o Umi—was nice
   strong, showing the white blood—long, couldn't
   reject fascination. Descendants of Umi fair people
   Upland, Kea wahine, the edge, tomorrow lived
   on this sand dune, went, at extreme end of
   Molokai near lighthouse of Kahakolelehan.
Takahaku Keokoholani

Takahaku Keokoholani arrived where his father had once
had a home. There, like paradise, a tea room
and a garden, a tea room
and a home. It was small—nobody inhabited that part of the
island before that time. Lono, Hina, Lono, Hina
He landed a built home
there, a woman had a daughter who is
referred to. He was one according
to descent in rank, had entrance into the
royal court—very fair man. He, like
a candle, shines like a candle, like with oil in
inside, he of royal lineage and cannot
be gainsaid.

When old mariculture leaked built temporary
shelter outside, removed dead by chiefly boat
at midnight. Box about 5' x 3.5' x 2.5' fine
containing Hawaiian tin that King Kalani, sent to
Tahiti, floor but as matter of fact those wouldn't
disturb remains of king but brought down
Leaka, ancestors of Kalakaua. The fat
man connected with Palahina pumps was
sprinkling while royal dead removed. This
dr emulsion, in the box tongue, stuck out
eyes bulging. Told me to hold it, was
light as paper but . . . man was not of
blood but power of priest and followed remains
Man felt as if more than a ton weight on him
I was fall bearer for Kumuakaa—14 men had
to drop him. Remained this till vault built.

Ke-lei-o-Holani: He was a descendant (ki) from Holani, the ancestral home from which
emigrants came from South. Not Ke-lei.
Ke-lei be an offering to descendant
Of, heir, he of highest order of royal chiefs.
Of, he did not get on throne because of
circumstances Ke-lei-o-Holani

END
Ke. He Pule no Hinaka (makua)  

1. Pala ha na kala i Mahiki.  
Rain starts moving, moving, rain ready to drop,  
comes to spot, cloud moves toward pahake, rain  
starts falling. When rain drops is released (kala)  
at Mahiki. Pala, cloud moves till come to that  
spot, then forms solid mass of rain. Mahiki, to  
pay. Rain when released strikes there. Seems a  
request, appeal to Hinaka, Mahiki, to pay up almost  
civil surrounding one appealing to Hinaka.  

2. Mahiki, Hinaka hears prayer and harkens - ta  
a kula. Hinaka received message, hears, looks  
ta ke aina i kan gule. Mahiki, Hinaka harkens  
to prayer - Hinaka the aumakua, prayer  
direct to her. O ho aina i kan gule,  
Makua o te home - sperenting of seed.  

3. Kani (uina) prayer - vibration of voice of one praying  
is heard. Long i kana - to cover prayer to Hinaka  
unless prayer for good purposes - long the  
akea hota, hoikiaka, protect from evil does.  
Prayer for protection turning off.  
Hokahi, the opening, like kohia te ka lai  
sun rise in early dawn, rain, recognized  
by kana, or received. (Emu ka leio?  
Eku na te kohia leio? (teki)). Late ia ka  
leio gule, the appeal has been heard by daily.  
Prayer first must go to kana before Hinaka  
be approved first by kana before Hinaka  
head of certain dates, signs name to order  
but must be approved by head man. Call  
first on kana, or overly boundaries,  
prerogatives (he-te), and broken link  
ment, and pay penalty, hospital, or
(Henry E. A. Kekuanaoa)

Ke. E — Pii. Prayer (Huna)
Houaniʻai, various duties and punishment,
ko tumble in rain or something be
blanished, kūia, lono, iluna o ka
lani, ʻiriha no ka honua, tane, tony
lono superior, we classe—ma kahili maluhia,
olani greater, jehovah, w tone ets, embold
butive tone superior, maka like a
seed, sprout, open! op eyes like ulu ma,
if doesn't own seed not fruitful, might ye
to me praying.

Thunder, when set
heavy rain then thunder & lightning—ki ʻala
in no ka ea (trouble) serious sadness, one seine, mi,
olani, ka—thunder, tīnchekili some people, mi,
ka think, kane ʻula, cracking of thunder,
lono-i ʻala—makekili festival new year
lono the harvest duty, celebrating Thanksgiving to
lono for egg,
ka pohe kan may be another clear tone—
kekili, in winter season near thunder mostly
lono, alua who brings good (times, etc) to people,
kekili brings rain for without rain crop dry,
kekili ʻa māloʻo thunder in summer when dry.

This different thunder—lono mentioned, Pii—
praying to it, that god come in place of u,
hoʻomakihisa man, various duties have duties,
have to call on them.

Ka pohe kan
kau summer, kau, maybe tohoku kaun Leh
thunder,
tony. Makahiki — coming of
thunder & lightning—net year, middle thought—
Makahiki — in the beginning he was in power—at his command. Thunder & light, under his
command.
5 (Kalo pua, trouble? Kā Kane ala
trouble — kalo, if fight a blow is tara, in
another sense ʻai to strike you give or receive)
He 3 - Hui 2

Zeke's home, Iwa Pulike, Three Thunder, Lightning he heard of trouble, alarm, Ikahehe wahaikini, in abode where dwell the
All Waihehe, chant, don't think about guarding
angels
1. Hui was taken care of by Halekula. Shot
the sister. 7. Wawaki. Various powers
mentioned above vested in Wawaki. I
Wawaki kane. Thrice Hui, she can ask the
separate one and they will answer her what
you request her to give and - like praying to Mary
So pray to Hui that thru her wind request to
diff. Guard angels to give them help,
Hui ka pohaku, she is really - he means if
or Hui keau pohaku, Hui, become a pet,
but idea is not embraced, but she became
one of their respected agents, obey their commands
she obedient. (This Pali clan - tapes, tesako, etc.,
all male clan). Hi, favorite of family, pet, as
whatever she requests, appeals, she mediates
like Mary. Hui to include all these duties
Hui ka pola, has embraced the Thunder,
highest, Pali gods of highest.
9. Ho'olono. Oh, the person appealing is
about to attack. She listen closely to
9. If evil spirit in the rain, in the
smoke. Hahi! If anything taken kuni
i ke ahi, I ka mahu
i ka - ua.
Listen closely in rain, in smoke to see which way evil spirit comes then be on guard.

10. E hoi mai. Have already set away, e te, pertaining to Peka clan—some we red cover for away some ti-leaves—
Kahuna—things prepared before called your

11. Owa, the person calling, his body so good and well built. If Peka clan

12. Hoolehe mai, huli mai, harken, or whether to seek evil spirit.
I don't say hakin mai, but may mean it in prayer, brother

13. Hoolehe ki, Manuola be man aku hoole kele. Think this.

14. Pule Hoole - oh kala i ko

Kinaumua: Pakehaunui Huka

END