

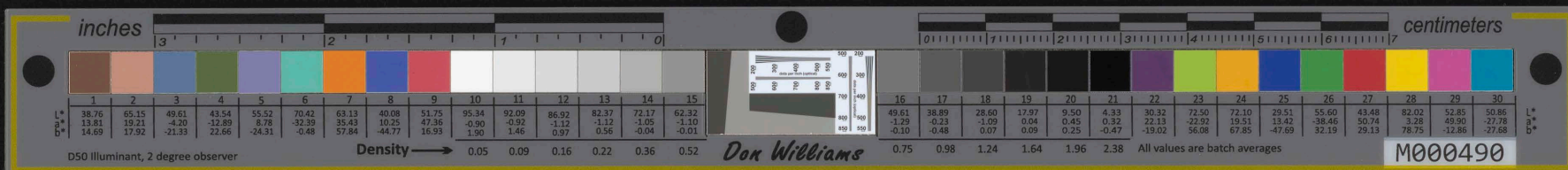


Kelsey, Theodore 1891-1987
PAPERS RELATING TO HAWAIIAN SONGS
"Kaua i ka Huahuai" or "Hawaiian War
Chant"

Priv. Coll. M-86

F 434

Bx 18



THE HAWAIIAN LOVE SONG WAR CHANT

For years we have been misinformed about the alleged Hawaiian War Chant. It is now a song, not a chant, though originally chanted. Best authority makes it a love song (mele ho'oipoipo). The ancient boasting war chant was a paha.

We are informed by the late authority Mr. Simeon Nawa'a (Hon. Star-B., Aug. 26, '53): "---- Kaua i ka huahua'i, now being corrupted as "Hawaiian War Song", and adding "Auwe! kaua!" was not composed by Leleiohoku but by my uncle Josiah Waiwai'ole, including "Ku-wiliwili iho au."

Both these songs were composed 86 years ago, and dedicated to his sweetheart, daughter of a wealthy Hawaiian who lived in Wailuku, Maui.

Kaua i ka huahua'i, We two in the opening up and opening up of the ground-oven. (Freq.) Kaua (first a long-sounded), we two. Kaua, war, has short-sounded vowels.

The deep, hidden meaning of esoteric chants is lost. After research I doubt if the true meaning of the deep language of any chant of any length is completely understood. As God-given love, sex, and passion, as one, was the frequent theme, camouflaged by references to Nature's beauties, translation in blunt literalism, vulgar to the Hawaiian, is not for the public. Yet there was much of worth and beauty.

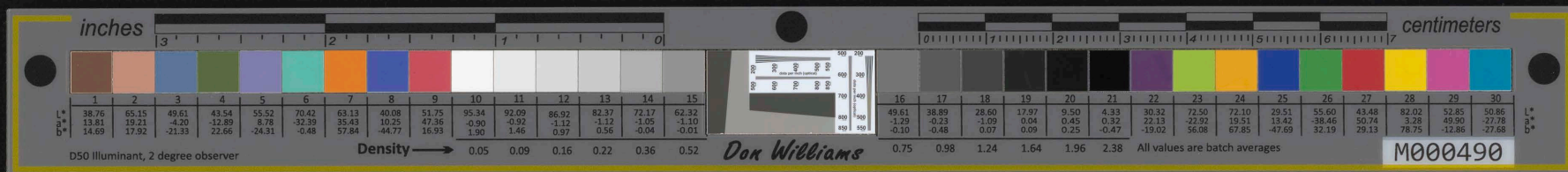
Much more should be preserved. Hawaii's rare, vanishing flora of upland and lowland, should be saved by botanical gardens - not as the tail-end of a tropical garden. Hawaiian medicine would become a feature.

Hawaiian language traces back to Sanskrit, ancient Hebrew and Egyptian, and other tongues of antiquity. (Researches of Dr. John Rae.)

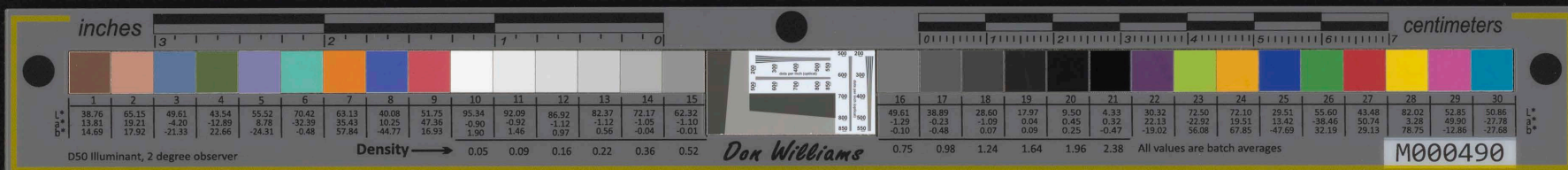
Bible translators might have spared us Eve's creation myth if they knew a bone (iwi - it sounds like Eve) could mean a relative. In Hawaiian mind God took Eve from Adam's side as sister to become his mate. (Henry E.P. Kekahuna)

Theodore Kelsey.

START



END



THE HAWAIIAN WAR CHANT LOVE SONG

Even yet astoundingly outstanding, after years of competition with some of our most un-Hawaiian Hawaiiana with which we delude our paying visitors and ourselves, is The Hawaiian War Chant, preposterously so-called. It is not now a chant ~~at all~~, but a song, ~~though originally chanted. According to Best, authentic authority, it seems that it~~ ^{to be of} ~~belongs to the Hawaiian love song class, mele ho'eipoipo.~~ ^{to place it in the mele ho'eipoipo, or}

Prominent among the host that keep it company is "Kaimana Hila", ¹⁰⁰ (appearing "Diamond Hill", and referring to Lae 'Ahi (or Lae-'ahi, p. 131 in Ka-makau, evidently translated by expert Hawaiians) - 'Ahi-Fish (Tuna) Cape (Lae) - corrupted to Le-(lae)-'ahi, and miswritten and pronounced Leahi (ahi, fire, pronounced with slur as in music). Le is sometimes a contraction of lele, leap, fly. Grand old Diamond Head is Tuna Cape, not Tuna Cape Hill.

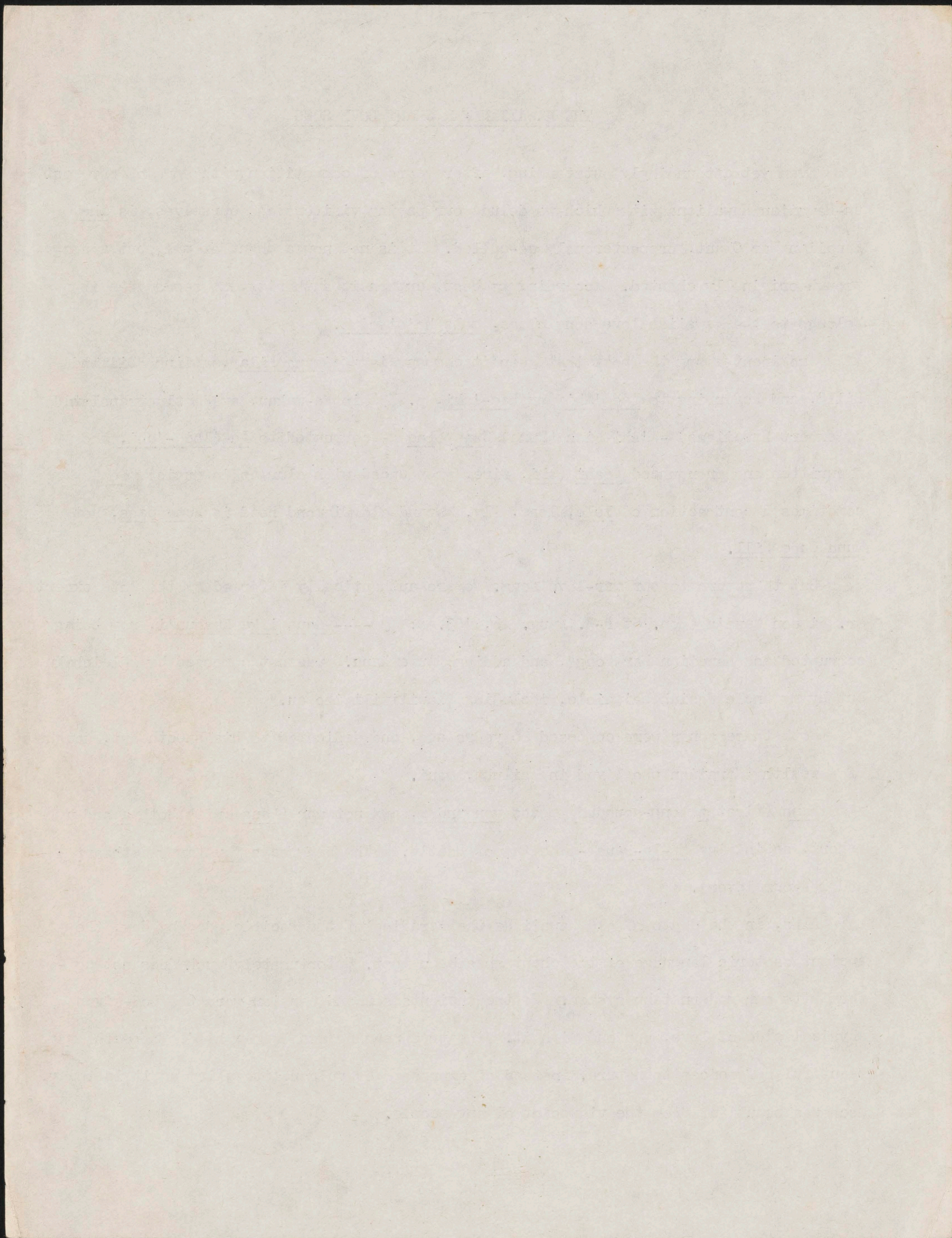
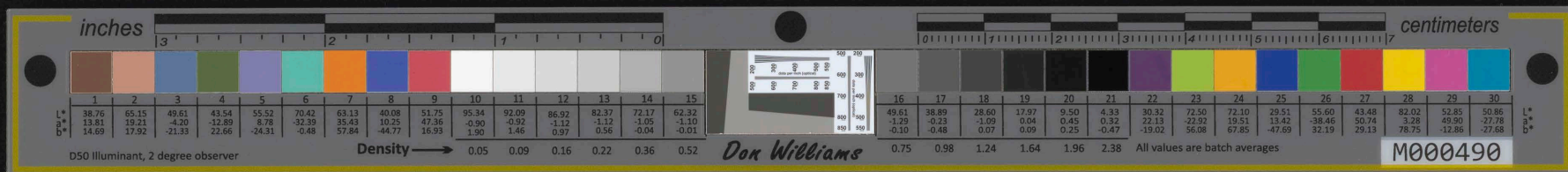
~~But to return to our war-love song.~~ We are authentically informed by the late expert Mr. Simeon Nawa'a (Hon. Star-B., Aug. 26, '53.) : " ---- Kaua i ka Huahua'i, now being corrupted as "Hawaiian War Song", and adding "Auwe kaua!" was not composed by Leleiohoku, but by my uncle Josiah Waiwaiole, including "Kawiliwili iho au."

Both these songs were composed 86 years ago, and dedicated to his sweetheart, ²⁰⁰ daughter of a wealthy Hawaiian who lived in Wailuku, Maui.

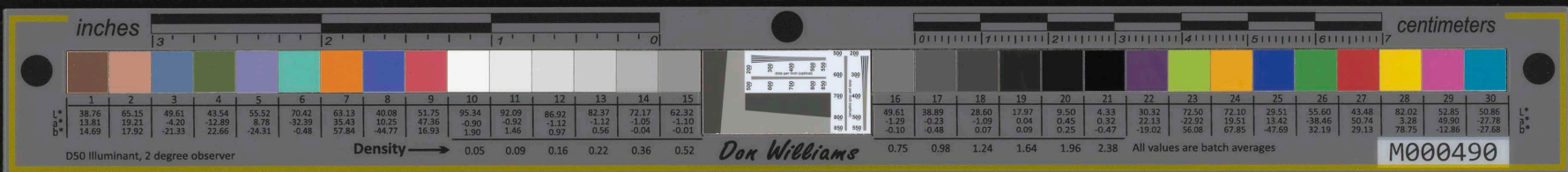
Kaua (first a long-sounded) means you and I, and not war (kaua with both a and u short, as in King Ka-la-kaua - The Day of Battle.) The song says you (my sweetheart) and I (your lover).

Alas, in the death of old Hawaii as the Paradise of the Pacific, day by day, the ancient esoteric language of the chants has been lost. Unfortunately much does not conform with our modern tabu system. To the ancients sex and passion were the God-given ³⁰⁰ physical side of love, and one with it. The true meaning was deeply hidden beneath beautiful references to nature, instead of expressed by vulgar literalism as it is today. ³³⁰ Much was beautiful from the viewpoint of any people.

START



END



The So-Called Hawaiian War Chant

Still outstanding, astoundingly, after years of misrepresentation amid the un-Hawaiian Hawaiiana with which we delude our paying visitors and ourselves, is "The Hawaiian War Chant," so-called. It is now a song, not a chant, though originally chanted. According to best authority it seems to belong to the love song class, *mele hooieoieo*. The genuine Hawaiian war chant was a boasting chant called a *pahu*.

The late language expert Mr. Simeon Mawia, born on the missionary vessel *Morning Star*, informs us (*Hon. Star-B.*, Aug. 26, '63):
"--- Kana i ka Huahua, now being corrupted as Hawaiian War Song," and adding "Auwe kana!" was not composed by Lelieohoku, but by my uncle Isiah Waiwarole, including "Kuwiliwili iho au."

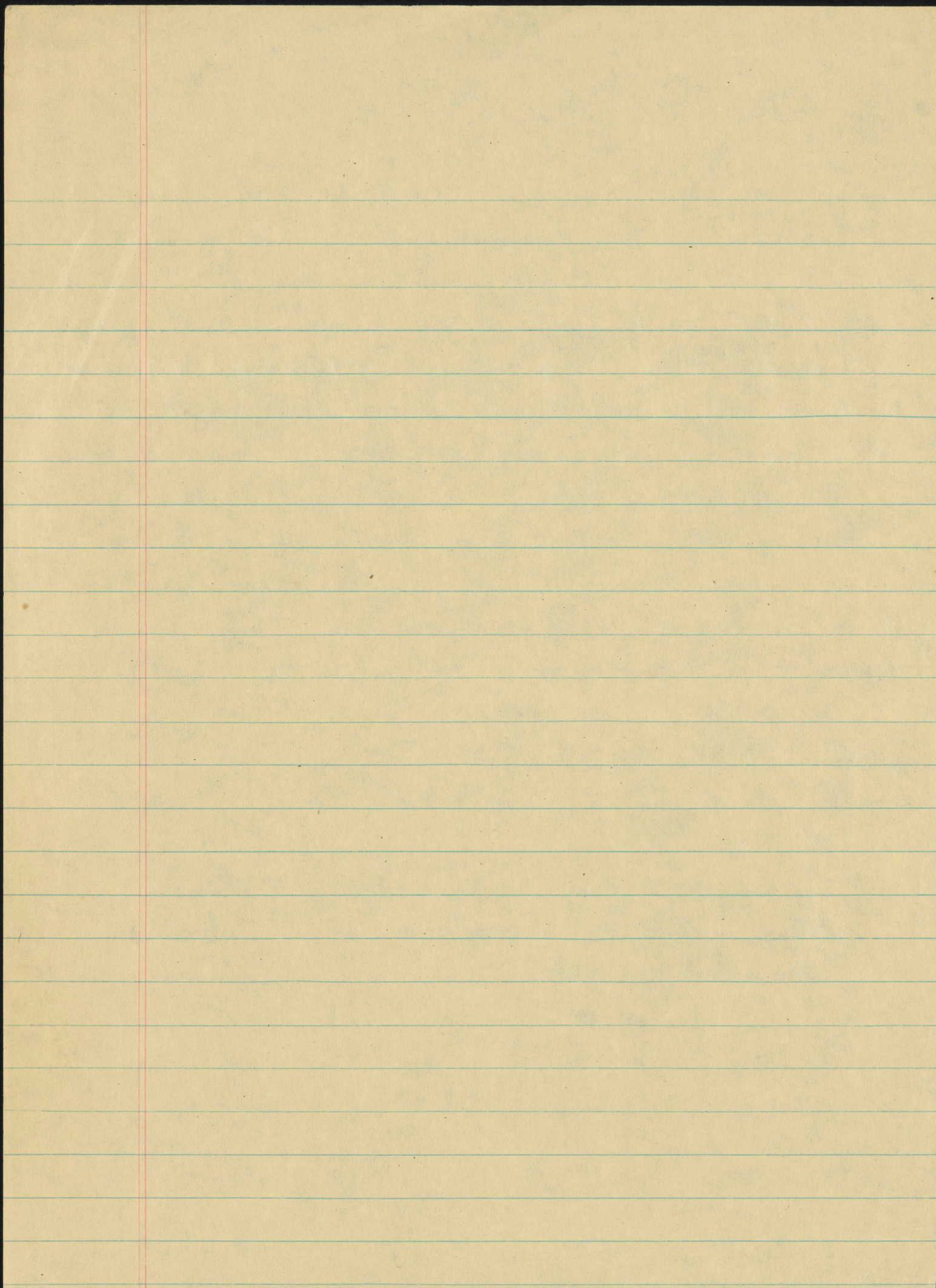
Both these songs were composed 86 years ago, and dedicated to his sweetheart, daughter of a wealthy Hawaiian who lived in Wailuku, Maui."

To keep it company we have "Kaimana Hila"

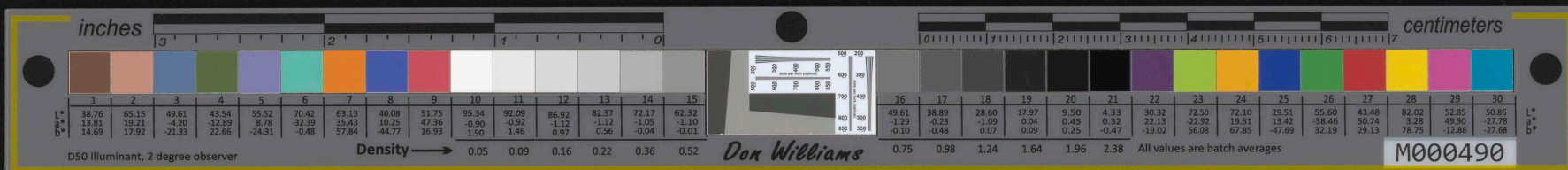
among its host of companions

Prominent among its host of associates is "Kaimana Hila"

START



END



The Love Song Hawaiian War Chant

For years much of our Hawaiiana has misinformed our paying visitors, our writers, and the rest of us. Even the ancient name of Diamond Head is incorrect. It is Lae Ahi (or Lae-ahi, Ka-makau (p. 171), evidently translated and marked by native experts) - Ahi Fish (Tuna) Cape (Lae) - not Tuna Cape Hill - now contracted to Le-ahi, and miswritten Leahi (He'ahi, the tuna; ke ahi (with slur as in music), the fire. Le (unique for lae), sometimes lele, leap, fly.) Always mispronounced is the prominent name Ka-lani-moku (moku, forcibly drowned).

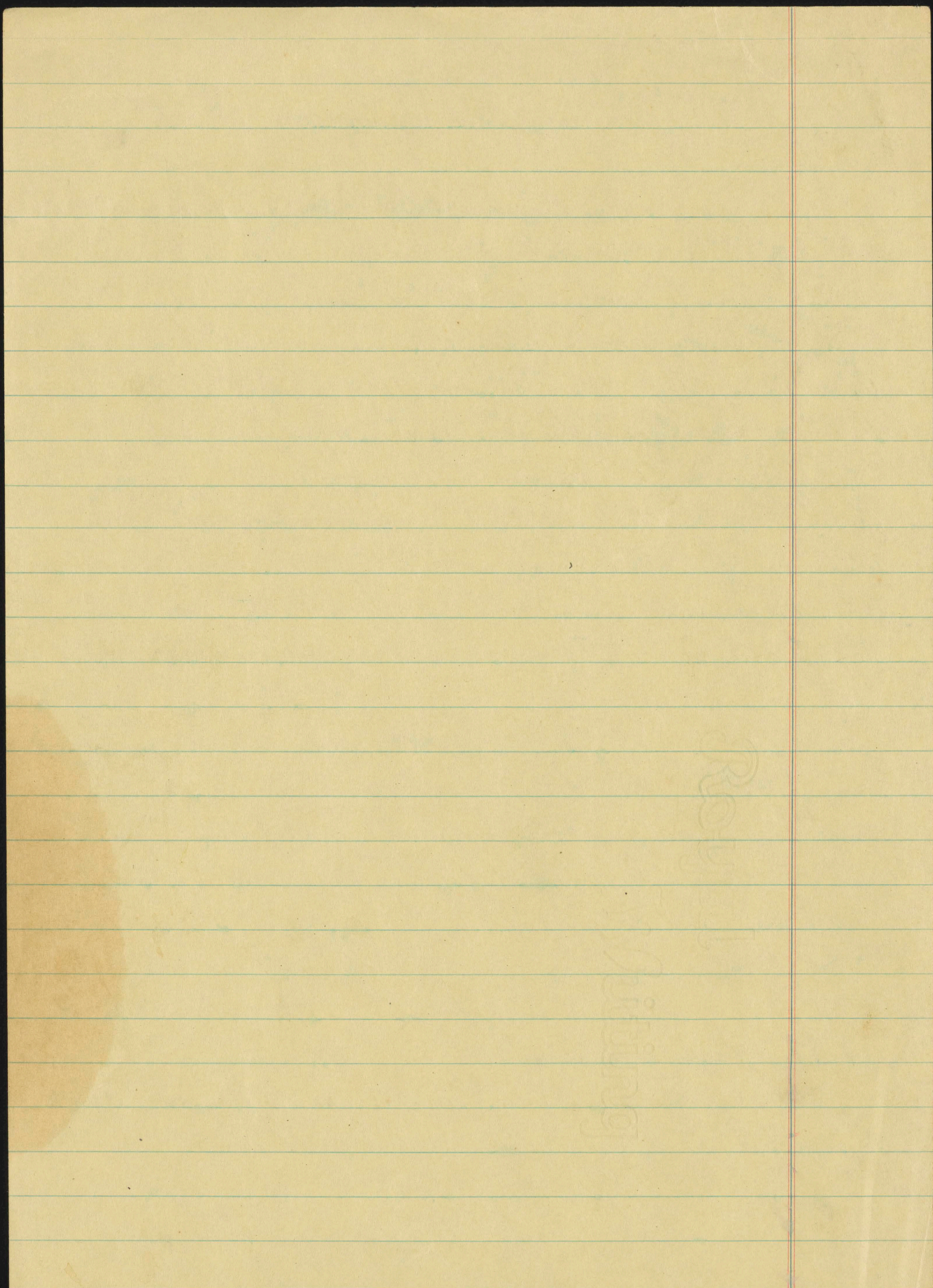
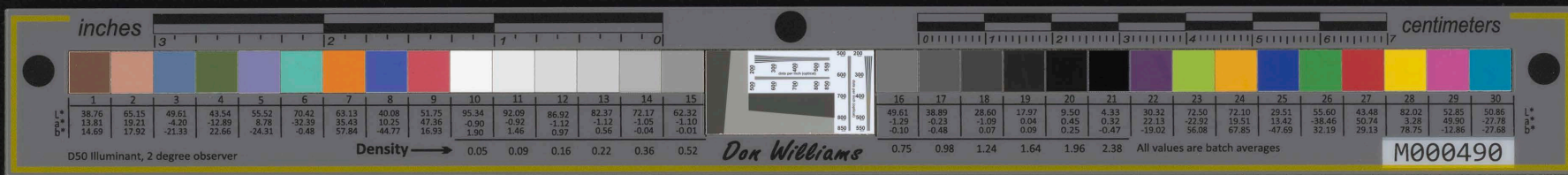
ASTOUNDINGLY outstanding is The Hawaiian Chant, so-called. According to best authority it seems a love-song (mele hooipoipo). The genuine war chant (paha) was a boasting chant.

The late expert Mr. ^{born on the missionary vessel morning star,} Simeon Nawaa informs us (Hon. Star B., Aug. 26, '53.): "Kana i ka Huahua'i, now being corrupted as 'Hawaiian War Song,' and adding 'Auwe kana!' was not composed by Leliechoku but by my uncle Josiah Waiwarole, including 'Kuwiliwili au'."

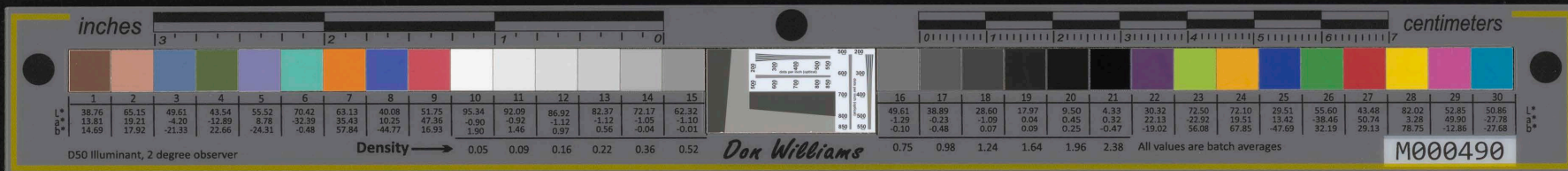
Both these songs were composed 86 years ago, and dedicated to his sweetheart, daughter of a wealthy Hawaiian who lived in Wailuku, Maui.

Kana (long-sounded st a as in the song), you and I, we two. It is not kana (short-sounded au), war.

START



END



The So-Called Hawaiian War Chant

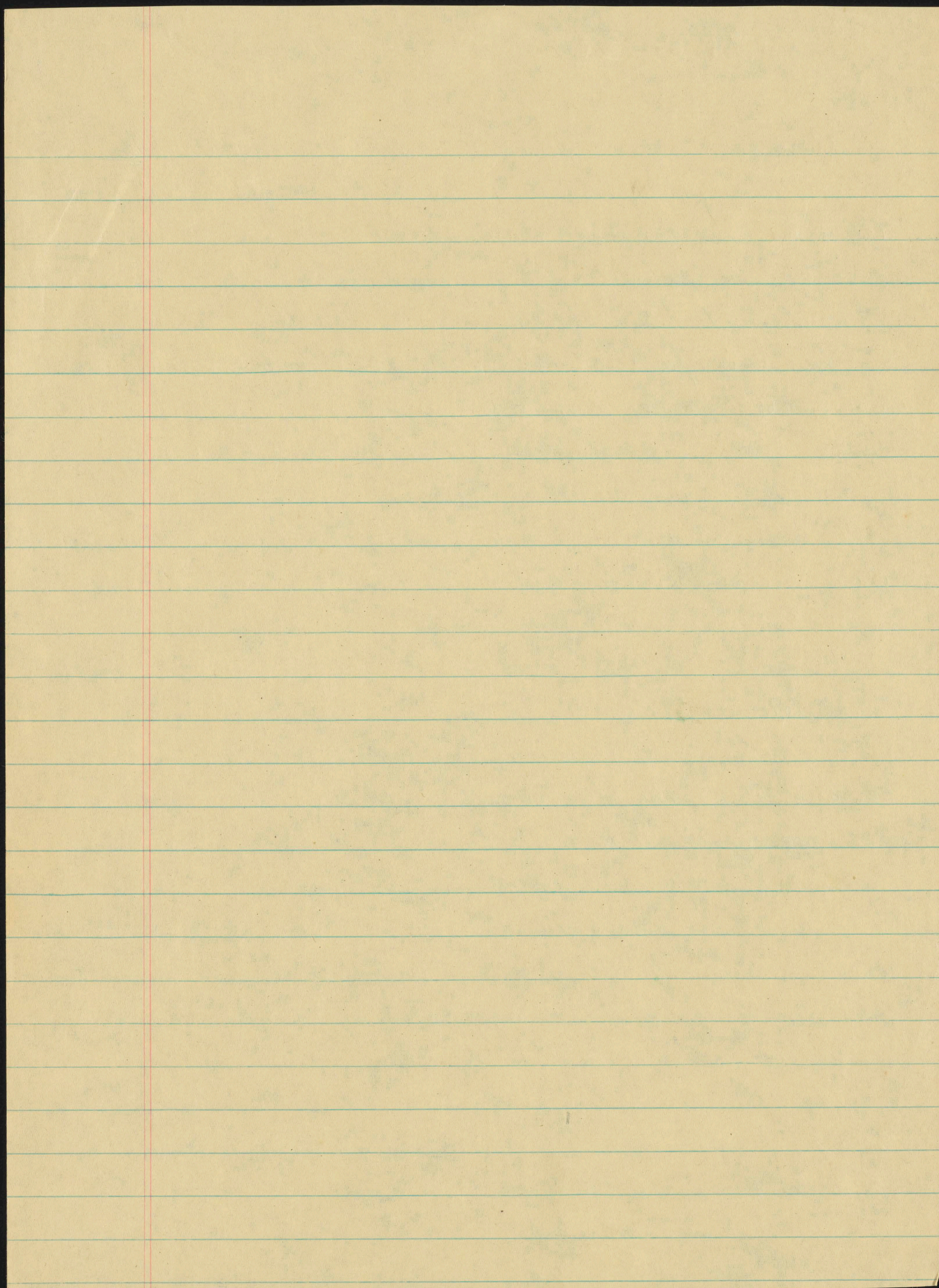
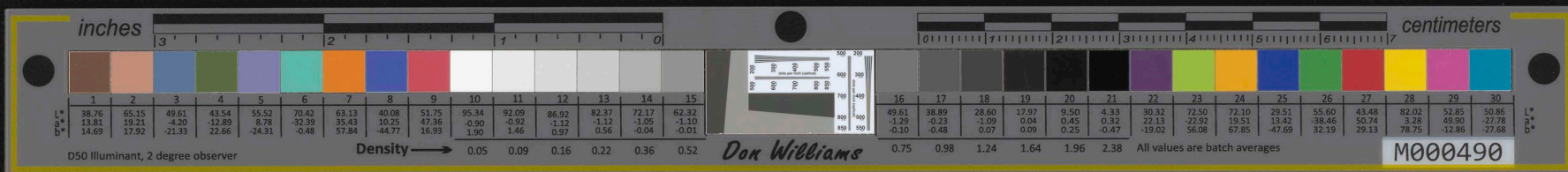
Astoundingly, after years of misrepresentation, The Hawaiian War Chant, so-called, is still outstanding amid the false Hawaiiana imposed upon our paying visitors and ourselves. Though originally chanted, it is now a song, not a chant. The genuine Hawaiian war chant was a boasting chant, called a paha. The pseudo war chant seems to be of the love mele class, or mele hoopiipo. The word kaua therein, with first a long-sounded, marked with macron, means you and I, not war. Kaua war, as in King Ka-la-kaua - The Day of Battle - has short a and short u, over both of which the writer would place a breve, rightful mate of the macron, introduced in Parker-Andrews Dictionary.

The ancient esoteric language of the chants has been lost in the death of old Hawaii day by day. Unfortunately much does not conform to our tabu system. It cannot vie with today's book-stands of lurid sex books, as its true meaning is not vulgarly literal, but deeply hidden in references to the beauties of nature. Sex and passion were not considered something dirty, but the God-given physical side of love. In the practically unknown language of the ancient poetry is much of beauty and worth from the standpoint of any people. How little is known is exemplified in the composition discussed.

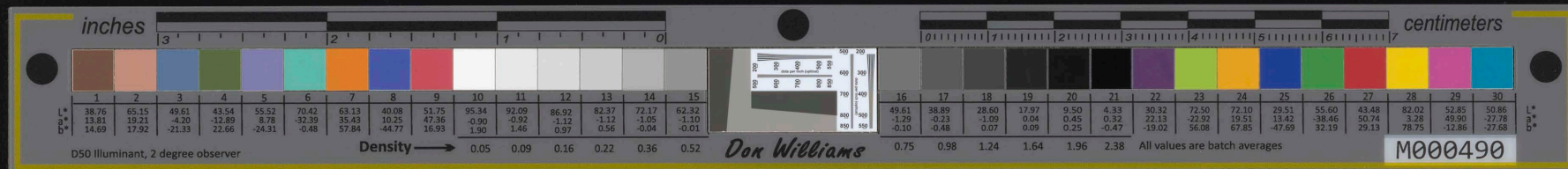
The late Hawaiian language expert, Mr. Simeon Nawaa, born on the missionary vessel Morning Star, informs us (Hon. Star-B., Aug. 26, '53.):

"--- Kaua i ka Huahua'i, now being corrupted as "Hawaiian War Song", and adding "Auwe' kaua!" was not composed by

START



END



The Hawaiian War Chant Love Song

As stoundingly outstanding even yet, after years of misinforming our paying visitors and ourselves, is The Hawaiian War Chant, preposterously so-called. It is not now a chant at all, but a song, though originally chanted. According to best authority it seems to belong to the love-song class (mele hooipoipo). The genuine ancient Hawaiian war-chant was a boasting chant called a paha.

We are authentically informed by the late expert Mr. Simon Naawā (Hon. Star-B, Aug. 26, '53): " - - - Kana i ka hua^hua'i, now being corrupted as "Hawaiian War Song," and adding "Anwé kana!" was not composed by Leleiohoku but by my 100 uncle Josiah Waiwai^o, including "Hawiliwili iho au."

Both these songs were composed 86 years ago, and dedicated to his sweetheart, daughter of a wealthy Hawaiian who lived in Wailuku, Maui."

Kana (first a long sounded, as in the song) is the dual pronoun, you and I, in both cases here. "Anwé kana!" "Alas we two!" It is not kana (with both a and u short, and united in a short sound) as in the name of King Ka-la-kana - The Day of Battle. The long a may be designated by a macron. Over both the short sounds the writer would place a breve 200 rightful and indispensable mate of the macron. Both mark were introduced in the Parker-Andrews Hawaiian Dictionary, and have been used by best experts in the Hawaiian language in recent years.

Alas, in the dying of old Hawaii, day by day, the deeply hidden ancient esoteric language of the chants has been lost. (253). According to researches of the late Dr. John Rae, of Hana, Maui,

START



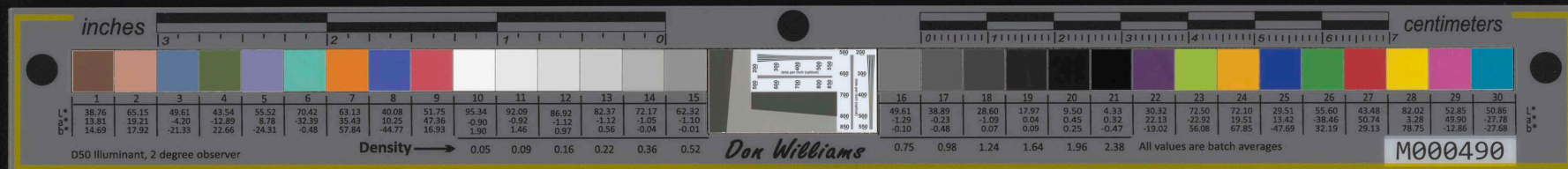
70

21

Hawaiian goes back to Sanskrit, ancient Hebrew, and Egyptian, and other tongues of the remote past.

If Bible translators had known that a bone (iwi) of similar sound to Eve, meant a relative, the backbone (iwi-kuamoo) a near and trusted relative of a chief, and the iwi-kilo, or bone of the thigh on which the 2 or 3 strands of the ancient fishline were rolled up together with the palm of the hand, symbolizing lives united in love, the world might have been spared the present myth of Eve's creation. God took her from Adam's side as his sister, and placed her at his side as mate. (Henry E. P. Kekahuna)

END



So-called Hawaiian War-Chant By Theodore Kelsey

Outstandingly spurious among the multitudinous untruths of our Hawaiiana, inflicted upon us is the alleged Hawaiian War Chant! It is not a chant, but a song, though originally in chant. The genuine ancient Hawaiian war chant was a chant called a paha.

We are informed by the late Hawaiian language Mr. Simon A. Nawas (Hon. S. B., Aug. 26, '83):

"--- Kana i ka huakua'i, now being corrupted 'Hawaiian War Song', and adding 'Auwe Kana!', composed by Lele-i-o-Hoku (younger brother of K. Ka-la-kana, previously mentioned) but by my uncle Josiah Waiwai-ole, including 'Kuwiliwili iho au'."

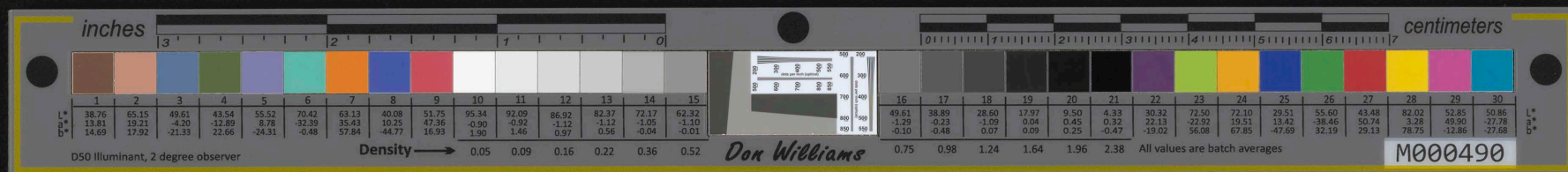
Both these songs were composed 86 years ago, dedicated to his sweetheart, daughter of a wealthy Hawaiian who lived in Wai-luku, Maui.

The words "kana i ka huakua'i" may be interpreted as "let the two of us open up the ground again and again (huai man i ka imu). (Kana, with long-sounded a, marked with macron, not with short a and u both conveniently marked with breve, as in Ka-la-kana - The Day of Battle.)

This would provoke a laugh from an old Hawaiian, free of our modern tabu system, who yet retains a smattering of the lost art of ancient Hawaii's esoteric composition.

According to the researches of the late Dr. John Rae, of Hana (1st a long-drawn), Maui, Hawaiian traces back to Sanskrit, and ancient Hebrew, Egyptian, Greek, Latin and other archaic tongues.

START



Bible translators had learned that a bone (iwi) mean a relative, the backbone a chief's trusted relative, and the thigh bone (iwi-hilo) a sweetheart the two or three stranded fishline, comparable to lives tied as one, as it was rolled up on the thigh with the of the hand (hilo ia), we might have been speared ⁽³²⁰⁾ fantastic tale of the creation of Eve.

According to Hawaiian mind, God took Eve from Adam's as sister, and placed her at his side as mate. (K. P. Kekahuna). (329)

END



The Hawaiian Love Song War Chant

Astoundingly outstanding, after years of misinforming our paying visitors and ourselves, is The Hawaiian War Chant so-called. As it is now it is not a chant at all, although originally chanted. According to the best authority it seems to have been of the love-chant class (mele hooipoipo). The genuine Hawaiian war chant, called a paha, was a boasting chant.

The late authority Mr. Simeon Nawia, born on the missionary vessel Morning Star, informs us (Hon. Star-B, Aug. 26, '53.):

"--- Kana i ka huahua, now being corrupted as Hawaiian War Song, and adding Anwe' kana!" was not composed by Leleiohoku, but by my uncle Josiah Kaimaiok, including "Kuwiliwili au." ¹⁰⁰

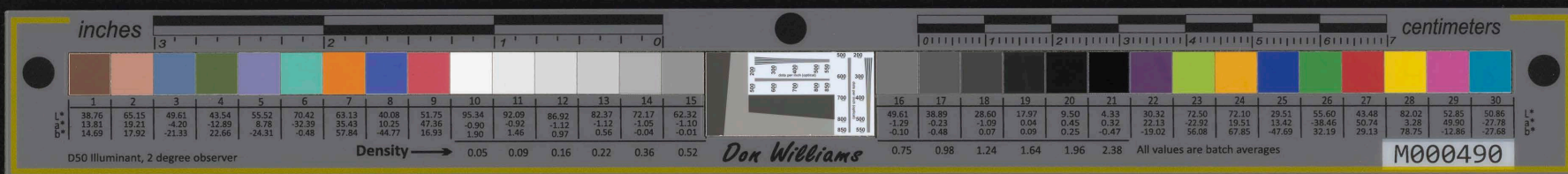
Both these songs were composed 86 years ago, and dedicated to his sweetheart, daughter of a wealthy Hawaiian who lived in Wailuku, Maui.

Kana (first a long-sounded) as used in the song, is the dual pronoun you and I, we two. It does not mean war, as in the name of King Ka-la-kana—Day of Battle (ka with short an). The long sound may be marked with macron. The writer would mark both united short-vowel sounds with the breve, indispensable mate of the macron, marks introduced in ²⁰⁰the Parker-Andrews Dictionary, and used in An Introduction to the Hawaiian Language (Judd, Stokes, Pukui).

Kana i ka huahua, We two in the opening up and opening up of the ground-oven (huai mau ana i ka imu).

To the ancient Hawaiians love, sex, and passion, were united God-given phases of human nature. They were expressed in songs with true meaning deeply hidden in references to Nature's beauties. ²⁶⁹

START



-2-

2.

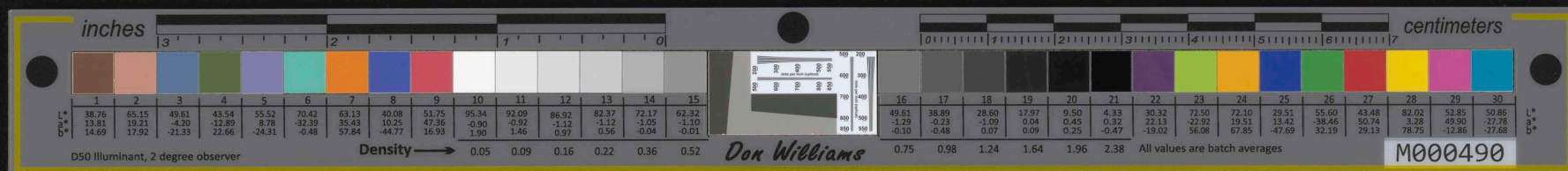
Today's ~~swarms~~ of literal sex-books of our newstands would be vulgar to the ancients.

In the dying of old Hawaii day by day the ^{real meaning of the} ancient esoteric language of the chants has been lost. According to researches of Dr. John Rae, of Hana, (1st a long-sounded), Maui, Hawaiian traces back to Sanskrit, ancient Hebrew and Egyptian, and other tongues of antiquity.

If Bible translators had know that a bone ('iwi, suggestive of Eve) might signify a relative, the backbone a close and trusted relative of a chief, and the thigh-bone ('iwi-hilo), lives united as one in love, for the two or three strands of the fishline were rolled together on the thigh with the palm of the hand (hilo ia) the world might have been spared the myth of Eve's creation.

Theo

END



Called "Hawaiian War-Chant" a Love Song

For years we have been misinformed about the alleged "Hawaiian War Chant" originally chanted but now a song, not a chant. The testimony of an uncontrovertable authority, late old Simeon Nawaa, born on the missionary steamer Morning Star, makes it a love song (maka hooipoipo) (Hon. Star-Bull, Aug. 26, '53.) The genuine, boasting war-chant, was a paha.

Nawaa states: "... Kana i ka Hua hua'i, now being corrupted as 'Hawaiian War Song', and adding 'Auwe' Kana'i" was not composed by Seleiohoku but by my uncle Josiah Waiwaiok, including "Ku-wiliwili iho an."

Both these songs were composed 86 years ago, and dedicated to his sweetheart, daughter of a wealthy Hawaiian who lived in Wailuku, Maui.

Auwe, alas, as used, would surely be banned by an ancient composer as of deadly ill-omen.

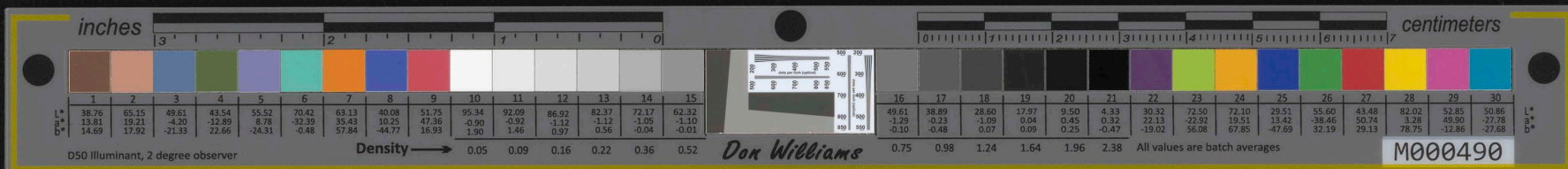
Kana here has first a long-sounded (mark with macron), and means we two. In the word for was the a and u are both short-sounded, (the writer would use two breves).

The deeply hidden meaning of Hawaii's ancient, esoteric language is practically unknown. The ancients would be shocked at today's blunt literalism.

Kana i ka hua hua'i might be translated literally as: We two in the opening up and opening up (frequentative of hua'i) (of the imu, or ground oven).

According to the researches of the ^{late} noted Dr. John Rae of Hana (Iat a long-sounded), Maui, Hawaiian traces back Sanskrit, ancient Hebrew and Egyptian, Greek, Latin, and other tongues of antiquity, 244.

START



So-called "Hawaiian War Chant", A Love Song

For years, astonishingly, we have been misinformed about an alleged "Hawaiian War Chant", originally chanted but now a song, not a chant. Evidently it was composed as a love-chant (*male hōiweioiwe*).

The incontrovertible authority, late old Simon Mawaia, born at sea on the missionary vessel *Morning Star*, informs us (*Hon. Star-Bull.*, Aug. 26, 1953): "Kana i ka Huahua'i, now being corrupted as 'Hawaiian War Song', and adding 'Auwe' Kana!' was not composed by Leleiohoku, but by my uncle Josiah Waiwaiolo, including 'Ku Wiliwili Iho Au'.

Both these songs were composed 86 years ago, and dedicated to his sweetheart, daughter of a wealthy Hawaiian who lived in Wailuku, Maui.

The word auwe, ^{as here used,} alas, would surely be of deadly ill-omen to an ancient composer of a war-chant.

Kana (1st a long-drawn (mark with macron)) here means we two, and not war, as in ka la-kana - Day of Battle (or War) - in which both the a and u are short-sounded (the writer would mark both with breve). Macron and breve were introduced by Rev. Henry Parker, of Kawai-a-Hāo, in his Dictionary, and both were used in An Introduction to the Hawaiian Language, by Judd, Stokes, and Pukui, and one instance of breve in Margaret T. Combs' Kana in Hawaii (p. 159). Omission of the breve in the latest *Hon. Dictionary* is a tragedy.

Huahua'i is the frequentative of hua'i, to open up, especially applied to the opening of the imu, or ground-ovens (The now used word reduplication does not express the Hawaiian thought, and suggests 4 times an original).

Kana i ka huahua'i, we two in the opening up and opening up (of the imu).

The deep, hidden meaning of Hawaii's ancient esoteric language of the chant is almost unknown. The writer doubts the existence of ³⁰⁰ accurate interpretation throughout of a deeply esoteric composition of any length.

Unfortunately much is too intimate, but much is of worth, beauty, and interest, from the standpoint of any people.

Research of the late noted Dr. John R. Hae, of Hana (1st a long-drawn) Maui, trace Hawaiian back to Sanskrit, ancient Hebrew and Egyptian, Greek, Latin, and other tongues of antiquity. (63 over)

END