

Kelsey, Theodore 1891-1987
PAPERS RELATING TO HAWAIIAN SONGS
"Malu i ke Ao" and "Uakea o Hana"

Priv. Coll. M-86

F436

inches centimeters
D50 Illuminant, 2 degree observer
Density
Don Williams
All values are batch averages
M000490

Copyright 1896, by Hawaiian News Co. Mele Hawaii, by H. Berger.

(Composer not given).

Malu i ke ao

Solo and Chorus arr. by H. Berger

1. O-hu E-ka i-O O ka laau no ma-ka-wao no i-a.
Me ka ua ut kiu-ki-u annann ili. E aho
no e komo-a-e i ka malu o ke ao

2. Hana ua lani haahaa, na pali o Koo-lau,
na pohaku, O an-a-hi wela i ka la.
E aho no e komo-a-e i ka malu o ke ao.

Cho. Malu i ke ao ke ahi o Wai-luku, ke
pani wai o Nao.

Hakea o Hana - The mists of Hana.

Words and music by Edward Punkea.

1. Alia oe, Hale-a-ka-la e alai nei ia Ka-'uiki,
He makani imo ae keia, a he Alumano no ke
kai loa.

2. I hewa no i kahi ale iki i ka ahai
hua limu-kala. Pa no kahea Moku-mano
E hoi mana e pili. (Moku-hano ms. Wil)

Cho. Noenoe uakea o Hana, hoapili o ka
Maluaka. Ehia mana i ka puko, i kolu
i ke ala lipoa.

Johnny Noble's Royal Collection of Hawaiian Songs. not in Kings.

Copyright 1929 by Johnny Noble.

START

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Hn. Proverbs and Riddles, Judd.

E hana ka pō, hana ke ao — Work in the day, work at night. The one who gets up before the sun works in the day and night.

Hon. Adv. Oct. 27, 1926. Hawaiian Sayings.

E hana ka pō, i hana ka ao

E — i, if — then; hāna, wide awake (maka'ala, maka-hia'a).

If you arise before midnight you start before daybreak, or "The early bird catches the worm". Fishermen often set out before midnight in order to fish through the early hours of morning.

Library: Born in Paradise, Armine von Tempski, p. 256. (No)

Battle of Ke-pani-wai, p. 129. Alexander's Brief History of the Hn People.

In the summer of 1790 Kam. crossed to Hana, then Hawaakualoa, where he defeated the advance guard. He then moved his fleet to Kahului and marched to the Wailuku Valley, where he met the Maui army under Kahekili's sons and drove them up the valley. The brook Iao was choked with the corpses of the slain, whence the battle was called Kepaniwai (the damming of the waters).

Memoirs of the Hn Rev., Lorrin A. Thurston

John Kalua, orig. a Molokai boy. Brilliant orator.

J. W. Kalua, of Lahaina, Maui, independent of royal control. See all references, including song.

J. W. Kalua, Representative, session of 1860.
Roster Legislators of Hawaii, 1841—1918.

END

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Hana -1- Lib. Notes

Here mani stood to push the sky higher because it lay so near the earth at Kaniki. Here lived Hina-hana-ia-ka-malama, she who worked at tapa-making in the moon, and her husband, father of Puna and Hema on the elu line of chiefs.

At Kaniki the heaven is so near that it could be reached by a strong cast of the spear. Lani-haahaa. (Hana of Historic Tradition, Thrum's Annual, 1919, p. 67.

elkin, écorce de noyer; Il vent du nord.
elkinkin, bois, V. ukin.
ecorce, bark, rind, peel, shell, outside
noyer, drown, drench, deluge, sink, walnut tree,

Geog. of the Hn. Ids., Chas. W. Baldwin. The districts of Maui are Lahaina, Wailuku, Makawao, and Hana. Honokahau?

The Wailuku and Makawao districts occupy the entire central section of Maui.

Wailuku (dist) includes Kahoolawe & Honuaula. Makawao includes Kula and covers a large part of the western slope of Haleakala. As it is mostly on the sheltered side of the mountain there are no deep gulches except in the eastern part.

Wailuku is a pretty town and scenic center in the mouth of Iao Valley. Selected as county seat because centrally located bet. E. & W. Maui. Many travelers come to Wailuku to visit beautiful Iao gorge.

Paia is the community center for the Makawao district.

Hana dist. = Kahikinui, Kaupo, Kipahulu, Hana, and Koolau.

START


Lahaina
Wailuku
Hamakua Poko
Koolau
Kula
Haleakala
Hana
Kipahulu
Kaupo
Honuaula
Kahikinui

END

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Maku i ke Ao
(Cloud Shadowed),

In the time of King Ka-la-kaua there lived on the island of Maui a very prominent Hawaiian of high family, Judge John. W. Ka-lua (kuh-loo"-uh). He was a very handsome, very popular man, well-to-do, and a fine orator, who practiced law in the town of Wai-luku, Maui.

In 1886 Mr. Ka-lua, against the missionary and plantation-owning elements of Maui, and against the King Ka-la-kaua faction, who feared that he would work against the king, was elected to the House of Nobles (?). Though noted Hawaiian statesmen of the period, such as the Hon. Nawahi (nah-wuh-hee), Pilipo and Ka-lua, strongly opposed over-liberal measures by the king, warning him, his House of Nobles, and his House of Representatives again and again against steps toward annexation, which, if accomplished, would make the Hawaiians nobodys in their own land.

It was while Mr. Ka-lua was campaigning on Maui that the campaign song of this story, partially taken from the words of an old chant, made into a song, and dedicated to Mr. Ka-lua by Mr. S. Ka-jau (kuh-yoo"), was composed.

The song is recorded in the Henri Berger Collection of Hawaiian Songs. Old folks who heard the song in their youth, do not altogether agree with its wording, which may be thus given:

1. O hi ka 'iʻo o ka laau, no maka-wao no ia,
2. Me ka-ua Ukiukiu — anuanu ʻili
3. E — aho no e komo aʻe i ka maka o ke-ao.

Select the inner wood of the tree, it is of Maka-wao, and the Ukiukiu (light shower) Rain that makes the skin cold.

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It is best, forsooth, to come within the shadow of the cloud.

The Ka-lua's had a homestead at Maka-wao, where he & lived some of the time with his hapa-haole (half-white) wife, Polly, whose father was a white-man named Brooks, who worked in the sugar-mill at Maka-wao. This lady was the grand-aunt of the writer's special assistant, Mr. Henry E. P. Kekahuna, born at Hana, Maui.

Mahalo i ka lā
Nā mea kākau o Hāna.

END

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Malu i ke ao
(Cloud-Shaded)

A political campaign song composed by Rev. Samuel Ka-pú, of Wai-luku, island of Maui, for Judge John W. Ka-lua, of Wai-luku.

In the latter days of the Hawaiian Monarchy there lived at Wai-luku, Maui, where he practiced law, a Judge John W. Ka-lua, (sequitful centrally located county seat at the mouth of Iao Valley) appointed in 1895 as the first judge of the circuit court of Maui. During his long life of eighty-two years, which commenced on the island of Molo-kai, and drew to its close at his Wai-luku home April 8, 1828, he held many responsible positions in public office, such as that of district magistrate of Kona, Hawaii. From 1880 to 1890 Judge Ka-lua served five terms in the House of Representatives in the Hawaiian Legislature, and another in 1918.

The Judge was one of a illustrious group of Hawaiian statesmen of independant thought who again and again warned King Ka-la-kaua of measured that would hasten the day when the Hawaiian would be unrecognized in his own land. These outstanding able contemporaries were especially Piilopo, of Kona, Na-wahi, of Hilo, and Ka-uhane, of Ka-u.

Following the overthrow of the Hawaiian Monarchy Ka-lua submitted to the inevitable, and was one of the foremost Hawaiians in favor of Annexation to the United States.

Judge Ka-lua was a very prominent Hawaiian of high family, very handsome, very regular, well-to-do, dignified, and an exceeding eloquent, fiery, most excellent campaign orator in the islands, so that he became

START

known as "The fire of Wai-luku".

Contemporaries were Hon. Joseph Nawahi, of Hilo, G. W. Pilipo, the lion of North Kona of Kona.

In 1886 Judge Kalua, against the ~~missionary and~~ plantation owning faction of Maui, and that of King Kalakaua, who feared that he would work against him, he was elected to the House of Representatives. Nawahi, Pilipo and Kalua strongly opposed ~~autocracy~~ measures of the King, warning him ~~and~~ the the House of Nobles, and the House of Representatives again and again ~~against~~ of steps toward Annexation, which, if accomplished would ~~not~~ the make the Hawaiians cease to be a power in their own land.

It was while Judge Kalua was campaigning on Maui that the song of our story, partially taken from words of an old chant, was made into a song and dedicated to Mr. Kalua

I

1. Ohi e ka 'io o ka laau, no Makawao no ia,
2. Me ka ua 'Ukiukiu anuanu ili,
3. E ako no e komo ae i ka malu o ke ao,

Chorus

1. Malu i ke ao ke ahi o Wai-luku,
2. Ke panawai o Iao

Translation

1. Select the inner-wood of the tree; 'tis of Makawao,
2. As is the 'Ukiukiu rain that makes cold the skin.
3. It is better to enter into the shadow of the cloud.

~~Judge Ka lua~~ Maka-wao, ~~the war~~ is some of the finest forest land of Maui where ~~hard~~ wood was cut for ~~fuel and this such purposes as fuel and build~~ fuel. In this land ~~of~~ a broad and high ~~belt above Waiakoa~~ the district right above that of Wailuku, extending to the top of magistic Hale-a-ka-la, the world's ~~highest~~ greatest extinct crater, whose ~~great height~~ ~~over 10,000~~ 10,032 feet elevation ~~well~~ might well symbolize the the high family, elevated station, and

dignity of Judge Kalua. He was the finest political timber ~~in all~~ that lofty region ~~He was the (o'ia'io)~~ It was the truth (o'ia'io) that he was the flesh, the meat (o'io) of the party, he was true (io) the truest finest political timber in all the island — the inner-wood of the tree (ka 'io o ka laau). He stood squarely on his political issues. He was the true candidate for the people of Makawao.

~~Ole~~ Also a loyal feature of maka-wao is 'ole cold Nkuikui Rain, to those, The plantation owning element of the district who were cold to him — bringer of Tears and trouble. They two, should enter the political fold of Kalua — under the shadow of the cloud.

He, the fire of Waiuku, was under the ~~protecting~~ shadow of the cloud — he who like the mighty Kamehameha the Conqueror, fought till the waters of Iao Stream were dammed by the bodies of the slain — as Kalua would have power to send his political enemies — overcome them in all respects

II

1. Hana — ua lani haahaa,
2. Na pali o koo. lau,
3. Na pohaku o ke ahi wela i ka la,
4. E aho no e komo ae i ka malu o ke ao.

The people of the plantation controlled district of Hana, Hana district, as well as those of Waiuku and Makawao, are also to enter the protecting shadow of the cloud. The people of the Ke-'anae side, with its palis of Koolau, Lava strewn Kau-po is also to enter. The stanch inner stones ~~of~~ the firm supporters — of my

fire in their land of hot sun. ~~It is~~
They should avoid the fierce heat of the sun
that was King Kalakaua, and enter into the
shade of Kalnai's party.

END

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L* 38.76 65.15 49.61 43.54 55.52 70.42 63.13 40.08 51.75 95.34 92.09 86.92 82.37 72.17 62.32 49.61 38.89 28.60 17.97 9.50 4.33 30.32 72.50 72.10 29.51 55.60 43.48 82.02 52.85 50.86
a* 13.81 19.21 -4.20 -12.89 8.78 -32.39 35.43 10.25 47.36 -0.90 -0.92 -1.12 -1.12 -1.05 -1.10 -1.29 -0.23 -1.09 0.04 0.45 0.32 22.13 -22.92 19.51 13.42 -38.46 50.74 3.28 49.90 -27.78
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Technical Section

The song Maka'i ke ao is in the Henry Berger collection at the Library of Hawaii. (Copyright 1896, by Hawaiian News Co., has expired).

For notes on Kalua, and the song see Lorrin A. Thurston's memoirs of the Hawaiian Revolution. See also, Roster Legislators of Hawaii, 1841-1918. See 1880-1886.

For Mani See Chas. W. Baldwin's Geography of the Hn. Ids.

The Song Word by Word

The writer will indicate vocal break by the mark ', and vocal slur by the dash -.

1. Ohi, gather, select. —E, an attention word, lightly spoken, introduced for the sake of the music (~~Ohi ka 'ili, or~~ (Ohi i ka 'ili might have been used) (Ohi ka 'ilo o ka laau, no mai no ia, usual wording).

'Ilo (Art, ka), inner-wood (other senses of 'ilo are true ('oia 'ilo, truth), flesh, meat). —O, of. Laau (lah-'ow), timber, wood, tree (kumulaau). No, of, indeed. —Ia, it is (slurred) ('Ia (with break), forms passive voice). Maka-wao (long-drawn ka) (mrs. Harris, Wilson, Kamau), possibly be short for of maka a wao — beginning of the ~~mountain~~ land where people do not live (wao). This district lies beyond Waluku ay Haleakala.

2. Me, with (here it may mean as well as). —Ua (art ka) (closely slurred with preceding word), rain. Esoterically rain may signify trouble and tears.

'Ukiukiu (or 'ukiu), the cold north wind (found in the Marquesan dictionary in the same sense). The 'ukiu is a rain of the maka-wao district (ka-ua 'Ukiu (or 'ukiukiu) o Maka-wao). (mrs. Kamau). The rain of Pi-holo, in maka-wao, is ka-ua 'Ilalua (la long-drawn) o Pi-holo) (mrs. Kam.).

—Anuanu, cold, 'ili, skin. (ho'anuanu (ho-'ah (ah somewhat strongly pronounced) nu'-ah-nu), make cold, 'ili, skin).

4. E, it is (or would be). —Aho, better. no, indeed, e, to. komo, enter. -ae, verbal directive of action undirected, or to one side, not directly toward (mai) or from (-aku) the speaker

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A, inte. ka (kuh) malu, the shade; — o, of, ke — ao, the cloud.

Cho. Ke — ahi, the fire; — o, of.

Wai-luku — Water (wai (vi)) of Slaughter (luku) — the central district of the four districts of Maui (The districts are; Lahaina, Wai-luku, Makawao, and Hana.

Ke (the) peahi (close up, dam) wai (water) o (of) Iao

Ka-mehameha moved his fleet to Ka-hului, then marched to Wai-luku Valley, where he met the main army under Ka-hekili's sons and drove them up the valley. The brook Iao was choked with the bodies of the slain, whence the battle was called Ke-peahi-wai (the damming of the waters). (See the Battle of Ke-peahi-wai Alexander's Brief History of the Hawaiian People, p. 129.

II. 1. The name Hana has the first a long, drawn, thus differentiating it from the word hana work, wherein the first a is rather short

The name of the royal wife of Ai-kanaka is Hina-hanai-a-ka-malama (first a of malama short), not Hina-hana ---, as written in books (from several old Hnos.).

The use of the word hana (long a) may be illustrated by the old saying:

I hana ka po i hana ke ao.

If you start early (fishing or planting) before the end of night (which extends from sunset to midnight) finish in the very early hours of morning.

About midnight the galaxy crosses the zenith, and it is said: Huli ka-ia-na-ao, the fish has turned, it is day.

A fisherman might rise shortly before midnight, say at nine or ten P.M., before the end of night.

If you wanted to start early in the day you would rise shortly after midnight (hana ke ao), say from one to three A.M.; so the work would be completed or well on its way by daybreak — could bring in food, cook, and pound the poi before the family got up, or fishing a little after midnight, then come home to cook and prepare fish for breakfast. The fish was salted, put in a big gourd (-ipu-kai), and hauled up to a beam in a koko (calabash net).

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Technical -3- Section.

Men might rise a little before moon-rise to cultivate taro and potatoes. Then one would hear the thud of the o'o or digging-stick, and the chanting of the farmer to while away the hours.

The husband might rise at one a.m., or before, to get taro and bring it home for his wife to cook. Then he might go fishing, and return in an hour or so with his basket well-laden with various kinds of fish, some of which would be thrown onto the coals of an ohia-wood fire that filled the house with smoke. Breakfast would be before sunrise.

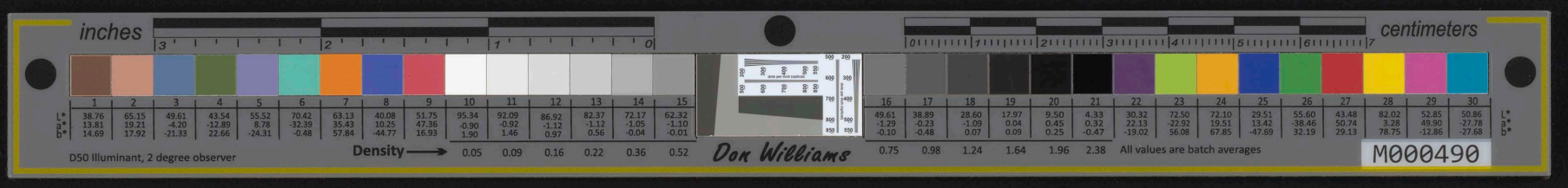
Some of the old folks slept little. The foster father of the informant might retire at half-past eight or nine and rise at ten-thirty.

To get work done at night one could arise before midnight and work to about four a.m., then go out with net and pole an hour or two to catch fish for breakfast. From four to six there is nothing to do, as the work is done - take that chance to catch fish for family.

Hana ka ao, from shortly after midnight, to say four a.m., when you leave with pole and net, to return in about an hour with a sack full of fish while the family is still sleeping. Clean, cook, and salt the fish, and hoist them up in the ipu kai.

Stay other work about six thirty or seven, then fish, and bathe when the sun gets hot (Wela kai la kanaka wale). Then come home and hilo ahe (both men and women did this).

Women worked at mats, olona, baskets, washing, etc. The old people were not idle like the younger generation. They did not work during the day unless ordered to do so by chiefs or konohikis. All their work was done during the night. Even if there were fish left over from the previous day, fresh fish were caught and the others preserved.


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Mrs Harris - Malu i ke ao

1. Ohi e ka io

When get feeling of aloha, or makemake

Ohi e ka io o ka laau (not ohi i ka io) — hookahi no manao — no Maka-wao (aole Mǎkǎ-wao). Ua hele a wela ke kino — excited — elua manao — o ke aloha, o ka huhu. Ohi ka io — koolilo ke kanaka e like pu me ka laau — body strong, like a stick — could defeat them. Makawao — keia kaulana no ia aina. Very popular and well-to do man. 2. me ka ha Elkiukiu

Elkiukiu ka makani ukiukiu no Piiholo no ia

Ke pani wai a Lao, oia ke pani ana o Kamehameha i ka wai, aohe wai o kai. Hiki ke hana i ke kanawai a paa — he kaena — ke pani wai.

E aho no e komo i ke ao — e hoi no kakou i ka lokahi, i ka naauao, ka noho aloha ana.

Ka ua ukiukiu, ua kaulana o ia aina o Piiholo.

Me ka ua ukiukiu no Pii-holo no ia (part of song)

E aho no e komo i ke ao (aole komo ae (like komo de mae) — aole pololei maanei.)

(all voters should join to vote for Kalua because he Wailuku man of district of Wailuku (te).

START

Mrs Harris — E — malu i ke ao,

II. Hāna

I hāna ka pō, i hana ke ao —
Pau ka hāna, — go before the daylight
Hāna (he makahiki ko ka lawaia,
aole noe, hiaā — for something, ora
ke kuna'i hainoe ole ai,
Ua lani - haahaa, na kaulana,
E aho no e komo i ka malo-o ke ao,
Hina - hanai - a - ka - malama
(aole Hāna - i - ka - m.

Ke. Lālāwai, prominent, aristocratic, well-to-do people. He keiki lālāwai o ka aina,
Polly was a beautiful and prominent family —
her father was a Brooks, haole, highly educated
was sugar-boiler or engineer in Makawao mill
They had a big estate — homestead - at makawao —
once and awhile went up there. Polly was very wealthy
woman.
Oki ka iō o ka laau — an old saying of makawao long
before Kalua's time.

END

Mrs. Rev, —1— Kamau, Malu o ke ao,

Ohi e ka ia o ka laau no makawao no ia. Ma Wailuku kahi noho o Kalua. Aole wau ike he hale kona ma makawao. Wahine kana wahine he hapahaole, ma Wailuku no, he hoahanau nui. O kela mea mamua no makawao. No Wailuku o Kalua. No Lahaina paha ia, a hele i Wailuku. (He a molokai mau (ka))
He ua ʻukiu — ka ua ʻukiu (or ukuuku) o ke kekahi o ka ua ʻulalena o Puholo.
O Polly ka inoa o ka wahine — think father Kaole.
O ka ʻukiu no makawao no ia. Lena, melemele — lena, aole ʻula, ulalena + aole ʻula.
O ka ua ʻukiu o makawao no makawao holookoa.
Hale-a-ka-la — he hale i noho ia e ka la, a i hana ia e ka la.
~~Makawao.~~ O ia kahi ~~o ka la~~ i puka mai ka la mai Hawaii mai, a puka mai la maluna o Haleakala. Ina noho oe ma Wailuku ike oe i ka puka ana mai o ka la maluna o ia kuahiwi. Kahi o ka la i puka mai ai,
O Rev. Ka-pu noho kahuna pule no Wailuku.
Ke ahi o Wailuku, me he ahi ka ikaika. Ke pauu wai, aole ike kekahi

Mrs. Kamaur 2 — maluʻoke aoi

nea ke hele mai imua ona, ka

ihaika kona,

Ukuukiu, keia ua liilii, he ua ukuukiu kela,

he ua liilii, he anu nae.

Ukiua, kohu kiu e hele mai ana (?) he ua

liilii wale no

Lohana. (?)

Hina-hanai-a-ka-malama.

Eaho no e komo ae i ka maluo ke ao

END

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Copy Eng.

Ke. + - Maluʻi ke ao.

1. Ohi ē ka ʻiō o ka laau no Maka-wao no ʻia, me ka ua ʻukiukiu anuanu ʻili. E aho no e komo aʻe i ka malu o ke ao. (They had a homestead at Maka-wao, think that was where the wife, my grand aunt, was born. Thatʻs how I became related to Judge Kā-lua.

Ohi. When Kā-lua was campaigning on Maui — strong political district, Wailuku real home of Judge Kalua, where practiced law, popular young man. Think 1886, or before, composed. First year he ran for office and got elected. Kalakaua was afraid of him it seemed, so Kalakaua faction tried to defeat him, but he was. When came to legislature Kālua supported many issues spearheared by Kalakaua (See Nawahi Book). He was a very handsome and dignified man and an eloquent speaker.

Ohi. Refers to people of Makawao. Ie, refer to candidate going out squarely on the issue, not behind the bush, not a liar.

Gather.

Ohi e ka ʻiō - you gather the meat, The inner wood of Makawao no ʻia - as far as Makawao people are concerned. Refers to people. Ohi e ka ʻiō, same as ohi ē ka ʻiō.

me ka ua ukiukiu - cold wind. Ukiukiu, think north wind, very cold. Makes person (skin) cold, chill. Think people of Makawao cold toward him, because that part of country was control by the Baldwins, plantation people. Kalakaua and others didnt know whether he would support Kalakaua or not, so they afraid of him. Nawahi and other famous men fighting against Kalakaua. They warned Kalakaua House of Nobles, and House of Representatives against Annexation. Came true. All Missionaries against Nawahi, Pilipo, etc. who opposed measures of Kalakaua and warned Kalakaua again and again of steps toward

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Don Williams
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Ke-E - Malu i ke ao.

Annexation when the Hawaiians would become nothing,

E aho no e kono ae i ka malu o ke ao,

Malu o ke ao, shaded by the clouds. Better for those people and all around island of Maui to cast their ballot for Kalua a Wailuku man. Clouds means come into Kalua's fold.

2. Hana. After Makawao now comes the district of Hana, which was also controled by the plantation people - diffent people who own plantation but same click as Baldwins - every plantation was.

Na pali o koo. lau = ke-'anae side.

Na pohaku o ku ahi wela i ka la,

Going over to Kaupo side - Makena - and all that side, Kaupo is all rock, lava. O ku ahi, I think - ke ahi a Wailuku. Those who have a doubt about voting - it is best for them to come in and support him.

Hana na lani haahaa - H. in rain of low heavens. Calling people of Hana to rally back of him. Hana has its own part,

Cho. Malu i ke ao - safe politically - those people rally and support him - be safe as far as he was concerned.

Ke pani wai o Lao - what ever things his opponent might do - if any underhand work - be able to check it,

---

Mrs. Baker, Kalakaua & King, makai, Eva, makai o ka service station, end of lane. Kukaemakine a ilo,

Mr. Miranda. E n l. on makai of king.

Ke. Na pohaku o ku ahi wela i ka la - stones of place hot in sun - political song appeal to people rather than deep meaning. Ahi may refer to Wailuku - because ahi o Wailuku. Kalua the burning fire - roused public sentiment, stirred people. Lahainaluna student - 4 years course of study. Became circuit judge of Third District when Dole became governor (Lunakanawai kaapuni

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Ke -3- Mahi i ke ao

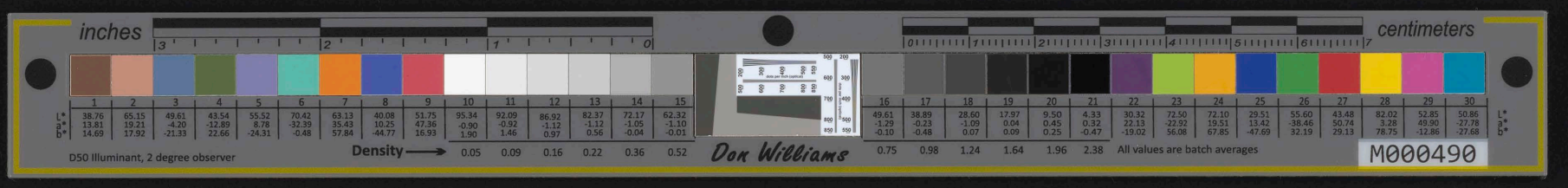
His first house called Hale-aniani (mostly glass) was burned in Wailuku, noted home; He built another, big beautiful home, which he occupied till died. Back of home he had a big 2-bedroom guest house. Then two story house for his buggies and surry - upstairs ukana; Had 4 big beautiful horses and stable - and 2 mules for heavy work - 3 cottages, 1 for keiki hanai, 1 for Jap. stable man, another for ohana when they come and big taro patch. Also had place at Makawao had somebody take care and raise things, and once and awhile went up. Had almost whole valley of Iao leased. Had chinese plant taro, had a poi factory; Later gave up poi factory and just exported taro to Hilo, Honolulu. He was a big business man.

Kapeu also composed mahi no ka oi. Kapeu was big - about 300 lb or more.

Noenoe, The woman was engaged in childhood.

Judges nominated by the governor, or recommended. after Territory - Dole first president of republic But was first gov. of Territory of Hawaii. We became Terr. in 1900.

Ke find record from Supreme Court - ask Gus Sproat.


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Density
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END

inches
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D50 Illuminant, 2 degree observer
Density
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Limu kala – not idea of people talking,
Feed the koa – kana kahuna = laau kala,
Lina-kala – my mother was a mea nui.
Every club that serenaded my mothers place – sang that song. Mrs. Kamala Kapa-walu (maiden name (Kapa-walu was my grandfather) my mother,
Kekahuna (Berenaba Kekahuna alajeadi (Berenaba, Cath. Baptismal.). We never went under name alajeadi.

Ka wa lani haahaa o Hana – dont hear Hns say Kauiki lani haahaa,
Hana i ka wa lani haahaa (doesnt say Kauiki).

Not only from parents, but common to old people.
There was a particular spot where banana trees grew. Place where the chiefs squatted. Place called Ka-lani-hale (big place) – smooth ground, for boxing) – knoll, high place, a grade going down. Young chief from Kauai, rained Ran under banana with kahus, spear pierced banana leaves, wet his hand. Said, looked up Kai no he kiekie ka lani, eia ka he haahaa! Thats what it was called ka wa lani haahaa. Got his hand wet.
Hana i ka wa lani haahaa. Dont climb Kauiki and throw the spear,

Sapwood – io o ka laau
circling grain, showing age = ke au o ka laau.
Ka io o ka laau – cross section or straight = io o ka laau – grain. Take the best of the best part of the production of the land, I think. Same chief conquered and took best of district.
Io o ka laau, sapwood.

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Makā - wao ? - possibly view of wide expanse,
Hāwa - the action of breathing from the mouth.
Hā nā. (nā, quenched, ease ups)
O ke ahi wela i ka la - lava, hot districts,
ahi wela i ka la - maybe cook in open places
no shade.

Malualua - kiu - wai is bad wind, cf in mt for run, before river overflows.

Ka ua 'ukiukiu - not rain that makes it cold, but wind.

Ua 'ukiukiu goes with cold kiu wind.

O hi ka 'io - maybe means cold strikes into bones - makawao noted for it.

1. Ka 'io is the best part.
~~Not beautiful grain~~
curly grain — clear
slash grain — birdseye - grain
edge grain
Select the inner wood of the tree, it is of makawao, (He campaigned whole island - not only Wailuku).

Me ka ua.
And the ukiukiu rain that causes the skin to be cold.
I owaus rain of the land.
I think gather rather than select - carry away.
Composer is not interested in other candidates.

Two famous things for Makawao - appeal to people thru famous epithets - outstanding - appeal to kupuna o ka aina, Diffent famous mentioned - and you touch them - tears from their eyes - feeling touch hearts.
touch
E aho ne, People to vote for him because he from Wailuku.
Ke ahi a Wailuku because most outstanding speakers - moved them - ripped other candidates to pieces,

END

Kup. -1-

"Ka-lani-kau-li-una" = Kalakaua.

1. Ohi e ka ia o ka laau, no m. no ia makawao - pili paha i kahi i hoomaka ai, (maka a wao, I think - as far a you can see - eyes set on that wao - not kahi i hoomaka ai ka wao — can see the wao - even the clouds hang on the wao belt (kawalawala - not regular, irregular). Maka, eyes, wao, belt. foot and top of mt. See a distance a straight belt. A - nona kela maka.)

Oki wahie for Baldwin - used wood for pow pale - similar to ahakea - mostly for firewood. about 1880 - all that belt had that good wood - peke (short) but good - used to kahua paa. Ano melemele a ula kona io.

Cutting in Baldwins time - he owned Paia Plantation Cleared forest and planted with cane just below the belt,

2. Part of makawao cold to him.

Komo, or komo ai. 1913 Kahua served.

Hinalo or hinano, quite fragrant

Noenoe, at night, morning. Hua limu - kala - hudolelo o ka waha

Kaula aki (not iuki - think Eng. wick).

Opea - (kaha 'opeá - split - Ealualu waluna (Ealualu, the foreskin). Elua ana oki - oki 'opeá, kaha 'opeá, Opeá, ula, aole ekomo ka laho.

START

Hon. Advs, Apr. 10, 1928, Tues.

Judge John W. Kalua died at his home in Wailuku, Maui, Sun. morning. Born on Molokai. Married twice, and is survived by his 2nd wife. There are no children. Following the overthrow of the Monarchy he was a foremost Hn. in favor of annex. to the U.S. Excellent in Eng. and Hn., one of best political orators in Hawaii. He held many responsible positions in public office. At one time he was district magistrate of Kona, Hawaii. He was the first judge of the circuit court of Maui, being appointed in 1895. He served 5 terms in the legis. from 1880 to 1890, and again in 1918. Judge K. was licenced and practiced law in all the courts of Hawaii.

Ke Kiaaina Dole appointed him first circuit judge of island of Maui - but advertiser correct.

END

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Moss. 1- Malu

1. Ohi e ka iō o ka laau (compose for Kalua alone
Ohi ka iō, may be ohi. - in singing) use fill-in (the)
words:

Maka-wao - big land - place where you view the extended & panoramic view of the eye. - plural looking:

Oō o ka laau - all the candidates have, have the stuff in them you have to look and look - like Makawaos - have to look at me dozens of times, then youll know the matter of the timber then knows. Have to look and look at Makawao ~~time~~ after time, then you can see the meat of the timber. Here se study me, many times, then youll find out whats in me for election.

Ohi ka iō o ka laau = lang. other thrown in. When look at beautiful wood, grain, you say ohi - to pick or gather - but this is a phrase - a statement - not in terms of words. Blends, weaves into each other, beautiful, when look at at over & over as panoramic view of Makawas - not to pick or gather. If study him over & over, would see he a grand person.

Me ka ua - a cold rain comes like a spy and when it strikes ann ka ili, doesnt bring warmth or friendship. At this place is this cold rain, and when strikes, ann ka ili — so it is better, rather than striking at me like a spy, to enter into the shadow of cloud, cool, not piercing cold. It would be better if you entered, join with me, nothing cold, but under shadow of cloud - into my group, party, faction - not cold into my

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Mauu i ke ao — ahi o Wailuku — the fire of the destroying water — the force, the power — this power is in the shade of the cloud, and not in cold kin wind. Power of Wailuku Water of power, Great slaughter of Maui warriors; Candidate himself — is in shadow of cloud; Come in with me, youd be in shade of cloud where warmth, understanding, friendship.

II. ~~Ua~~ Wela i ka la if not in shadow of clouds because its overcome.

Ani wela — the opposing party — wela i ka la they in open and when sun its cold, and no sun heat, so join my party in shade.

Ke ahi wela — Eayala kaupo — other side of Wakaka la

U.S. Pamphlet 1902. Report of U.S. Senate committee

END

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Mai ia Daniel Paea Hee mai

NOENOE UAKEA O HANA

I

1. Alia oe, e Hale-a-ka-la.
2. A 'e 'alai nei ia' Ka-'uiki.
3. He makani 'ino a'e ke'ia,
4. A he _Ulu-mano no ke kai loa.

II

1. Nau no oe i hookohu aku
2. I kapena no Ka Naukilo (The Nautilus (?))
3. Pa-ana kahea ia' Moku-manu,
4. A he _ihu no ka waa Hawaii.

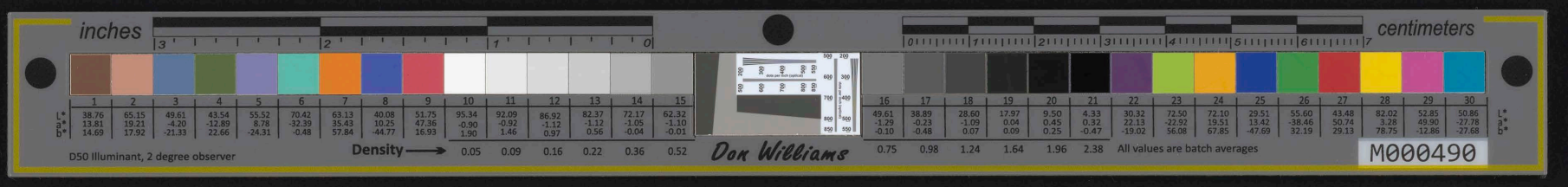
CHO.

1. Noenoe uakea o Hana,
2. Hoapili o ka Malualua.
3. Elua maua i ka piko la,
4. I kolu i ke 'ala lipoa.

NOTES

Naukilo, an old whale-ship. Moku-manu, an island at Hana sunk in an earthquake. (moku-manu - a place where you go to the point - like a reef going out - at low tide you can go out, but at high tide no.

START


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END

Mrs Wilcox — / — Mahi i ke au.

Composed for John W. Kalua by Mr. S.(?) Ka-pa, when Kalua ran for Legislature in Kalakaua's time, (Rev S and Ka-pū)

1. Ohi e ka iō, not right.

1. Ohi ka iō (not i ka iō) o ka laau, no Maka-wao no ia, (Words from a chant.) Inside of bark, main part of wood. Loo ka laau, grain of the wood. He a big man of Maui, dedicated to Kalua. Not Maka-wao Wao, a place where people dont live.

2. ʻUkiukiu — ka ua ʻukiukiu

Me ka ua ʻukiukiu anuanu ʻili is correct Piiholo is in makawao top, ʻUkiukiu not a hard rain, but drizzling kind.

ʻUkiukiu is a light shower — ʻukiu for short. Ke noe mai nei ka ua ʻukiu, or ʻukiukiu (only for Maui). Ke hele mai nei ka ua ʻukiu.

Eaho no e komo de i ka malu o ke ao, is correct. (2nd verse is correct.)

2. Rain is not so high. (people should support Kahua (at))
— o ka ahi wela ʻo ka la.

I hāna ka po, i hāna ke ao. (?)

Hūnā-kanaka (adopted)-a-ka-malama. adopted child of Ka-mālama. (C Kuya)

START

Mrs. Wilson — 1 — Hakea o Hana.

Mrs. Jennie K. (Ka-pahu-kula-o-Ka-ahu mana) Wilson, wife of Mayor John H. Wilson,

A he iha no ka waa Hawaii — some sing instead of E hoi mana e pili, which I dont think correct as is A he iha, etc, used to hear song when I was a little girl.

2. Must have been tales carried, ale iki, little wave. Ahoi ina lima kala, went and told about something

2 (Loke ai ka luna o Moku-hano
3 A he iha no ka waa Hawaii) — that what I know from old. Didnt hear Pa no kahea Mokuhano before.

Noenoe, as fog comes down its noenoe — noe no.e = fog is just starting, makes light, noe just coming into Hana from ocean.

Malualua pushes the no.e, travel together. Malualua (chalualua, holes in the road.)

Malualua, something high up — carrying up — malualua instead of hapai iluna, Draws the rain up — instead of rain falling down the malualua takes it up and away.

I here two of us in the spot (puka).

I koli i ke ala lipoa — third (wind I think) with the odor of the lipoa seaweed. Lipoa is yellowish, very strong odor, can smell outside house. Odor of lipoa. Waiakea strongest scent, in front of royal Hn. — start from Kahio Park down to Halekulani, but not now, none around this island, only there. (Plenty at Kaalua (Ke))

END

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Ke. 1 - Noenoe Hakea.

1. Alia oe, Haleakalā - refers to first young man my mother was mated with when they were young. He was a student at that time in Lahaina-luna - he was of prominent family - he was named Solomon Ka-wi-hana-ole (or K.-maka-ole possibly, but think hana ole) - a family of several boys - 6 boys - nice people. my mother and that oldest boy mated - he died the first of the boys in his family. He and two other brothers took up law - well educated) Haleakalā represents my father, Kaniki - Kaupo right below Haleakala. My father came from (Haleakala, bigger than Kaniki) was a big obstacle to Kaniki - as far as mother and family. my mother didnt like my father, but all come together when had first son. Only my grandfather, my mother's father, had no objection to my mother going with my father. My grandfather gave a piece of land for them to build their own house. The first husb. she married was my father (hoopalau ia when young child - custom of olden people, my father beat Kaui to it, he was much older, my mother was sixteen.

2. Whole family against my father (Haleakala) - makani ino ae kea. Ulumano a bad wind - were mated when young - so family very much peeved. Kai loa - were engaged long ago - so family angry at what happened.

2, Alaiki my father - came by and took my mother. Hua limu-kalak my mother the favorite of the family.

Pa no kahea Moku-hano (I think)

START

Ke - 2 - Wakea,

- some people call Moku - mano - maybe two different mokus. E hoi mana - united - married; Limu-kala, sacred, kahuna hana - my mother yet - hua limu-kala - he mea nui oia. She was the only child among all the uncles and aunties who were living at that time - only one uncle had a child, one boy - my mother oldest, so remarkable yet of family) and a pretty woman, light complexions all on my mother's side - whole family all light, my mother's cousins, aunts and uncles all light.

I take after my father - most all of us - take after my father - 5 out of 8 children took after my father - dark complexion.

Cho: noenoe wakea o Hana; Maluaka, rain makai mai o ke kai, just like a squall, noenoe wakea - mist - 10 or 11 a.m. or 2 in afternoon - wakea when strong sun - strong sun so transparent - heavy drops of rain falling on the land. Rain comes right in from sea - squall - 10 or 15 min. pau. Rain and that wind come together - hoopili. Two men after same woman - my father and other man after my mother. The third party in mother - ala lyeoa - favorite one these two were after;

I kolu, the third party.

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SONG: ʻALIA

Technical Section

Pronunciation

Glottal-closure, or vocal break, which occurs between words as well as within them, is indicated by its sign (ʻ).

Vocal-slur, like the slur in music, occurs both between and within words, is the glottal, a major feature of the Hawaiian language. Its only official recognition to date is merely the omission of the glottal mark. Though this is convenient in writing, for the purpose of definitely indicating pronunciation some recognized mark should attract the attention. The dash is suggested (ke ‗ahi, the fire; ‗Iki‗iki, the name of a month.)

The macron (ā), or long mark, has been conveniently employed to express long-drawn vowels in Hawaiian. Its companion, the breve, indicates very short-drawn vowels. It is unfortunate that it has been omitted from the latest dictionary. (Example: Hāna (first a long-drawn, to be marked with macron); hana, to work (first a normal, requiring no mark); pou-hānaʻ (pou hun-nahʻ), the two long posts supporting the ridge-pole of a house. The accent on the last syllable could well be indicated by an accent-mark, which is another unfortunate omission from the latest dictionary.

Stanza I

‗Alia, stand aside; wait. ʻOe, thou. ʻE, used to call the attention of one addressed.

Hale-a-ka-lā, the 10,000 foot mountain and great extinct crater of Maui. House of the Sun. ‗A, of, indicates agency or use (‗o, of, indicates possession). House created, made, or resided in by the sun, is the meaning.

In Wai-luku, Maui, the sun seems to rise out of Hale-a-ka-lā crater in the morning.

ʻE, expresses present action.

‗Alai (or ‗alalai, as in Hu‗alalai), obstruct; hinder; screen from view.

Nei (nay), here and now.

‗Iā (yah), used before pronouns and proper nouns; sometimes the sign of the objective case; to; for; by.

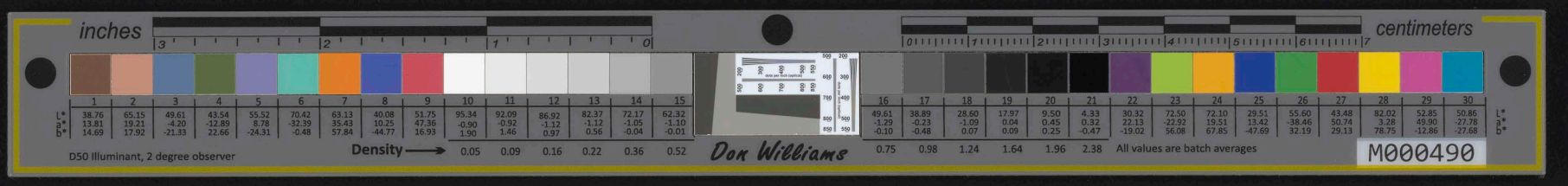
Ka-ʻuiki, a hill in Hāna that bears the name of an ancient chiefess. The name also fits the character of the land. Ka ʻuiki (or ʻuiʻuiki), the flickering, or bobbing. When one is a short distance from the hill in a canoe the hill appears to bob on the surface of the sea, with the motion of the waves. (ʻUiʻuiki ‗aʻe; ʻomeʻo ‗aʻe (the late Rev. Ka-ʻai-a-ka-manu, of Maui.))

He, a. Makani, wind, which may symbolize hearsay, a report, or trouble.

ʻIno, bad; stormy. ‗Aʻe; immediately succeeding; oblique motion, or action without implication of direction may be indicated.

Keʻia (sometimes keia, with slur), this. ‗A, and.

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—Ulu-mano (_ulu, grow; develop. Mano, specifically 4,000; many.) This is a strong ghost-wind that blows at night from different directions according to locality. It blows from the north on Maui and _O-'ahu.

No, of; for. Ke (before vowels), the.

Kai, sea. It may symbolize bitterness, and a powerful source of trouble.

Loa, long; from afar. (No ke kai loa, from far over the sea.)

Stanza II

'I, sign of the past tense. Hewa, do wrong. No, indeed. 'I, by, expressing means or agency.

Kahi, a certain; some; someone. Pronounced with a hard sound, by constricted throat muscles, the word means to comb, as _olona' fibre, or the hair; to rub, as in massage.

'Ale (article ka), a wave of the ocean as distinct from an inshore wave (nalu).

_Iki, small, aften as compared to something big (nui).

'Aha'i (article ka), the plucking. Hua, fruit; egg; product of.

Lima kala (Sargassum spp.), a rough (kalakala) seaweed used in ceremonial absolution (huikala). (Kala, forgive.)

Pa, touch; strike; reach as the voice. Kāhea, call.

Moku-mano, a tiny islet beside Ka-'uiki Hill.

'E, sign of the imperative; to. Ho'i, return.

Mai (my, pronounced short), hither; toward the speaker.

Maua, the speaker and the person spoken of, excluding all others.

Pili, unite; adhere as something sticky.

Chorus

Noenoe (intensive of noe), misty. Abscurity of mind, or sometimes intoxication, may be symbolized.

—Ua-kea _o Hāna , White (kea) Rain (_ua) of (_o) Hāna. Rain may be symbolic of tears.

Hāna (first a long-drawn), to prepare and act in advance.

I hāna ka po; i hāna ke _ao.

If one begins very early in night he finishes very early in the day.

If a fisherman gets ready for fishing before midnight his canoe will be ready to return with the catch very early in the morning before other canoes come back. The fisherman could then sleep in the heat of the day.

Mālualua, a wind that travels inland from the sea at Hāna, bringing rain.

'Elua, two. _I ka, at the ---. Piko, an end, as of a rope; a highest point, as of the head or of a mountain; the umbilical-cord; the umbilicus; sometimes the generative organs.

'I, in order that ---. Kolu, three. —I ke, in the.

'Ala, fragrance. Desireability may be symbolized.

Lipoa, a seaweed. (Dictyopteris (Haliseris)).



New moon 17, but Hr. for 18. Go 24th, 7 days - 8 ℔

Count 1½

END

Mrs. Harris — 1 — Hakea o Hana

1. Kane dont want anybody in way.
Hale-a-ka-la — House of the sun
— ulumano — nui ka ukuuki, ka
ino, kuku:
(Ua hele a ku ka 'ena — he looks wild)
ka-'uiki
(Mai 'ohune, you scratch, mawaho o ka
skin (kuna, exema — kekio ka ili)
maneo, as from grass — hamo i ka
popolo i kakahiaka, auna la
hele anan, hana i kualima.
Popolo maka, ka lau, kui a hamo,
kaulai i ka la — ahiahi hele anan
kai — next day again:)
No ke kai loa — mai kahi mamao mai,
2. Ale iki, pee lawe olelo, cattle.
ahai lima-kala — lawe i ka
huaolelo — lawe i na huaolelo iaia,
Noenoe — poeleele akā la (aole
poeleele nui).
Maluaiua — kela makani.

Born in Paradise, p. 14

Naulu & Akeakeka the cloud warriors split by Haleakala's height and mass into two long arms Naulu traveled along the Southern flank of the mountain and Akeakeka along the northern as they battled forever to possess the summit. Gradually Akeakeka was victorious, but occasionally Naulu pushed him back

END

inches centimeters
D50 Illuminant, 2 degree observer
Density
Don Williams
All values are batch averages
M000490

Mrs. Rev. Kamau — / — Noenoe wakea.

Noenoe, na like you me ka noho — e like me ka hau — like snowiness — like snow on head when you go turn it.

Ka-(uiki

1. Alia. He wahine — makemake ana keia kane e hookaawale kekahi mea e pookoko mai ana i kela wahine. Ka-(uiki, he wahine ia. E hiki mai ana ka ino — aole makemake e komo hou i kekahi mea — makemake oia nana no Illumano — he ino e hiki mai ana mawaena o ka noho ana o keia wahine a me keia kane. Mai Hawaii mai ka makani ino, ua like me ka (makani kona, yau ka hale i ka pioko). O ka Illumano aole ia he makani kuloko hale, he ino ino no nae. Pa kela makani, inoino ke kai, lulu ka moku.

2. I hewa no i ka wahine — o ka wahine ka hewa — hele i kekahi kane aku, a huhu pe kane ona. I hewa no kela wahine no ka hana kolohe, aole hiki ke noho malie. ~~Hua limu-kala — i ke~~ I hewa no kela a, i kona walaau, makemake mai la keia kane.

Moku-mano, o kana kane ponoi no ia, aole hele lalau. Moku-hano paha.

E hoi mana e pili — aole e hele lalau.

Noenoe.

Malualua? Piko ete he pili i ka w, k.

He ekolu mea e hui mai la — hui mai la a ekolu.

Elua kane e makemake ana i keia wahine.

START

inches
centimeters
D50 Illuminant, 2 degree observer
Density
Don Williams
All values are batch averages
M000490

He aola ka līpoa
noenoe, he ano ahiahi mai, nō
mai la o uka
noenoe he ʻona ʻia i kekahi manawa,
maluaiwa = kane. Pili mau ana.

END

inches
centimeters
D50 Illuminant, 2 degree observer
Density
Don Williams
All values are batch averages
M000490

David Kimana.

Kahi i hoomaka ai ka wao (maka a wao) ka ukiuka, komokoni ke ano o ka makani, puehuehu, anuanu no.

Hele ke ao a kokoke pili i ka honua, a ua. Lyeoa — o ke aloha i ka w.

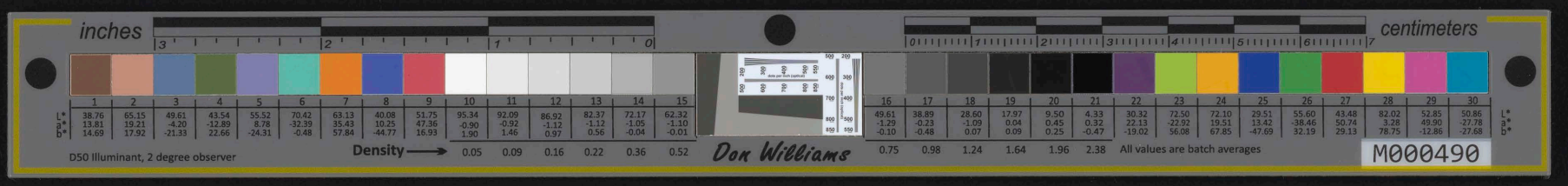
Library

Thrum says (p. 32, Hn Folktales) that Hale-a-ka-la should properly by Aleke-ka-la (sun-snarer).

Westervelt's Legends of Maui, p. 44, says Hale-a-ka-la means House-of-the-sun.

Hale-a-
House used, chosen, or made by; Hale-o-ka-la - possessed by sun;
Aleke-ka-la — the snaring of the sun - way off.

START


inches
centimeters
Don Williams
D50 Illuminant, 2 degree observer
Density
All values are batch averages
M000490

END