START

The page is filled with handwritten text that is difficult to read due to the style and quality of the handwriting. The content appears to be a personal or historical narrative, given the context and style of writing. The text seems to be discussing events or people, possibly from a family history or a historical account. Due to the nature of the handwriting, a precise transcription is not possible, but it appears to be a continuous flow of thoughts or events.
Kahili

6. Ki nana a kane means the kane blood is asking.

7. When Kahili traveled to Hawaii.


9. Hamuena may represent Kānehili, think she also
   known as Kānehili. Pele = Pele hona-mua
   (Mango tikihiki click = pula kapuole - like kanaos).

10. She the original source of these children in
    Hawaii who were born in Pakaalana.

11. Ea = landed in Hawaii.  Ii, Lagen moe, waiai,

12. Had reddish blood of chief, highest
    blood of offspring: 80 back to kane.  E loa,
    when ever has offspring they also inherit that
    blood.

13. (Kaulele hala - jili hala
    kauwhine) also kane.

Kamawae = Ka-hala-o-maunana.


15. Hakan Alania may be Kamawae - with kane
    moe, wai, maunana. His first wife Kahala. he
    was living with Kahala when Kahili came to
    Hawaii. (Maua-kahanaa). Hakan Alania left
    Kahala for this woman for Kahili - not left, but
    got another wife who surpassed Kahala as tata
    wife. Seems thy of connected blood.

Alana = you yourself sacrifice.

16. A hala grove by the hau that made it fragrant.

17. A hala - a person - think first wife.

18. Mililani, Kama, Ke koke o Kahili, o Kamawae.
    Hawaii and Kahala intermingled.

19. Hee ka nalu he moe kihei - done one he waikane.

20. Open = expand - hapai. I think have several
    after that (25).

21. Children became stronger

22. Stronger on the land.

(Hokahokai i ka ʻoe)

Elevi ki, you came early (?)
Can ride smoothly?

Ka ʻakua ḍalama, the great chief, king,
in a maloʻe, rising of descendants, alive, and
when pressure placed on great kings, their genealogies
began to crumble—Their claim began to give way
Because of the great flow of royalty in both
Kahuku and Kahului.

7. Kahului, he was the son,
10. Ka ʻakua—not herself? (En mai ke ʻeai hoʻe kiʻi, arise). Anyone brought about by Kahului, the
one who carried the tabu of ʻeai, he was,
Kahului the son, the invader, the proponent,
the one who came in search of Kahuku who was
living peacefully. An approach of the son
this great tabu chief living peacefully was not
attacked that he came out of his state of ʻeai to
meet her. 11. Begins to describe Kahuku,
ʻeai
not a vain man, offered in sacrifice, shown so
the blessing—suggested to lay still no into—If
blessing.

At Kekaha, plantation had pond where drowned
victims for became on Punchbowl. (Putuiona—
the resting place on top of hill. Only name heard as a toy
All people in Makiki called Putuiona. Pet at point
on Makiki side, wind again at jet on Laniakea side,
all in valley called Putuiona). 11. Describes great
aliʻi.

Mamai ula chosen manaʻi for flowers.
This ula ula (manaʻi kea?)—from natural leaf of
cocoanut, and seem used, and I calls manaʻi ula
from green leaf. Mamai ula matured and dry;
No reference to male, but to a chief who is a
descendant of chiefs who are famous.
for their productivity, fertility, in the creation of rearing or bringing about large families of children. Might have had children before, but refers not only to him but family. If he had no children it refers to ancestors. If had many children it refers to him. But safest bet = ancestors including him if he already had wife and children. If children already, recently, manai ula a kalo. Not private of alii but fertility to bring forth children. Suggests he had woman aliwaihine - Ka Hala - as manai ula standing. Hala is soft - use either coconut or bamboo. This pandanus grove and huge coconut grove or bamboo growing side by side. Manai ula standing by hala suggests he had a chief before Tahiti. Suggests that or may explain where manai was - Manai ula = chief ruler. His chiefess Ka-
tahao o. Majorana = choicest of land! Unless this true word en doesn't fit well - this, his aggressiveness, if tahaken was single the only way Tahiti could be an en was by his being low blood, but high, and thrust herself on chief or chiefess in valley of Waipio - think the second (not low blood) high blood trusting self into royal house of tahaken and Kahalalamaunama. Crossing ocean to follow dream, don't make headway but if get something belonging to somebody else, that's en. Certain manai for stringing chunga - not stuff manai. This manai special for stringing. Halaumaju, her husband, her chief. En chunga goes & carved the kaua, shies off piece for self, rehashed it.
not because of greatness of her own tudo, no deference to her tudo, though if not high rank she couldn't thrust herself on others. This Takan who was mancii ula, string Hala and got children. As soon as tabiki entered association with chief many children were born, gave birth at Pakoalan, Being great alice the birth of these royal children were recognized by the gods and heavenly signs, became known - same until today - tatah, on land so children of tabiki, but children of Pakoalan were the established alice, the first born of first wife of Ta-Haun-alama, Pako Alanu - the chief was Pako Hauna, not old man, Takan, place at Wayci mean live one, with other, Stycified in love when tuko, wife tomo aka na, had association one with other -

Tiko - koi ka la, jipke preserved, offered with ceremonies and prayers to gods - for their preservation. Other tiko not sealed with prayer, temple, prayer places - ai in a ta-kei. These tamo ali kara, kago - kana, tiko, nana naka, like the tea malama and, tiko o ke aki. When child born have sewn, etc. fastened to mval cord, fasten, cut about 34 tie, 34 ties up and falls off. That piece that falls off is spoken of. With ceremonies, here prayers, chanting, temple drama, lightning, thunder, us frote, see signs at the birth, and also at the rear of these alice, until today, on land, recognized by the people as great alice - to other sons of Takan, who were alice of land, till clan.
Of royalty on father's and mother's side. Began to crackle. Same sire, same all. Mix began but their mother Tahiti from Tahiti claims a greater and higher lineage of ancestors than Tahalaoneymans.
Mrs. Lilian Ka-maka-iuna,

Ka Huki-lan-lani, the noble young,

Kahikatulau was a Tahitian princess who came
to Hawaii to seek her lover of whom she dreamed
again and again of her lover Ka Mawale-lan-lani.
(Mawale, kaalii, tekahi kiteahi, tekahi
wahine, mo ke kanawale ana a Kea man alihi).

Kulua ka lani ia Alii - Alii has the royal
rights to the heavens high station.

Wahia - kahuni ka wa, ho'olono o ke lili
Kane-mawale-lani. O wai, hanan,
Pa'ihi-lani, ke kuyuna. (Pa'ihi, ao han, bi-decked,
kele o a pilihi, like dignified).

Talai, never carved in sacred seclusion,
E poleo, dark blue.
Honoi mea – i lele ho'oma mea.
E a, come up from due. Hakau ala'ai – like
teen-age.

Ko aloha me wai – kona hanau ana, hoomaka
ka wa, moe kanaka sloke o ke a wai, (2)

If chief goes out it rains, sign.

Mukula, special needle to string hala lei;
Some coconut has reddish leaf, Bunch of hala,
Brought from Luma,

Paloa (páoa, bad luck), fragrance.
Hono, get together. Hono, community. (3)

Puka-lana,

Noo ali'i – mestu'ainaha.

Kaumolana (moki kauhola different), see aku la o
a kau kauhola, kahi papai – hola –
shallow place.
Mrs. Lilian Kamaka'ena,
Kahikui'lanani
Mo'oku'a piko - cord is out - lani is alii.
Ilili aku la i kekahi alii (?) lihi aku la i kekahi lanai.
Hau w aku i kekahi wahi o ka aina
Pakaalani, think a high chief, Oi must be
t held aloha of Pakaalani awaiting the birth
Kualelewa, hanging clouds. Kaulelewa, nothing
to hold it. Going going, no stop
Had infrequent unusual
Fusion, short rainbow ho'ala no o ka hana
o ke ali'i.
She a ke lani. Pali a malo'oloe
Go straight ahead way up.
Waiwai - wa, ke dekeli i ho'ala

2