Kelsey, Theodore 1891-1987
PAPERS RELATING TO CHANTS
Chants by name
"Hana Nuuanu"

F417
Mele o ka Pali o Ku Tapana
((le - olie))
(3. in chant)
1. Hana Nam, o na ka i, ka i, ka makanii
2. E hono nei, o ke o, ke Kaawela
3. E ka hoono nei ire, ka Akaha
4. He kula na ka Enero kea no motori, kani
5. He hehi ma la i kei kai o Malamalama
6. Kani ka oke, i i, ka giina, o Mahine
7. E hihe nei, o ke po o Ka Lapa - waia
8. He ula waia na ke kupua o Wai 'Aivia (o Wai 'Aivaa)
9. E na ateo no i kei o Ka paa
10. Na paa konchikii, o teliekouba
11. E hu o Me - ara no Ka - wairi, miki
12. Nota la hoi, ka i, ana i Kaolon, (ka - i, me kei, o m, (le - o, me))
13. Ko - ui, helia o Makan - lea (ko - u, me kei, m, (le - o, me))
14. He makamaka - aloha nui ke topi-loa
15. E ha, helia no ke kupua ina, kei, he... he... he...
16. Nota hoi, kei o te loa, ana he Malandaki (nota hoi, ka i, ke...)
17. He - ula, hoi ke o, loa, ana he Kaawela (me - ni)
18. E ha - hina, ana i ke loa, o ke - i, kei, ke (mato ke, o, kei, ka i, ke; o, kei, Malakakai)
19. He a - No - ka - loa, na kei ke Kaawela (emitted in other version)
20. Paepa, ka - i - le kei ke Kaawela (omitted in other version)
21. Malamalama ihe, kei no mana no Ka hana (emitted first time)
22. He - ino, na Kaua, kei ke ka - i - le, o ke (e i, me ino...)

Start

Mrs. Olivier
Mrs. Kove 3-38 Ohn
LITERAL TRANSLATION
2. That comb with their fingers the trees of the kawelu-groove.
3. As it is struck by the passing of the Piko-koe—Stamp of local Wind.
4. The Apana-hea-White rain at the luminating point for the fishing-ground of Molo-lani-Long wide Heavens.
5. As it treads the side of Mala-an-Tena—Rolling Container of live-Bait.
6. It lightly laughs at the place of ascent, Maki-nui—Great Effort of Cultivation.
7. As it reduces the bosom of Ta-laja-un—The Amorous Water.
8. I am as the stone rock that belongs to the native son of Wai-iwi-is—Clear Flowing Spring Water.
9. Let us proceed for the sea of Ta-tea—the Firmly Established.
10. Firmly established is the landlord of Ta-tea-puna—Cultivating Land in which the Digging-Stick Resounds.
11. He is a co-tenant of Ta-wai-nui—The Large Waters.
12. Of that place, you know, is the fish attracted by the scented fish-attracting stick.
14. The Ko-o-lan—Many Priests—Wind is a beloved friend of mine.
15. As it goes to visit in tone—the god tone of the Bamboo.
16. It is for that reason that it is called the Malanaik—Softly Blowing Wind.
17. But in Ta-lua—Sea of Deadly Wrestling, it is called the Kawelu—The Kawelu-groove.
18. As it makes love to the leaves of the uki-plant.
19. The Kawelu Wind strikes the trees.
20. The Malanaik Wind makes solid Ta-nua—The Red.
21. The dwelling in Ta-hana—The Wind enlightens me.
22. A name—song this, for Nuu-an-Nu, the champion of the kali.
23. O respond to thy name—song!
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Literal Translation

1. Dei-mgod Nu-m-anu. Be to the ground of the winds
2. That comb the tresses of the seaweed grass
3. As it is struck by the passing of the Tu-kod wind
4. The Ayua-bea train is a fishing ground for Kola-Kani
5. As it trends upon the sea of Malam-kaa
6. So light laugh sounds at the ascending place of malam-kaa
1. Hana 2. E hoa ana i ka lansho, ka
naki i ke kanaka, ikiaka e paha, nukiai, nuki i, naki ana a pua.
E hana ana i ka lansho: Grass Blows — tie it up.

3. Pukaia, o ia ike o ke tai (pu).
Hoona a, ke i ka ike i ka lansho (pu).
Kua na, na Apa-te-a-a ana — uheke (pu).

5. Malua, o ka lawalua. Elua puke ka lana, o ke pule
uka, ke ho'i mai ke ike na maka o ka lana, 2-3 waa, ha na
kua, ke i kei heke o hehe mai ke ike na maka o waa.
Ke ike ike na maka o ike mai ke ike na maka o waa.
Ke ike ike na maka o ike mai ke ike na maka o waa.

6. Ke ike ike na maka o ike mai ke ike na maka o waa.
Ke ike ike na maka o ike mai ke ike na maka o waa.
Ke ike ike na maka o ike mai ke ike na maka o waa.
Ke ike ike na maka o ike mai ke ike na maka o waa.

13. Kula. Lucky — kula o waa ia mana ike na maka o "lucky" (pu).

15. Pukaia o ke kanaka, ka mea maka o waa ia na.
Malarai — mata Malarai (pu).
"Kula. Lucky — kula o ke kanaka, ka mea maka o "lucky" (pu)."
Hei = 1 = Numana

1. Nana Num-an'i ka ika waka malama.  
Demi-god Num-an'i plays the sound of the winds.

2. E koa ana i ka ika waka malama.  
Can't say man working on the instrument. If wind sound  
comes, Numana uses his sound that excess or contains  
the winds. Interest in the gods. But not winds but Numana.

3. A ka m, of the wind. He calls on Numana to make  
wind blow and it strikes the hauwai grass. A sign  
indicating that the hauwai moves - sign that Pokoah blowing  
hard at some site.

4. The Pokoah down there. He ohe, the top of the grass a zig  
zag ka Pokoah a lohaone-tei - causes this grass to regular  
like hair.

5. Hehi-travelers disturbs the waves - Tahakai.  
Refers to his soldiers coming in - compared to sea of  
wind - cause to be much disturbed - heo a ma  
kanaka - 50 or 100 canoes, water dashes as paddles sky.  
Swimming on ocean - not on the land. Wind from  
Malohi strikes down taluva, toa - the gap of num,  
where wind blows all the time - permanent above it fish  
or anything - a home - he wahi noho ma, may be. None of the  
winds of gap of Numana. The rain come from that place -  
he wahi mukuma i (language short). Malohi - the gap  
so the gap is the border - condition of the land causes rain.  
5. Rain is moved down to taluva - heke he wa, maybe  
strikes taluva way - from gap to taluva way. Move to wa  
drops in sea of Malohiaka.

6. Kai ka aha ke i ka sanna o mahi ma. Then warriors  
come from taluva, home of king, soldiers of taluva  
prepare to come up, and when came up were happy  
had to be quiet, not laugh loud, or might be beaten and  
run down otherwise notify enemy. Kai ka aha means their  
happy, not touchs ponge same - don't laugh when tired - sleeping  
there, like twa sweethearts talking laughing softly.  
When they reached there they felt happy because  
reached goal.
8. In tough and hard a power (aqa) descendant from the original stock of Waiania. Soldiers on the way to battle were descendants of ancestors of this place. Aqa, a descendant of Waiania—tama, landed in Kaibui not tailua.

Kalani kupaule fighting with Ken, the king of Oahu.

Aqa, son from tailua—represents great warrior—alii.

9. Kapaia beyond Waiania—let's keep going till we reach Kapaia. This aqa descendant of an old resident of Waianau, not to Kapaia. Waiania—this warrior or chief (aqa) descendant of Kapaia—person going up pali—now tells where he came from—maybe to Lono. This person the same one who went up, the descendant of descendant of Waianau.

10. This people were Konahine—people who were enjoying food of land—landlord—very close to the chief. This aqa an offspring. Not Lono. He went from Kapaia.

11. Tawaunui—his alii manua—must be a high chief of Tawaunui—his father or ancestors of a great chief in charge of the land of Tawaunui.

12. Kolaha, lawa o Makalei—tama, Makalei the akua wahine i hoomana ia (story in Kinokoa, son about 2y)

13. Wai Kula—Kula—hoomana ia, Kula i na hoomana ia, iako i aku, keheke i akua, keheke ia i hoomana ia—bought to Oahu.

14. Fish come after this wood—catch them—notice the fish.

15. He makahana aloha mai. Lawa—Kainana landed at Halua people arrived and follow him—he knew one told Kalauii he could help—all people of Koolau volunteered to welcomed as one of their leaders, their ancestors (story, landskike of Koolau).

16. Battle of Kainana—not Kauhunui. Don't think Kainana would be tiki, by Kainana, Makani had a nice soft wind.

17. Same wind with two names: makahana aloha—ona, Kula ia no ia o Kainana—same type. Cold wind is
The Malanai: Koolau wind is same thing! Some wind that blows down to Kailua. 18. Wind blows ever here, where is in wiki - but mana's clothe, she karaka - wind get mad, mind coming in. Hui, Thoughts coming into mind like that wind softly blowing ukusuki (wiki is not in maile - meaning for using - as ana for onaona). 20. Seems different wind in Kailua, not same. Puka Kailua i Kanaka, kimi Kailua mana kalohe? Kauela stronger wind than Malanai - Kauela overcome malanai - stronger. Warriors in Kailua powerful. Think ref to Kukuihiku, long before Kauela. 20. Pasga, Kauela overcome Malanai, warriors when come up are ula.

71. Malamalama, suppose he a see, and could see what was to come about - could see through the ground - foretell trouble - eye, when he sees warriors ula. 72. Takana, chiefs in Takana - might be ennui. Trying to raise revolt, battle after battle fought at Waimanu - kam the last.
Rev. Kamaki

Ka wā Mololani, ma Mololani, Oahu,
Olo ia, ka epe o Mololani, land on othrsid of stream from Makemake cemetry. (Mixed with Waolani!)

END
Mamaw Mile Note (Kupa)

Mam-ann, which means the large ground (yen), named Moto-lanii which probably means (hana). Mamoom, whereupon, the large ground of Mamoom is 15:0 to 1500, the only look at which you can see the ocean to the horizon. The one look at which you can see the ocean to the horizon. The one look at which you can see the ocean to the horizon. The one look at which you can see the ocean to the horizon.

The Mamoom winds are sometimes called Molo-lanii. It is the blowing of the wind Molo-lanii, affecting the clouds, that causes the rain of Ayono-ke, which descends toward Hono-hin from the gap. If the wind stops, this fine rain disappears, and remains in the uplands of Mamoom.

When the ground stops, the wind comes. The sound of the ground stops this rough wind that drives the rain away. The Puka'a wind is a hog wind (maka'ana puaa), and is a large, strait wind (maka'ana ke'e).

The name Ayono-ke refers to its whiteness throughout (kloko'lo'pau). It changes from fog to rain. It occurs in various places on the islands (kamuu).

Kaloa-ke'a, a lower point of Takaha, Makai (taka')
The kawelo hono no Popohalii, Masai, Takaha Papohalii

The takela wind of Takela is a soft wind that blows through Mamoom Gapa bearing fine rain. It is so soft that it is compared to a woman. The ripple of the water like the may represent a rippling laugh.

The Puka'a wind comes from Makanaka, the west point of Kua, and is the only place you can see the whole big district of Makanaka, extending about 200 miles. The wind enters the gap, where it is confined to small compass and blows strongly. When the ground sounds like the foamy rain comes in the gap and the wind is driven elsewhere, the wind (or rain?) can be seen coming at a distance.
Maho-nui (or mii?) is the place of ascent on the Hoa-lan side of the Pali.

1. The wind laughs, and teases Nui-anu thinking that it is going over the Pali, but get only as far as the top of Nui-anu. It then becomes a soaking rain and ceases caught in the trap that is the gourd Molola-

2. Ha-lapa-wai refers to the source of the blanket of rain (ha lapa wai, the cliff (kalapa) of water). The rain of Nui-anu is a blanketeting rain that hails its setting the wind. Nui-aunu wars with the Pukela winds.

The Malanai and Pukela winds are friends of Nui-anu and his gourd Mololani.

16. Wai-anuia, a large pond in Kaeau, Ka'ulana

10. Ka'ele-pualu, a large land tract and pond

8. Wai-anuia, a spring of clear, sweet water, taken for a chief's - a special water for chief chiefs (anuia, anuia, flowing. (Anuia, general. Anuia, restricted to one spring).

11. Hoa-anuia co. tenant


15. Kane-loke, great god Kane, king ofbamboos, all Koolau we all
Kupa -3- Huaman

his friends. They met at Hameake. The Huaman
comes from the Ahakua side and flows toward Waianae-
(Malana) slight, not severe as a winds. Not firm as a
stone. Loose in the ground. This cold wind, friend of
Huaman, defeats the Putoka.

Exotérici:

1. Kamehameha is comparable to Huaman, grandson
of the Ha'a (controller of its winds), his friends.

2. The net - preparing the twine of the net—the
blanket is the net that holds the droops of rain etc.
together. Stop the enemy.

3. Ka-i-ana turned traitor. Kamehameha expects a
severe battle with two enemies.

army encounters the Goya like the blanket of rain
that holds the enemy winds at bay.

5. Turtles. Hi kea pa, hi kea malana, refers to a large
stone in the sea where there are many fish! (tara), the rolling along
as it were, of the great wind. (Malana, mai kea ka i, plenty)

6. The Putoka wind blows noisily. The enemy was weak when
it came to climbing. Mahina, a large piece of uphill
land, hard to climb. Who laughs last laughs best.
(tara ke 'iki, small laugh. Whene, big laugh)

7. Big, powerful rock. Kupa - IAMU as relating to K. large force
of enemy coming than Waianae. K. - maybe son of someone.
Kalekiana may have been kupa, born there.
Kupa, 1.

2. Hou, strike like squaws. (Hauda hou), like spores, ancient rule, regarding king that lives on Mantua, side in Nana Valley. Strong wind from gyoua, knocks down tall poles, was custom to put watchmen there. Nuanu demigod stationed at poli, used only multiples of 4 or 5 feet performed chant, when big wind comes, upon cloud gap, and hardly any wind, comes down. Hou can close gap. With this rain to keep off wind.

Lamahili, wife of Kupuakaa, Nuanu, is the ala keke paper, knows wind, land. Nobody could get him. Nuanu handed his ale to descendant.  

Old man my ato father handed me. But say tan, stopped the onslought. Stone. The panako could from coral reefs - gum lokeoke. Look from gap over see a bridge up here. There live shells washed in water - haka pua white, black - force of wind on water like shells swimming. People tried to hold them back. Kahioku first man who used kamale pole to defeat Lamahili.

(Ka-leke-ala-aka. Key pronunciation)  

White from shun father. Ho-bane, a kahohoa chief. Male could be used in battle, in kamale on love, and in hakaole hale form. All different forms of chanting. Ho-lamana. Love song no seen. Battle form, is translated.

Nuanu, maybe son of Kupuakaa, whose father was Lamahomao. Kupuakaa used yam in taro bones in it - umina in salmon, ali, mahana blue cause - he only called. Nuanu from same family. All Nuanu had to do was dance and chant. Knocked down tiki 4 grass houses.

Nuanu - used of tan - or tahiti or before. Maybe tahohana defeated at gap. All men. High place represents high chief.

Kalo's other fought in same place.
1. Huna- hana- doesn't mean he invented, but performs certain magical objections, to take incoming threats of mighty army as Pukoda-kah can see battle canoes, like throwing Neal y, takes mighty fleet by power of that you - all her does is surround calabash & resonate in heaven, & fine rain, like millions of angels, holds back wind. Taiana combined made his army. Pukoda were Taiana and talakangina soldiers. Soldiers from this side driven by Taani, right to gaps Ram, mighty army from Hon. up, Innana. Makani, the great power, of your makani - so as your ka. Call from you punctuates dark cloud above and down comes little rain.

2. Hon, striking, holding like tied. (Hota, drive back)
Malaau-kaa - eaten grace as look forth. All the gods as your book is not dead. Molo-zigzag as when go down pali - twisted trail. Ka-welu, a wind from kahana, fanning of this wind, comes all the time from Rakatu, ka-nakina wind, which helps Ayana, but cant hold when Pukoda comes, little wind holds back enemy. Pukoda a disturber on from Kauia blows on kawelu grass. Ka-wehi, like breeze, sways - wedwelu - like on on the sho, signs of breeze. (Hota-ka lawl - drive the pitch toward not in authol. Fanning face of wind. But in reality the striking hard bringing rain. Fanning it kind brings fika rain. Pukoda drives rain. Pukoda on the slope, it weakens, as gap closed.)

- dated 8/2/1925
When through, rijile eu nine Pukoa is coming so he must close gap immediately. Kalopowa, the big gap hole like below - kwamate gap, I mean, starts from malama up. Otherwise Pukoa brake loose, tear all to pieces.

2. T'o - the vision, midise, like kilo, something inside talking gap, or command instantly tell wind you do this, like present day battle plans, an inner urge to do that because could see at distance foam spraying up like battle fleet. He watchman, he kidr and a kilo too. Welwels, the reptile, koi e hooni ana, cause these movements. Omin - ruppling of coconut or other leaves, Welwels, rugana, omni. But ka (ka ol wind - as in motion) cause.

3. Malan koa, the open sea, outside of timeshe, as far as eye can reach. Malan - he panaha o de kai, malina he kai malae, but outside waves. Malan has noted for calm until Pukoa comes, tea, control power of koa malana o to malau, enter calm. Power of malan, tea, mimic. On account of cycling circulation too.

5. Shaken up, disturbed, stirred up by Pukoa. Ho nome - koa - troubled, disturbed. Not knia, accident. Ho nome - koa - go to the conqueror, some shakes up morale of people.

2. Though of all the people here (or else plans of koa) of people here, loyalty, retards conqueror. Pukoa is wale loo, manana. But buning, if wind makes rijiley and watchman looks out in ocean, like water goose,
4. He koa, like a kāna, a foundation, a kamaaina, kupa, a guardian. This regular koa, solid ground, solid foundation, not sea koa, which is home of large fishes must be koa, temple, where chiefs assemble. Nuu - highest place of the gods or of royalty. Koa - the mighty of land - others behind him on that platform.

Apua - Kea - light rain - both end of that gap apua and end of trail to gap from bitter direction. I do a definite crater perhaps.

5. Maybe enemy overstepping within the premises of Hololani, aggression.

6. Enemy came overstepping in rights of Moa - were talking loud, full force but when came long distance their voice weakened.

Mākini - the big slope coming up valley like big valley from kauae up, valley coming up when got here tired, couldn't even laugh loud. When further up then where weaker. Then

Nuanua has best laugh on other side of Apua. Ka-lapa - wai - big hole at side of fall and boom of kala-pawa - kupa - kula-pena - your kula-pena - wai - mana struggles - struggle to death become kia wai-lua. Just wall the lapa still struggling, grunt hasn't left you. I'm believe two fronts in main. Two. One outside goes off and hovers around, while another in side to direct body's keep alive, direct mind.

b. Sound of wind, light laugh as come out

Laugh dies out. I nie rain blocks it!
7. Po'li, bosom. Enemy came up, but stopped
right there at first so powerful, blanket these
solid defense line.

Wai-ania, spring of the water of life of tame,
from top of into clean, pure, untouched by man
or animal. Ke lū i nāl lā o Wai-ania.
But prefer Wai-ania. — Our flow.

8. He ala wai wai ko hea. (Of his (real) use an
water). Refer sym. to Wainanui.

Aunakea the kū a four, Kam, the kūa—comes
from seeing of water of life of tame—great wating
from that kūa. Nānea

Kagile, filled the land. Hōa a aina
regular source for Wainamire, big waters,
hydrating water of group.

Kahului, father of kūa. The kūa o Wainamire
Kahului owned island. Died & left island to
Kalanaupāle and Kahaulani.

9. Kāpaa—next to it beyond kāpaa. Think that
Kāpaa is the location of the pond of Kalepule. 
Further out, Kamaha advances to take the land
that king under his rule.

10. Kam, the king, chief of Oahu. The konohiki
Kalepule'a, la, or le' to prolong.

[La'alae] (?) Kalele, Wainaloe, think wai 'aia doke
o la pana, hominy. Her name

Kalepule'a, without la—except, don't use la
Kuakini, taahumana's brother, was helping
Kam. (Kekuanao and daughter Luka—Tan Jr. & lovely)

11. Wainamire, (Kam, the big water, the big chief)
Wainamire think a pond adjoining Kalepule'a
Kalepule'a patch of rich land')
Aug 6 -

Raw food in bags - clean you used for cooked.

12. Name, the laoa that ensnared fishes attracted them - not grass. Moomi, the ido, who killed the people attracted to new rules to be safer. He kept professionals as advisors.

From tama mi, from the big chiefs. 'Ia, attracted. 'Ia = maka lele itself is like a bone that is kumpanatana - a cama. Anumakua come, descendants. 20, that attract to fish. New lava, 'alii aloha would kill off as KaliLani did for descendants coming after. Maka lele is wood, not lava! But we used to call anumakua - two of Reyniuas - like cama wai - maka lele - got power to draw. Li excite maka - a lei - ka le le le le le le le le le le le le le - maka - pono polohana - eyes of the parents always on first born. If he gets big he serve his parents to end.

14. Many supporters, mi a lehua. Refers to Malana la. Kine one ko Kauena, the talena.

Windy, Koolau, land - but wind properly Malana. Oahu. (Kona like Kona) (nada i kona, surrounding). Kinekahe, the maka, kahi and a.

There is a big Koolau wind something sim to Suka, but Suka only from Malana. Koolau, strong wind from hokolau, excess.

Koolau, Suka on to Kauena, more powerful than Kookoa. Against Koolau knocks down houses in Koolau. Suka, don't but knocks them down of this side as far as sea. A noble wind is Suka - not often lasts a week or more - may be years before blows again.

Kona, many friends.

The Favela - a trade wind. This Nauman likes Favela better. But tollow his friend Malanda.

N wind. Wind comes as far as Taneohe - the tollow wind - because doesn't chill Nauman on this side. On this side of gap wind warm & cool as always favor tollow Malanda stops at Taneohe. Taneohe may refer to good time. The song of kana = death.

15. Toleau, no does Malana, comes as far as Taneohe and Paul.

Taneohe make, no more power beyond jurisdiction of Taneohe.


17. No tollow koke, not la koke.

Favela belongs to Toleau - refers to trade wind same as on kahi. Kai-bua = two seas. May be kane - shore goes way wide - like a bay.

Like moandaa is Kai-bua - moandaa that goes in days like a hana - dna combat.

18. E wheke ana (not hooheho ana)

Wheke is wheke - self, hooheho, aggravating. Wheke, smiling or what? Kaa = 400 - aggravating. Wheke grows in same place as Favela. Wheke grows higher. Toleau fine.

Wheke not often used.

19. Hanna - laaum - a power - like a stick - striking. Pahoa - club. Kalaiwaho people came to Toleau - their home - and stayed there - they were just kahuna ana. The Taneohe kahunas kill these other people from Moloka'i. People from Moloka'i came over to reicide.
Kupa, 8,

And anu didn’t come over till sent for.

Niko ai ka ula — ka ula, jili i ka pole where: so moloka‘i people sent over kalapahoa and they cleaned up Nākahi:

Taha‘a kahuna. Nāhau‘a was home of kahuna andana an this island. Pule wā na, pa a ka maka‘ole hoomana. Kahi had the kalapahoa. Pe-kailimoku; Kaho‘ali‘i was the keeper. Kalamakau led:

It left all kalapahoa to them. Mana like

20. mighty powers blocked — being kept away not to molest again. Prayer, surrounded quelled forever.

Paapu‘i (enmi, surrounded, defeat, annihilated — pay pus or paapu‘i) ka ula noite ka ula — the chill, the bite. Nākahi ai ka ula — just called kahula, their rest of cult, ka mana 'a ka pole ai kahuka —

Kualili to their god.

Molokai 3 — Poiʻi Kane, Aa — Kahuladokalani

Kea — Kaeo (hu pronoun) (kaeo hoolei pronoun). Ulua, their form of profession, Ulua in kahuna — killer form andana. Ulua not prayer to death, but some kind of hoomana.

21. Enlightened, wise, malamalama, understanding. Refers to the work or the trick pakele problems belonging to their method of pakele hana.

I am already aware of their plan — so no chance for anyone to molest. Strength of Koolau comes to their ends, conquest of
Kep. 9 —

Islands good for his subjects all, all
settled with rule — Cultivated land.

22. Wuanu — he gave out all his secrets
— so he chants off pali: not a real
name song, but made as a name song.
Wuanu way back.
Kupa 'Nuuanu.

Mololani — Long heaven: you blue sea and blue heaven, like one heaven, lani loa. Mololani, everything you see as you stand at Nuuanu Gap.

Kopaniiki — Brother of Lihauoa.

Lealeaena is an extension on the Koolau side of Tonahuanui, above Manoa.

Ka no Kuhakale Hale (ancient) place, brought by the trade, blowing back, seaward this Nuuanu Gap. (Ka no Kuhakale Hale was also the venue seat for assembly of people from every house and village — Honolulu the center.

Papa-ha-nenei, old Post Office (police station in making), where there was a big saloon in old days. Conference of chiefs & people — na keiki papa — kupa. Kaikaikela kaheia e like ka me ka wa. Including old P.O., and empty lot by there where cars are parked — lot is on Waiiki route of P.O. Papa-ha-nenei.

Papa, na keiki papa. Hoone (nee — hoonee) na hanaka malaka. Papa, group after group, close formation — nel papa move in close formation, in groups.
NEW ZEALAND - Ahuwhenua, or Nuumalani.
Moa ulu a Kane (suggested to try; by me - says you),
Ora-ka-ilima (?), Laniakoa, Makalani,
Nalani chiken telake peaha, (?)
Makihana, na aina papeaha a pean
mao ahe o Kulan. Makalani group,

1. Kana Nauwana i ke - yuwhaa ia ke mahale
2. E hoa a - ama i ke aloha ke Kowela
3. I ke hoohane te - rea i ke e o tukuna (n Panhoa).
4. He hoa ke - uta 'Owhaaka no Mololani (kamaaina uia
mokolani - whole place at N gap facing ocean. white blanket)
5. Ke hiki mai ka - ia ke ka - o Molon - ka (all those
pictures off shore from Kula laven to taniche)
6. Tani ke ake - ke ke ake o Palau
(climbing old path to the gap).
7. E whene - mana i ka poli o ka-lape-wai
(stream running down from place near poli in old days
running toward stadium)
8. He lahi man na ke kupa o Waiana-kae
Waiana-kae, famous spring down at Kupa na near Kilauea
(toward m MT from Kilauea.)
9. Ohia - ake no i ka - o Kupaa
10. Ha pano konohiki o ka-tele-pule (a big pond named for
konohiki)
11. He hoa ai akua no Kawaauai (a pond in land)
12. Nota la ko la - la ohe i ke lauw
13. Ke ikebulia no Makahiki (to lanu hoohalaia i
ka i) lauw melomeo. Makahiki is a kind of wood
still growing in valley in Kailua - lauw sala, ans like me te
land)
14. He mahakana aloha now ke Toolau (aina)
15. Ika hele no i ke kupa 'i Kane-ole
16. No Kailua hoi ke 'olelo ana he Malama (Malana
used in chant - malo - fluo like, now, go ahead)
17. E whene - mana i ka lawo e ke hiua-kake
(whine, a firm something like whine). - Whine, laughing
that somehow and no so powerful as one from Kailua.
Kupa

18. He tama kaau la hoik te kawelu, kawelu, a wind from Koolau blowing up thru the gap.

19. Pa kai ka'ula la, hoii - e, hoii - e ka Malanime la hoii - e

20. Malamalama i'oi, ka mana - ana o ka mana

v1. He iho ho Kusuane, he kau la'ela o ka palii

v2. E - o - i - a.

(He Hi'i)

An iho kaau was a big long low hula, 4 ft. high or over.

Kusuane was a demi-god of the winds, and a dancing master.
Kuʻihea (quite one)

1. Kame, like Windgod of N., guardian, controller of gap, with friends.
2. Flying up not of the towhee, preparing the turn of net, net that holds the drops of rain sky together, stop enemy.
3. Kame expects severe battle of enemies. Kahanu turns toward
4. Tow, hot Hawaiian, does not care. When comes down the gap in a blanket that will hold the arms of Tane.
5. Molokai - long heaven, lo'ihi - whole big opening
6. Lono long a god - big heaven, (molokai ?) big going
7. Moana - great wave, uhe'aua - long stroke, one of daughter of him.
8. Tow, hot Hawaiian, does not care.
9. Matman - big place - big pura of sugarland - hard chink
10. When come up to shift who taught last last last.
11. How to make small lawyers: treat big lawyers
12. He old man - big powerful rock. Fuma, Kaumana of W, big enemy coming there
13. Down to man - solid rock, colder pointed growth.
14. The best chief is solid ally from east toward solid friend like those of Kame and Ka'ana.
15. Lamento - higher than treat, solid friend.
16. So that fisher will come toward them & others. All coming toward Tow are like fish, the fishcatcher - his friend - fish go stuck with that Tow, Molokai his friend - the hooklift. Covers story for those moments that vanished.
17. Chief of Moorea. He Tow, no Kahi, the long supporter, too many supporters. Too poor, so he has no force of enemy.
18. These times will treat to come to end and be lifted.
19. Kuʻihea, the filler - not law. Every fish will get in the net
20. Of Apukahi. Falls stick, then molokai, makakii - he will never jump to Kaui - the molokai - what location where Molokai school get taught (Kuʻihea lawaia). Hahai - make able a song - menea - a god is to every. Kuʻihea
14. [illegible]

15. [illegible]

16. [illegible]

17. [illegible]

18. [illegible]

19. [illegible]

20. [illegible]
5. The wind shakes the trees. Makamaka, the green fishing off Hanalei. From top of palis you can see the whole big fishing of Hanalei around Makamaka, Tenakea, etc. Wind comes into gaps, it narrows down, and comes powerful these gaps. When the wind roils this fog, rain makes a blanket at the gap so that the winds is driven elsewhere. Can see spining at distance.

2. Makamaka is the starting point of Hanalei wind. The wind is long raging, leaves Hanalei, touches living tree, gets only to top of Hanakam, then gets soaking wet and you'll caught might in fly-in. In jet's, today will buffer up to some of the island. Hanalei, Hanakam, Hanakam, Hanakam with Poloa. The Hanalei and fourth the friends of Hanakam and Malayi.

8. Hanakam, a big part of Poloa, Kailua.

14. Tall flowing big, spread down.

11. Hanakam, in Hanalei, has kuleana to Hanalei poloa. Hanalei comes from Poloa, canoe line similar to Franklin. Hanalei brings the white ox, stimulating all the winds, friends except Poloa.

10. To the, the sound of hitting, slithering, slicking, sliding, flowing. Hanakam, on poloa, a line, Poloa's a Hanakam, a was a hand snake. Hand snake is all the winds.

Hanakam, slow water spring, Poloa, for chiefs. Brought as Poloa, special water for chief. Poloa, (canoe) flowing.

11. Hanakam, a place, location of Hanakam, in Hanalei, group with Kailua.

13. Hi, that - my place. Friend of Makamaka is south of Hanalei, won't go too far, Reuben, canoe off Hanakam, hit gap squarely.

my old folks didn't use to at all, only to rage,

1. Hana Kumu te iou - a te makaio
2. E hoa ana te oho - a te Towelu
3. I te hoowo to ia e ta peoua
4. He tio ana Pouatea no Molonani
5. Te hehi mai ha i te tai o Molonani
6. Tonu te iata i te tiu o Mahinui
7. E whero ana i te pohi o Ta-lapea-wai
8. He alo'ia no me te tiu o Wai-o-walia (o Wai-o-loa)
9. Iho atu no i tai o Taapea
10. Ha keka no no i Taiapi
11. He hou ai aina no Taiapi
12. No taima ko i ia o ola i tai laun he iwi tula no Nobelui
13. He motamata aloha mai te Nobelui
14. E te hele no o tiu o iane ohe
15. No taima ko i vaile'ana te Malonani
16. No Taiapi ko i vaile'ana te Towelu (a wind)
17. E sinima ana i tai laun o te ritirite
18. Pageni Taale, hoia e, hoia e te Malonani
19. He mana no Numanu te tafala o te vai,
Kupa, Nuna'a

1. He 'ala wahana ke hana o Wainana
2. Pani aho ke kai o Na'uka
3. Kia pono konohiki o Ka 'elepuhe, ke kula
4. He kau ia'alua no Hawai'ina
5. Nolani ho'a koa i ke kula
6. Ta - wi Hulu o Makahiki

Wai'ania think near 'aiina, maybe refers to konohiki. He, may be son of someone, maybe Haleiwa man, tagged. When thing... Wai'ania, geographical famous saying, clear water comes from underground. Aina, flowing fresh stream water.

2. Kupa'a, name of place down there. Solid. Wa'au pa'a he konohiki e toto'etalu - son of sort.
3. Kalele - wide, big place. Pulu, a garden (Iama no ka hono kalo o le pule aleo). Think for you with big place, large division of garden land.
4. Honu, aina, otu, terrane, a polinoni with reference to - kamania of some place.
5. Na ona, fishes caught only big stick or branch of that tree (where fish iwa'mau). Think only fish in Hawaii. (Tree on motoku called the eke, is sweet, something like sodium wood. Think it was similar. He is lighter than koa in color. He, yellowish. Kupa'a, maybe fish a species of it begin of Hiiaka. Kupa'a - one, someone, someone?)

He powerful enough to check the wind by chanting the kapu'ekahua that is fine rain akua ha cupaked. Like a blanket. This chant of Kuna'a pali chant.
Mele of the Pali of Nuuanu

1. Hanu Nuanu ika apua ka Makani
2. E kula amari ko Ohia o ko Kaua'i
3. I ka ui anoi Kila i ka Pa'a o
4. Ua kolu ka upuka no Molokai
5. Kukini mai ka i ka kai o Makahā

Kolu:

6. Koina ka Aka ike, ka nui o Mahine
7. Ua henane ana i ka poli o Kalapana

8. Hā o lā e ana ka kupu o Mahina
9. Hā o lā ka i ke Kaua'i
10. Hā o lā ka i ke Kaua'i (Konohele i ka Kula)
11. Hā o lā ka i ke Kaua'i (Konohele o ka Kula).

12. No ka lā ka i ka Loa i ka Nā Wai o Kulia o Makaha

13. Kolu:

14. I ka Wai o ka loa o Mahina
15. I ka Wai o ka loa o Mahina

16. No Kaulana i ka lavo o ka Loa o Mahina
17. Hōohana ka Lelo ka 'Upiki ohi.
He hana na la ka koʻi ke kaua
Pepeh la, ke kaua la, ke koʻi ke kaua
Melamalama i nā kiʻi no kaua
o Kahanu
Ke inoa ia no

- i -
Mele of Panam Kupenga
1. Hana waiwai i ka iiu a ka makaiki
   wai no Kanemakana. Went to Hanamakonomata-zanu
   He ola kana kule kiua. He ola makaiki kiua kaakihile
   Nui, kela makaiki "amanake" (ka aku no, a ka aku no —
   repeat).

2. E hoana (think not hoa). Haven't heard of Paka.
   Mahimii, a hia ka loa kakekei Makugen. He
   loa a ka manu kumini ma hele nahe. O Mahimii
   ka mano a ka loa. O ka inau, ka nahe ka
   inau. He brook a iho manu nei o Tapaa.
   O Tapaa ma ka aho maraue o tapua
   (not place to climb nu am — mahimii), Kawalua
   o Kamehame Makugen — Mahimii.
   Mahi-nui, he puna, the trail, pua a iho sale o.
   Tapaa — Mahimii is a range. Kawalua is
   the first range — some peaks, then mahimii.

   (See National Geographic Mag., Sep., 1924, p. 129 picture
   Kawalua, large hill to left of picture), with just the
   tip of Mahimii to the right of it. Thinks the big peak on
   the right is Kyamakini, Tapaa is down between the two
   mountains. Trailua to the right of Kyamakini is picture
   a trail goes up over Kawalua and down there side
   Malogo hero, where chiefs were sacrificed. Climbing
   hill of Kyamakini about half-way to where Mahimii
   joins it on the picture, and then descend perhaps
   about 500 ft. Between the two, and some of Malogo
   is on right a few hundred feet, on side of hill,
   about 700 ft. Down some kokua trees there.
   Some ka pau i na ke o Kane, umi ha loa
   manono. He ave of chiefs, red shana ali, offered
   human sacrifice there. Ave of Kane. Ma ka
   hala, cant see. But Malogo, not destroyed — yagali
   kokui-o-kane, heave of makaikiana, a}
pahuna. Kukui is up on mt. in Kamehameha valley, west side of mt. - 500-foot flat land below pali is Luluku, on E. side of Hulani - wai fall. On the E. side of Luluku is heiau of 'ihihi - o - tono. "ihihi thing, but perhaps not now - ground covered with oysters or gravel, didn't see walls.

At Waimea is heiau (don't know name), right above bridge on E. side.

2. E ho'ana, sounding. (not ho'ana) - ho'ana - rounding. Napue ke 'enwel.

Molokini not aina koloko'a.

Think Molokini from wind.

(Ke - no - hala, mt. above asylum). Think molokini mt., this side but don't remember.

Molokini think not gap.

Kalopauaua?

Wai 'ania (not lio), don't know where.

Kawahine, big pond in Kailua.
Ko'elepau - up, up Kailua & Waianaloe.

13. Makalii 'ike ho' o 'iha kawahai i ko'omoe i ai 'iha kakahui, ke laui lave a ko'omoe iho 'iha kawahai i lave nei lilo o kawahai.

I ka manawa o Rakukukuewa e noho ana i Kailua, hea ia kila moa o Kini Kailua, mano Kanohe, maka'i o ka nui kawaila o na kanaka ma Kailua, maka ia kini Kailua, a mano Kanohe (Tunikini na kanaka-Kanohe fees), Kini Kailua mano Kanohe o na kanaka.
Malanai (not red) (N.W) Don't know any Kaula there.

P. 122 Geographic picture page, royal fishpond Kali on left in back is Towadwee

Kahae Kali, He mona moana, malalo

Pa Nui on left side coming down
(Kali di na ma nei a ke wahine)

Kualanui Kalo, aina i taneoke about 3 mi

Kahoe on main road, a little hill first bridge to Taneoke

Kualanui Piaia, near Luhia, aina,
a lower land way down near the river of

Honekoo-mu. A small crossing bridge there,

Kuai i ka mahana (spice, he lulu ake), undulating

The undulating waving, mana...