



UWŌLANI

CHANTING UNTO THE CHIEFS



## Hālau o Kekuhi

Two of the oldest traditions of the Hawaiian culture are mele oīi and mele hula. These traditions have been handed down to Hālau o Kekuhi through many generations and sustained through matrilineal descent.

The Hālau o Kekuhi's foundation is on the island of Hawai'i in the district of Hilo. The Kumu Hula are Nālani Kanaka'ole and Pualani Kanaka'ole Kanahele, daughters of renown composer, kumu hula and teacher "Aunty" Edith Kanaka'ole. The rank of kumu hula for this hālau is passed to the next generation after the preceeding generation has died. Hālau o Kekuhi can account for seven generations.

The hālau is celebrated for its mastery of the 'aiha'a style of hula and many different styles of oīi. Hālau o Kekuhi has been invited to travel extensively, performing throughout the United States, as well as Canada, Europe, Asia and Russia. In September of 1993, Hālau o Kekuhi earned the prestigious National Heritage Fellowship Award from the National Endowment for the Arts.

Mahalo to our mākuā and kūpuna who gave us a gift from the past for the future; our families who believed in our endeavor; the members of Hālau o Kekuhi who exhibited steadfastness, loyalty and a great interest in preserving the Hawaiian lifestyle. Mahalo nui loa to Keoni Fujitani and Liko Records for the preservation of our sounds and voices for the future. Mahalo a nui to Jon de Mello for revisiting this project and adding new life and mana to it all.

*John de Mello*



## 1) Kau Ka Hali'a

An oli to Laka, the deity of hula, whose many kinolau<sup>1</sup> can be found in the fragrant upland forests of Hawai'i.

Kau ka hali'a ē I ka manawa e hiamoe Kou ho'ala 'oe 'O 'oe 'o Hālaulani 'O Hoakalei Me he manu e kani nei I ke kuahiwi, i ke kualono I ku'u maha lehua I kūmoho kīkē'e lā i luna i uka. Ho'i au me 'oe e Laka I ka nāhelehele I hoa kā'ana no ia kuahiwi, kualono E ho'i mai ai.	A premonition appears During the time of slumber You are my renewal You are Hālaulani Hoakalei Resembling a bird who sings In the mountains, upon mountain ridges In my lehua grove That looms towering above, into the uplands. I shall go with thee Laka Into the forest As a companion with whom to share the mountains, the ridges Into which we shall return.
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## 2) Eō Mai 'O Kauku

A mele composed by Nānani Kanaka'ole to honor the ancestors of Edith Kekuhikuhipu'uonenāli'iohohala Kanahale Kenao Kanaka'ole and her mother Mary Keli Kekuawa Ahiena Kanahale Fuji. This mele employs devices of Hawaiian poetry which emphasize the significance of one's birthplace, the cutting of the umbilical cord, as well as the wind and the rain names associated with the area. Kauku is a cinder cone located just north of Hilo.

Eō mai kauku kū hanohano i ka mālie Ka lei umauma o Hilo Pāliki Lei hiwa lani i wili 'ia i ke kula o Kahua. Lāhau puni i ka makani Kihenelehua Ua lohe 'ia ka nakulu o 'Akaka Mai nā kupu ahi a ka wahine I ke one ho'i o Kaipalaoa Pae a'e i nā ulu lā'au ulu o Pīpōpō A kau ma waena i nā lehua mamo o Ho'oulu I ke au wana'ula lani e 'ō'ili mai. I ola e nā kini, I ola e nā mamo ē.	Standing stately in the calm, kauku The breast wreath of Hilo at the cliffs Entwined at the plains of Kahua is my sacred wreath Surrounded by the lehua basket wind rain The rumbling of 'Akaka was heard From the sacred fire of the woman To the returning sands of Kaipalaoa Coming ashore at the breadfruit groves of Pīpōpō To settle among the yellow lehua blossoms of Ho'oulu In the time when the red streak in the heaven appears. Life to the people. Life to the children
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<sup>1</sup>Many forms taken by a supernatural body.

## 3) He Kau No Hī'ia

This is a song of praise for Hī'ia the younger sister of Pele. This mele describes eruptions along Kīlauea's east rift zone from Kani'āhuku to Waiwelawela and compares the eruptions to the many moods of the sea.

'Āpopo'i haki kākō'o ka lua. Haki kū haki kākala a ka 'ino Pā'ia ku'i uō lehua no Kani'āhuku ē Wahine 'ai lehua o Kaunu Kupukupu a 'eha ka pōhaku I ka 'uwalu ia ke ahi I ke kaunu a ka Pu'ulena. Huki ka moku, pāpapa ka 'āina Hā'aha'a ka lani, kākō'o ka mauna ē Hā ka moana, popo'i Kīlauea Hākele 'o Papalauahi ē 'Ō mai Pele i ona kino Ka hāhāhā, ka ua mai ka lani Nei ka honua i ka ōlā'i ē Haka 'Ikuwā ka pohā hō'ele'ele. Kū mai Puna kīkē'e Hā'a ka ulu a ka 'ōpua. Puehu ma'a uka o Keahialaka Pā'u i ke ahi 'o Waiwelawela o ka lua ē Aloha ua po'e lā o uka o ka lua ē.	The high surf-pit breaks upon the shore. It bursts on high, breaking pointedly by the storm With deafening noise the lehua of Kani'āhuku roars The woman who consumes the lehua of Kaunu The stones grow in agony From the clawing of the fire In the rising of Pu'ulena. The island is drawn up and flattened down The heavens are low, the mountain is surging The ocean dances, Kīlauea is covered Papalauahi is left jagged Pele pierces it with her body Thunder peels forth, then the rain The earth rumbles with quakes The season of 'Ikuwā is explosive. Puna rises high above The cloud billows are low. The upland of Keahialaka is scattered Waiwelawela is now soot because of the pit's fire Greetings to those who live in the upland of the pit.
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## 4) 'Oaka Ka Lani

Edith Kanaka'ole composed this mele in 1977 during a series of eruptions in the Puna area. The people of Kalapana had mixed feelings about the eruption because it threatened their homes. Though the last verse says that Pele would continue her journey and reach the sea, this particular flow stopped short. More recent eruptions have since entered the ocean covering much of Kalapana and adding new land to the Puna coast.

Halulu ka honua i ka ōlā'i ē I laila o uka o Kalalua 'Imi a'ela i kahi a pohā kea Waele ka honua, puka a'ela	The earth roars in the quake There in the uplands of Kalalua Searching for a place to burst forth The earth seeks a path, then bursts forth.
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Ua po'ohina lā ē.  
Ho'i ka wahine i ka 'āina  
Pōlohi nō he 'ai he 'ā  
Moe ihola a pau ke kolu  
Kani hou nā manu  
Ho'oulu ka lehua ē.  
Nā lehua i hoa me ka maile  
Kau i ka pu'u o Kauka ē.  
Mālamalama he ao, ua 'eha  
'Eha ka mana'o  
Nā kupa o ka 'āina ē.  
E nonome ana a mā'a mau  
'Uhi 'ūhā e manene ai  
Ka hana o ka wahine o ka lua  
He 'é'epa, he akua  
Ahī'ena'ena ē.  
'Owaka ka lani, naue ka honua  
Pō uahi ka mahina, pouli ē.  
A pa'apū ka moku o Keawe  
Ke iho nei ka pele, 'au ke kai ē.  
He inoa no Hīiakāikapolilopele.

### 5) 'O Wākea Noho iā Papahānaumoku

One of many ko'ihonua or creation chants. This mele honors Wākea, Papahānaumoku and Ho'ohōkūkalani as parents of our island chain.

'O Wākea noho iā Papahānaumoku  
Hānau 'o Hawai'i, he moku  
Hānau 'o Maui, he moku  
Ho'i hou 'o Wākea noho iā  
Ho'ohōkūkalani  
Hānau 'o Molokai, he moku  
Hānau 'o Lāna'ika'ūla, he moku  
Lā'ōpū punahoa 'o Papa iā  
Ho'ohōkūkalani  
Ho'i hou 'o Papa noho iā Wākea  
Hānau 'o O'ahu, he moku  
Hānau 'o Kauai, he moku  
Hānau 'o Ni'ihau, he moku  
He 'ula a'o Kaho'olawe.

This gray-haired woman of the pit.  
The woman returns to the land  
Hungry for a meal of fish  
Then she sleeps for 3 days  
The birds come out and sing again  
And the lehua flourishes.  
The lehua along with the maile  
Placed on the hill of Kauka.  
A bright light in the upland, painful  
Heavy are the thoughts  
Of the natives of the land.  
She is rolling down as usual  
Surging and billowing causing fear throughout  
The action of the woman of the pit  
An extraordinary person, a god  
Raging fire.  
The heavens burst, and the earth moves  
Darkened by the smoke is the moon, dark indeed  
And the island of Keawe is overcome  
As lava journeys down, soon to reach the sea.  
A name song for Hīiakāikapolilopele.

Wākea lived with island-birthing Papa  
Begotten was Hawai'i, an island  
Begotten was Maui, an island  
Wākea made a new departure and lived  
with Ho'ohōkūkalani  
Begotten was Molokai, an island  
Begotten was Lāna'ika'ūla, an island  
The womb of Papa became jealous at its  
partnership with Ho'ohōkūkalani  
Papa returned and lived with Wākea  
Begotten was O'ahu, an island  
Begotten was Kauai, an island  
Begotten was Ni'ihau, an island  
A sacred red is Kaho'olawe.

### 6) Mele Ho'oulu

Composed by Pualani Kanaka'ole Kanahale for the ceremonious planting of 'ulu and niu of Kaho'olawe in 1992. The occasion coincided with a unified call for the island to be returned to the Hawaiian people. The mele asks for vigorous growth and propagation, not only for the sprouted coconut and breadfruit, but for the Hawaiian people and culture as well.

Kū ka maka, e Ni'uola  
Mai Kohemālamalama i Kahiki  
E ulu ka 'uluniu i ke hohe  
A Haumea ma Kanaloa.  
'Ū! 'Ā!

Ni'uola, cause the shoot to sprout.  
From Kohemālamalama to Kahiki  
The 'uluniu shall grow from the loins  
Of Haumea at Kanaloa.  
Yes! Ah!

### 7) Eō Keōpūolani Kauhikama

The next three chants comprise a set of dances performed by Hālau o Nekuhi in honor of Kamehameha II, Liholiho. This mele reveals the royal lineage of his mother, Keōpūolani, and tells of Liholiho's character, fitness and genealogical connections worthy of a ruling chief.

Eō Keōpūolani Kauhikama!  
'O Kauhikapu a Kamalā'āwahu  
'O ke 'Umi Kalākau'ehu a Kama  
'O nā ali'i nō ia mai ka hāki  
Mai ka pili manawa a Pīlaniwahine  
A ka a kuu pe'a Lono a Pīi  
Ke ali'i mai ka houpu kaunehewa  
'O Kalani mala i'i o lua kāua ē  
I nehe kāua lima kā ke aloha  
'Eha lā loko ke kanaka iā ia  
Hakanū wale iho nō i ka manawa.  
Pulu pau kuuu maka i ka waimaka ē.  
Eia a'e ē, ho'i ē.  
Me ha makamaka iā no ka ua Hilo One  
Ka hele nō a kipa i Hanakahi  
Kipa aku 'oe, ua hala i Makakalo  
Ho'i nō au 'a'ale noho kakali  
Eia a'e ē, ho'i ē.  
Nānā i ka huikau a ka lehua  
I ka kulu'u o nā pua i ka nāhele  
He wahine kapu ia na ka Pu'ukena  
I nā lā i ke kai o Punahoa  
Eia a'e ē, ho'i ē.  
He hoa ia nei o ka ruha ka hewa

O Keōpūolani Kauhikama, answer to your name!  
Sacred is Kauhī of Kamalā'āwahu  
Kalākau'ehu of Kama  
These are chiefs of restrictive kapu  
From the time of Pīlaniwahine  
Until the reign of sacred house of Lono of Pīlani  
The chief from the sacred realm  
A chiefly line of ours  
Our hands moved searching for love  
The native was throbbing inside by him  
Leaving emotions awestruck  
My eyes drenched with tears.  
Here, he is approaching, retreat.  
The rain of Hilo One is like a friend  
Enroute to visit Hilo Hanakahi  
You go and visit, for he has passed Makakalo  
I go, I don't sit waiting  
He is approaching, retreat.  
Observe the profusion of lehua blossoms  
Abundant are the flowers in the forest  
She is a sacred woman of the Pu'ukena winds  
During the days at the sea of Punahoa  
He is approaching, retreat.  
He is compared to being stubborn and faulty

He hakanee 'oe wahi a ka 'ōlelo  
He lola kūka hehepa na ke alii  
He alii alo lua i nā pali  
Eia a'e ē ho'i ē.  
Na Liholiho 'Ehahi, he inoa.

## 8) Ku'u Lani Weliweli

This is a hula noho proclaiming Liholiho's sacred status. Ku'u Lani Weli Weli includes his sister, Nāhī'ena'ena, his parents, Kamehameha and Keōpūolani, and the family's fire kapu.

Ku'u lani weliweli maka'u i ke kapu,  
'ehehe  
Pii pū ka hanu lolo'a ka moe  
I kūnia i ke ahi hahana nā moku, 'ehehe  
'O ka moku o ka lani kai loa'a mai  
'O ka 'To hou i lilo a nōpunopu,  
'ehehe  
Lalapa ho'i ma loko o ka lani kāne  
Ke ahi hou a Nāhī'ena ka makua  
mai 'oe, 'ehehe  
Nā manu a'i noho i ka uka o 'Ōla'a  
I pu'wa i ka wahi a ka Wahine, 'ehehe  
'O ka leo wale no ke 'iwea nei  
Nalo ka lehua pua lima iā ia, 'ehehe  
Ka 'ihihi i ka 'ula o ka lehua  
He inoa no ka ho'ole'a iā Liholiho

## 9) Te Ha'aha'a Nei Ahahana

This is a "Mele Ma'i", composed by Edith Kanaka'ole, which praises the active genitals of Liholiho.

Ke ha'aha'a nei ahahana  
Ke ha'aha'a nei ahahana  
Ke ha'aha'a nei ahahana  
Ke kamahiwa, kamalele, o'ii kapu ē  
Lele aku Kamehameha iō, i'i ē

The gossip is that you are worthless  
Staggish, and imbecile, this descendent of the chief  
A two faced chief when facing obstacles  
Here he comes, retreat.  
For Liholiho the first, a name song.

My fear-inspiring lord,  
he possesses numerous kapu  
Hold your breath for he possesses the prostrating kapu  
When scorched by the fire, the districts waves hot  
For the royal one is in our midst  
For this young one already experiences  
maturation  
Fire blazing within this royal male  
You are the newest fire of Nāhī'ena,  
the parent  
The birds who share the upland of 'Ōla'a  
Shocked by the smoke of the Woman  
For it is only by voice that we understand  
The fifth lehua flower is concealed by him  
Stricken with awe by the redness of the lehua  
A name song for the praise of Liholiho

Dancing, teasing  
Dancing, teasing  
Dancing, teasing  
A sacred child, a child of godly values  
the sacredness is revealed  
The young Kamehameha leaps forward

Iki iki mai ka lani lua, kau i ka hano  
I ō mai ka lani a pae i ka honua  
He 'ula nei ē ehehe ehehe hehene  
Kumewa nei ē ehehe ehehe hehene  
Pi'i hou a'e ē ehehe ehehe hehene  
Hā'ula ihola ē ehehe ehehe hehene  
Ke ha'aha'a nei ahahanga  
Ke ha'aha'a nei ahahanga  
Ke ha'aha'a nei ahahanga  
A mamau ana!

He ma'i no Liholiho.

Ua puni ho'i nā moku i ke kai  
Ka huahua kai nepenepe wai  
Au-kā ihola  
Au-kā a'ela  
Au-kā i uka  
Au-kā i kai  
I ke ale i  
I ke ale moe  
I ke ale hāko 'iko'i lā  
Kahiki a lana a kahiki  
Iā 'oe e Lono  
Iā 'oe e Kū  
Iā 'oe e Kāne puni i ka honua  
'Imaka o Kamehameha  
Ua puni ka honua  
Ua puni i ke kai  
Ua puni e nā lani ē.

He inoa no ka huaka'i hele o Nāiani.

\*Chant where dancers leave the audience.

The second chief in line is most honorable  
From the royal line to reign over the land  
A redness occurs  
Now the reeling  
Only to rise again  
The final slump  
Moving lower, teasing  
Moving lower, teasing  
Moving lower, teasing  
Continuous!

A song of praise for Liholiho.

## 10) Ua Puni Ho'i Nā Moku i Ke Kai

Mele ho'i by Edith Kanaka'ole for the Kamehameha series.

The islands are surrounded by the ocean  
The sea foam causes water to rise and fall  
Outgoing current  
Incoming current  
Current shoreward  
Current seaward  
Coming from the eastern swells  
Coming from the western swells  
In the currents of the agitated waves  
In the east the life-giving east  
To you Lono  
To you Kū  
To you Kāne encircle the earth  
The watch tower of Kamehameha  
The earth is surrounded  
By the sea  
The royal ones have made a circuit.

A name song for Nāiani's journey.





## 11) Māpu Ka Hanu o Ka Laua'e

This chant is typical of mele komo or formal poetic request for entrance. A gift from Agnus Kauana Kanahale, it is now a mele ka'i pahu for Hālau o Kekuhi.

Māpu ka hanu o ka lauā'e	Fragrant is the breath of the lauā'e
Māpu nō i ka poli o Waialoha	Fragrant indeed is the blossom of Waialoha
Aloha i ke kapa 'ehu kai	Greeted by the sea mist
Huki palai, huki lole noe Kahuna	Pulling, the fern, the mist, shrouds Kahuna
Noe maika ka lehua makanoe	The lehua makanoe settles gently as mist
Noe ka lehua makanoe	Lehua makanoe is covered
Noe wīwo'ole i ke amu	Shrouded fearless in the cold
Anu i ke ala kipapa ola ē	Chilling cold paves the pathway of life
Ālai i kaulima kanaka o Maumahina ē	Obstructed by the cluster of Maumahina
E hina nō paha, 'o wau wale nō	Say Hina, it is only I
E hina nō paha ē kāua ē, i ka 'ahamui ē	We go together humbly to the large assembly
Alia lā ē! Wait!	
He anu, he amu wale nō ē.	It is cold, it is very cold.

## 12) Lele Ana 'o Ka'ena

This chant describes a scene from a time-honored saga of Pele and Hi'iaka. During Hi'iaka's journey to Kaua'i to fetch Pele's lover, Lohi'au, she departs O'ahu from Ka'ena. This song uses numerous metaphors in describing the view from Ka'ena to Kaua'i including the features in and around Ka'ena.

Lele ana 'o Ka'ena	Ka'ena flies
Me he manu lā i ka mālie	Like a bird in the calm
Me he kaha na ka 'uwa'u lā	Like the soaring 'uwa'u
Nā pali 'o Nenele'a	At the cliffs at Nenele'a
Me he 'upa'i na ke kōa'e lā	Like the flapping of the kōa'e
Ka 'ale i waho 'o Ka'ie'e	And the billowing waves of Ka'ie'ewaho
Me he kanaka ho'onu'u lā i ka mālie	Like men piled up on the clouds, so calm
Ka papa kea i ke alo o ka 'alā.	The coral flats in the face of dense rock.
Ua ku'ia e ke kai	Pounded by the sea
A uli, a nono, a 'ula	Until the dark becomes pink then blush red
Ka maka o ka 'alā	Is the face of the black stones
E nonoho ana i ke kai o Kāpeku	All sitting together at the sea of Kāpeku
Kāpeku ka leo o ke kai.	Kāpeku is the roar of the sea.
'O Ho'ōlo ka malama	Ho'ōlo is the season

Ke kō maika ka pāuli i kai  
Ka ho'ailona kai o ka 'aina  
A'e kai o Kahulumanu  
Kai a moana ka 'aina  
Ahuwale ka pae ki'i  
Ka pae newenewe  
Ka pae manu'u a Kanaloa  
A he hōa, a 'o ia  
Ho'ohaehae ana Kalaekalā'au  
I kihe 'ia e ke kai o Wawahu  
Nā 'ōwaewae pali o Unulau.  
Inu aku i ka wai o Kōhetki i ka pali  
I ka pali ka wai  
Kau pū me ka lā'au  
Ho'ole ke kupa, hūmā i ka wai  
'Ehā ka muliwa'i, wai o Ka'ena  
'Ena ihola e ka lā o ka Makali'i  
'O'fo mai ana ke 'ā me ke kanaka  
kōa lā  
Ma'alo ana i ku'u maka  
Me he huaka'i lā o ia kalana pali  
Kuamo'o loa, pali o Leihonua  
Hiki iho nei nō ka hau'oli  
I ka hiki 'ana mai a nei makani  
He aha lā ka'u makana?  
I ku'u hilahila  
'O ka'u wale ihola nō ia, 'o ka leo, ē.

He inoa nō Hi'iakaikapoliopele!

## 13) Ku'u Akua i Ka Hale Hau

Hi'iaka and her traveling party bid farewell to O'ahu and their relatives at Kahana Valley, Kauhike'imaakaokalani.

Ku'u akua i ka hale hau	My god who dwells in the house of hau
Hale kanaka'ole	A house not made for man
E noho ana i ke kai 'o Ma'akua	Situated at the sea of Ma'akua
Ālai i ke kī'ohu'ohu ē	Hidden by the mist
Penei wale nō ka iki akua	The gods of lesser status presents themselves
Auē ku'u akua ē!	Alas, my god!

The darkness at sea is intensifying  
An ocean sign for the land  
The rising sea of Kahulumanu  
Is the sea that turns the land into the ocean  
The row of gods are exposed  
Plump, bulging forms  
The many forms on the altar of Kanaloa  
Companions all  
Kalaekalā'au instigates the movement  
To be pushed by the sea of Wawahu  
To the grooved cliffs of Unulau.  
I drink the dripping water in the cliff of Kōhetki  
In the cliffed walls is the water  
Found also upon the trees  
The native denies it and hides the water  
Ka'ena has four water sources  
Abundant during the days of Makali'i  
Like an army of warriors, is this large  
procession  
Marching right before my face  
Like a procession of this cliffed land itself  
Long is the cliffed ridge of Leihonua  
Happiness has just made itself known  
Upon the arrival of this wind  
What indeed is my gift in return?  
In my shame  
This is all I have to offer, my voice.

A name song for Hi'iakaikapoliopele.





## 14) Mai Kahiki Ka Wahine 'o Pele

Tahiti and Borabora are clearly named in this oli which proclaims that Pele came to Hawai'i from the South Pacific. The chant describes cloud formations that satisfy traditional protocol for declaring godly descent. Kaona, used by the poet renders a detailed account of the entire enterprise from its planning stages to the actual departure from Tahiti aboard the canoe Honu'ai'akea.

Mai Kahiki ka Wahine 'o Pele  
Mai ka 'aina i Polapola  
Mai ka pūnohu'ula a Kāne  
Mai ke ao lalapa i ka lani  
Mai ka 'ōpua lapa i Kahiki  
Lapakū i Hawai'i ka wahine 'o Pele  
Kālai ka wa'a Honu'ai'akea  
Kou wa'a e Kamohoali'i  
I 'apoa ka moku i pa'a  
Ua hoa ka wa'a o ke akua  
Ka wa'a o Kānekālahonua  
Holo mai ke au  
A'ea'e Pelehonuamea  
A'ea'e ka lani 'āipuni a i ka moku  
A'ea'e kinī a ke akua.  
Noho a'e 'o Malau  
Ua kā'ia ka liu o ka wa'a,  
Iā wai ka hope ka li'u o ka wa'a  
E na hoali'i, Iā Pelehonuamea  
A'ea'e ke 'ihoe  
O luna o ka wa'a  
'O Kū mā lāua 'o Lono  
Noho i ka honua 'āina  
Kau aku i ho'olewa moku  
Hī'iaka no'eau, he akua  
Kū a'e, hele ā noho i ka hale o Pele  
Huahua'i Kahiki  
Lapa uila e Pele  
E hua'i ē!

From Kahiki came the Woman Pele  
From the land at Borabora  
From the red rainbow of Kāne  
From the high blazing clouds of the sky  
From the flashing billowing cloud at Kahiki  
The woman Pele is most active on Hawai'i  
The canoe Honu'ai'akea is carved  
It is your canoe, Kamohoali'i  
To obtain the chosen island  
The canoe of the god was lashed  
The canoe of Kānekālahonua  
Sail upon the incoming tide  
Aboard is Pelehonuamea  
Aboard are the royal ones from around the island  
Aboard are the multitudes of deities.  
Malau sits  
The canoe is emptied of water,  
To whom is the skill of the stern of the canoe  
My chiefly companions, To Pelehonuamea  
Aboard are the paddlers  
On the canoe  
Kū and Lono came  
To reside on the new land  
They are placed high upon the land  
Skillful Hī'iaka is a god herself  
Rise, go and reside in the house of Pele  
Kahiki bursts forth  
Pele is flashing  
Onward!

## 15) Holo Mai Pele

Pele and her clan travel to Hawai'i and settle comfortably in the eastern most district of the eastern most island in the Hawaiian archipelago, bringing with her the gods of her ancestors and forever making this her home.

Holo mai Pele mai ka hīkina  
A kau ka wa'a i Mo'okini  
Noho i ka ua 'o Kūmalae  
Ho'okū Pele mā i ke kī'i  
Noho i ke kī'i a Pele mā  
A ka pua 'o Ko'i  
'Eli'eli kau mai e Pele ē!  
Kānaena'e Pele mā i laila  
Ka'i a huaka'i a Pele mā  
A ka lae i Lelewi  
Ke hori i ke 'ala o ka hala  
'O ka lehua o Mokaulele  
A ke ku'i a Pele mā  
'Eli'eli kau mai e Pele ē!  
He kūnana hale ka Pu'ulena  
He hale moe 'o Papalauahi  
He hālau nō Kilauea  
Hā'u'e mai Pele mai Kahiki mai ē  
Ka hekili, ka ola'i, ka ua loku  
Ka ua paka 'o Ha'iha'ilauākea  
'Eli'eli kau mai e Pele ē!  
'Eli'eli kau mai e Pele ē!  
He inoa no Hī'iakaipoliopole.

Pele sailed from the east  
And the canoe landed at Mo'okini  
The rain poured at Kūmalae  
Pele and siblings set up the gods  
The gods of Pele's clan resided there  
Including the clan of carvers known as Ko'i  
A profound reverence, Pele!  
They offered prayers of thanks and praise  
Pele and her clan set off on a journey  
Until the point at Lelewi  
Where they could smell the fragrance of hala  
And the lehua of Mokaulele  
Of which they strung  
A profound reverence, Pele!  
Pu'ulena had a house site  
The sleeping area was Papalauahi  
Kilauea was a large hall  
Pele began from Kahiki  
The thunder, earthquake, the downpour  
The raindrops of Ha'iha'ilauākea  
A profound reverence, Pele!  
A profound reverence, indeed, Pele!  
A name song for Hī'iakaipoliopole.





## 16) Kūnihi Ka'ena

Kūnihi Ka'ena is a beautiful poem in which Hi'iaka reminisces of leeward O'ahu and the winds associated with that area. It describes the intense effects of the sun Ka'ena, Keawa'ula, 'Ōhikilolo and Wa'anae to Pohākea.

Kūnihi Ka'ena, holo i ka mālie  
Wela i ka lā ke alo o ka pali  
'Auamo mai i ka lā 'o Kilauea  
Ikihi i ka lā nā Keawa'ula  
Ola i ka makani Kaiāulu, Koholālele  
He makani ia no lalo  
Haoa ka lā i na Mākua  
Lāli ka lā i 'Ōhikilolo  
Ha'a hula le'a ka lā i ke kula  
Ke ha'a 'ana o ka lā i Mākaha  
'Ōi ka niho o ka lā i Kūmanomano  
Ola Kamaile i ka huna nā niho  
Ola Wa'anae i ka makani Kaiāulu  
Ke hoa aku i ka lau o ka niu  
Uwē 'o Kānepūniu i ka wela o ka lā  
A laila ku'u ka luhī, ka mālo'elo'e  
'Au'au aku i ka wai i Luualaei  
Aheae Kona, ahe Kō'olaurwahine  
Aheae nō i ka lau i ka 'ilima  
Wela i ka lā ka pili i ka umauma  
I pu'u hili i ka lawalawa i Pāhelona  
Ā ka pīna i Waikonenene  
Ho'omaha aku i Kamoa'ula  
A ka luna i Pohākea  
Kū au nānā i kai o Hilo  
Ke ho'omoe a'ela i ke kēhau  
'O a'u hale lehua i kai o Puna  
'O a'u hale lehua i kai o Kūki'i  
He inoa no Hi'iakaikapoliopole.

Vertical is Ka'ena sailing in the calm  
The face of the cliff is heated by the sun  
Kilauea carries the sun  
For the area known as Keawa'ula is stifling in the sun  
Saved by the wind Kaiāulu  
Koholālele is a wind from below  
The sun scorches lands known as Mākua  
The sun causes anguish at 'Ōhikilolo  
The sun dances joyfully on the plains  
The dancing sun is at Mākaha  
The teeth of the sun are sharp at Kūmanomano  
Kamaile is spared because it is hidden from the teeth  
Wa'anae recovers with the wind of Kaiāulu  
Which lashes through the coconut leaves  
Kānepūniu cries out in the heat of the day  
Then the fatigue and aches are gone  
When bathing in the water at Luualaei  
The leeward and windward breezes are cool  
Breathing on the leaves of the 'ilima  
The sun's heat sticks to the chest  
Minor discomfort, shifting side to side to Pāhelona  
Until the top at Waikonenene  
Where we rest at Moa'ula  
On the heights of Pohākea  
I stand looking seaward to Hilo  
Laying in the mist  
My lehua, laden home by the sea of Puna  
My lehua, laden home by the sea of Kūki'i  
A name song for Hi'iakaikapoliopole.

## 17) He Mele No Hi'iakaikapoliopole

This is a name song for Hi'iakaikapoliopole. She is honored with the forms of lightning, earthquakes, skirt of fire and is recognized as a favorite of Kane as well as Pele.

'O Kauilamūmākehāikalani  
'Anapa i ka honua  
Nauē ka honua  
Pa'a mai ka honua  
Honua nui a Kāne  
'O ka honua a Kapakapaua a Kāne  
Moea ka honua nui a Kāne  
A ho'olewa ka honua a Kāne  
A lewa ka honua a Kāne  
A ala aku, a nauē ke ola'i  
Hāku'i ke ola'i, nauē ke ola'i  
Nauē ka honua a Kānepōhaku  
Kamohoali'i ke akua i ka lua nei  
'O Ka'ulaokeahi lā pili i ka pā'ū  
'O Ku'ulei, 'o Kūka'iaka, 'o Leleiaaka  
'O Ku'ulei 'o Hi'iakaiku'upōli nei lā  
'ēā lā, 'ēā lā, 'ēā!  
Aloha mai nei nō ē!

O great Kauila-flashing-in-the-sky  
It flashes on the earth  
The earth reverberates  
The earth is solid  
This great earth of Kāne's  
The earth that is Kapakapaua of Kāne  
The large earth of Kāne presses forward  
The earth of Kāne floats  
The earth of Kāne is suspended  
It rises, and the earthquake vibrates  
It reverberates, it trembles  
The earth which is the stone form of Kāne trembles  
The god of this pit is Kamohoali'i  
The redness of the fire adheres to the skirt  
My beloved one, who stands and leaps in the shadows  
My favorite one, is Hi'iaka-in-my bosom!

Greetings indeed!

## 18) Ka 'Au Hula 'Ana o Kalālau

As Hi'iaka and Lohi'au travel to Kilauea to meet Pele, they visit briefly with Lohi'au's former lover, Pele'ula. Lohi'au is faced with a dilemma. He's a grown man now, and his love Pele'ula is but a burden. He has developed a strong affection for his new companion, Hi'iaka. Love can be such a challenge!

Ke hele lā ka 'au hula'ana o Kalālau  
Ke po'i lā ke kai o Miloli'i  
Ka lā'au ku'i o Makua iki  
Lawe i ka haka lā hilo!  
Makua keiki i ka poli  
I ka poli nō ka hoa hele  
Kalakala i ke kua ka 'ope'ope aloha  
Aaē ho'i ē!

I venture the cliffs of Kalālau  
The ocean crashing, breaking the base of Miloli'i  
Climbing the ladder of lesser Makua  
The ladder is gone!  
I am a grown man now  
In my heart there is a place for this new companion  
I release the burden of this old love  
Oh this love!

## 19) Nāhi'ena'ena

Nāhi'ena'ena, daughter of Kamehameha and Keōpūolani, is likened to the 'oloa and the process of preparing the 'oloa from bark to fine kapa. This transformation of rough, raw material into a refined product can have many hidden meanings. Te kuku\* are used to accompany this chant.

ʻO kuku 'oloa, o lau 'oloa ʻōhalahala mai i ākea  
He kua lā no Kahiki  
He 'ula i heia  
He māpele i heia 'ia e peni  
Ka 'oloa, a he kā 'oloa  
He 'oloa Nāhi'ena'ena ma ka 'ōlelo wale ana  
E 'oloa aku ana iā ka lani-nui-kua-liholiho  
I kāne 'aimoku i luna ka ʻā 'ea lā  
ʻO ka 'oloa ia e kuku nei  
ʻO he kuku pō'āi, ka lani, kuku keli  
(ʻO ka lani), kua i ka lani, mau ka honua  
Kua i ka lani, mau ka honua iā Lani  
Lani pipili ha'amomoe le'a  
Pipili ka lani, mau ka honua ia  
He lā kolī nono ka i luna  
ʻO he ka mauna wawā, he kai wawā  
ʻŌlelo kai i luna, ka leo o ka hekihi kī kawōwō  
Ka leo o ka hekihi kī kawōwō i luna  
Ka leo o ka ōlā i kawōwō  
Ka leo o ka ōlā i kawōwō i lalo  
Ka leo o ka ua huna kawōwō  
Ka leo o ka ua loku kawōwō i uka  
Ka leo o ka pū kani hehele i  
Ka leo o ka pololei ka huli kani i uka  
ʻŌ aku ia i ka maka o Haukuku,  
o Haukaka  
ʻO he kakaina o ka nū 'ai allī  
ʻO ka hohana e pau ai ka li'u lani  
ʻO ka lani Kauīkeouli ke kupa nāna e au  
ʻO ke au, 'o ke kupalele ka moku  
ʻO he kupalala ka 'āina, 'o ke kupalili

The kapa beater of the bark that flourishes  
A kapa arvil from Kahiki  
Strips of breadfruit bark  
The Māpele bark prepared in the same manner  
The kapa bark and the young shoots  
Nāhi'ena'ena is the kapa bark  
Transforming ka lani-nui-kua-liholiho  
Into the overseer of the fish, turtle  
That is the bark which is beaten  
Ka lani beats kapa in a circular manner  
The chiefs joined together the earth will be perpetuated  
This union belongs to both these chiefs  
The chiefs sleep together in pleasure  
While the chiefs join together the earth abides firm  
A hot day, the sun's rays are tremulous over the plains  
The mountain noises clash together, the sea noises clash also  
The voice of thunder speaks on high  
The voice of thunder roars loudly above  
The voice of the earthquake rumbles  
The voice of the earthquake rumbles below  
The voice of the fine rain is increasing  
The voice of the heavy rain is roaring in the uplands  
The voice of the conch sounds intermittently  
The voice of the land shell in the uplands  
Peering the eyes of Haukuku,  
of Haukaka  
Breaking the coconut for the chief to eat  
The batter that will overcome the chief's leak  
The chief Kauīkeouli is the resident who governs  
The care of the land throughout the whole island  
Of the great land, the small land

ʻO ke kupalili, kupalili, kupābele  
kupaha'a, e 'ai 'āina 'o ka lani  
ʻO Nāhi'ena'ena, olu'u naholo  
ke kapa  
Ōlue he kupa kahiko no laila  
He kiai wai no ka 'ili'ili poripori  
poni'ua  
Nana ku'i, e ku'i nanau  
E ku'i nanau, e nanau, e nanau  
Nanau, holoholo, a holo, o hoholo  
Oa holo ka lani  
He kuku'keke, kuku ke ko'i keke  
Holo i ke kupa keke, kupeke,  
ili kapa keke e ka lani  
Kuku kapa, ua keke,  
he lani kuku kapa keke  
Ke kapele, ke oe, ke moe, ke ka'āka'i  
ʻO Nāhi'ena'ena ke kupa nāna e 'āi  
ka moku.

Of the little, small, humble one; ka lani  
possesses the land  
Of Nāhi'ena'ena, demanding is her  
naholo kapa  
Ōlue was an ancient descendant of that place.  
A guard of the water of the smooth  
black pebbles  
She shall attach [the kapa], she shall bite [the thread]  
She shall stitch, bite, bite  
Bite, sew, sew, sew together  
Let ka lani run  
The adze beats  
Free ka lani to the resident whose is the  
land of beating kapa  
The sound of beating kapa,  
a chief beating kapa  
Go carefully, whistle, lie down, lift up  
Nāhi'ena'ena is the one who will  
consume the land.

## 20) Eō, E Kalawai'ahōlonaikekaiomanāka'a

Pelehonuamea Sugaruma, daughter of Mary Kawena Pukui noted scholar, author and chanter, shared this mele inoa with the Kanaka'ole family about their common ancestors of Ka'ū. The Kanaka'ole clan of Ka'ū also included the Kawelu family for whom this mele inoa was composed. This mele inoa reveals the practice of naming a child after a memorable occasion, in this case an important fishing expedition.

Eō, e Kalawai'ahōlonaikekaiomanāka'a  
Kū mai 'o Kanaka'ole ka mea iā ia ka  
uha'i o ka 'ūlei  
E ho'omākaukau kākou kau ka lā wela  
'O Waiwai'ole, 'o Alaka'ihūfēkēkupuai  
'O Kekipiōhailani kua ka iako  
'O Waiū 'o Lumahēhehe ka'i ka'a moe  
hanuna ka maka o ka 'i'a  
Pupuhi kukūi ahurwale ka 'i'a ka hōlona  
Kāhea aku ua lawai'a nui nei, e ke  
keki, pehea au pae a'e i uka  
Pākahi, pāhua, pāko'u  
Kū mai 'o Kūpele ka mea ia ke ka'i  
o ka 'aha  
'O Huliokamanomano ke ka'ika'i  
o ka ipu

'O Kaluakapukane he 'olē'olē  
Kū mai ka hikiwawe Keawe'hano  
Lohe akala ka uka o Ma'uhukua i ka 'i'a  
a ka hōlona  
Nināu aku 'o Pama'hoa iā Kanaka'ole  
Ua hei 'oukou i ka 'i'a  
Ae, ua hei mākou i ka 'i'a, ho'okahi lau  
me nā ka'au kou 'ehua  
Kū mai 'o Kahalekuakamanomano  
Ka hūhipe'a ka'imi pono o nā  
kākua'ana  
'A'ohē nō he mamo ka lawi'a nui he  
mamo mahi'ai  
I mahi i ka lā me ka ua

Respond, o Kalawai'ahōlona at the sea of Manāka'a  
Kanaka'ole stands, he is the one who  
bends the 'ūlei branch  
Make ready while the sun shines above  
Waiwai'ole, Alaka'ihūfēkēkupuai, Kekipiōhailani  
Will carry the outrigger  
While Waiū and Lumahēhehe observe  
whether the fish sleep  
Blow the kukūi nut so the fish will be seen  
The great fisherman cries out, my boy,  
how so you come ashore  
Land some ashore by ones, twos, and threes  
Kūpele (Kūpule) stands, he is the holder  
of the guide line  
'O Huliokamanomano is the keeper of  
the fishing container

Kaluakapukane the talkative (female)  
Keawe'hano arrives quickly the speedy one takes station  
Those of the upland Ma'uhukua heard of  
the unskilled one  
Pama'hoa asked Kanaka'ole  
Did you catch any fish  
Yes, we caught four hundred and  
several times forty  
O Kahalekuakamanomano stands forth  
Very eager to learn of the success of her  
senior relatives  
Who are not descendants of fishermen  
but of those farmers  
Who farm through sunshine and rain

Kuhūhewa ua lawai'a nui nei  
I o'o ka lae, mino nō ka papalina  
Ke holo ala i ke 'ā ka maka pouli o  
ku'u 'āina  
I ke kai 'o Waiūhu  
Uūu mai ka lawai'a keki a Kaha'imoku  
Nināu aku, pehea ka 'i'a o Manāka'a  
Hō'ole nō ua lawai'a nui nei, 'a'ole 'i'a  
he 'i'a na ka hōlona  
'A'ohē nō he lawai'a nui, i 'ole ka 'ai i ka  
pipipi, i ka hūlūlūlū  
Pūha ka waha o ka lawai'a nui nei  
'O ka inoa pākolu kēia o nā mākou o'u  
I hea aku ai i ku'u keki  
'O Kalawai'ahōlona ka inoa ko ia nei  
'O Huli he mākou, 'o Mama he mākou  
Eō ā

He inoa no  
Kalawai'ahōlonaikekaiomanāka'a

There is an erroneous supposition about the fisherman  
With the elderly, mature face  
Who is hastening over the blackened  
rock of my homeland  
At the sea of Waiūhu  
The sons of Kaha'imoku are headstrong  
Asking how is the fish of Manāka'a  
The fishermen denied, replied that there  
was only fish for the unskilled  
There are no fishermen who have not  
eaten sea shells and sea cucumber  
These filled the mouth of the great fishermen  
These are the names of my three uncles  
Which I have given to my child  
The Unskilled fisherman is her name  
Huli is a parent, Mama is a parent  
Answer to your name

A name song for  
Kalawai'ahōlonaikekaiomanāka'a



"Uwōlani" is meant to both entertain and inform. It should be understood, however, that the Kumu Hula and dancers of Hālau o Kekuhi are stewards of a deeply rooted tradition that involves lifelong learning. Proper documentation of this recording would require volumes of text, and even then it could not completely explain the dynamics of traditional Hawaiian music and literature.

English translations provided here are literal and do not attempt to explain the kaona (hidden meaning), which in most cases is several layers deep. Those unfamiliar with Hawai'i's oral tradition may find more questions than answers in these liner notes and are encouraged to continue their journey of learning and discovery.

#### Nā Kumu Hula

Pualani Kanaka'ole-Kanahele  
Nalani Kanaka'ole

#### Nā 'Alaka'i

Punahele Lerma, Heanu Weller, Kika Nohara  
Kau'i Enoka, Huihuināmakali'i Kanahele Mossman  
Kekuhikuhipu'uoneonāali'iokehala Kanahele-Frías

#### Hālau o Kekuhi

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Kauamakani Elia, Kaumakaiwa Santiago, Pūnāwai Rice  
Kūha'oimākalani Zane, Ulumauahi Santiago, Kauilanui Santiago

**Producers:** John Keoni Fujitani, 1998; Edith Kanaka'ole Foundation (EKF) and Jon de Mello, 2005  
**Recording Engineer:** Rick Asher Keefer-- Sea West Studios, 1998; Milan Bertosa - Mountain Apple Company, 2005  
**Mastering:** Kit Ebersbach-- Pacific Music Productions; Rick Asher Keefer-- Sea West, 1998;  
Milan Bertosa - Mountain Apple Company, 2005

**Photography:** Franco Salmofraghi

**Design Layout:** Paliku Graphics Hilo, Hawai'i; Jon de Mello and EKF, 2005

**Liner Annotation:** Pua Kanahele, Nalani Kanaka'ole, Punahele Lerma, Huihui Kanahele-Mossman, Kaipō Frías, Hokulani Kalkaina, Kekuhi Kanahele-Frías, Keoni Fujitani, 1998; Copy edit - EKF, 2005

**Environmental Sounds:** Kit Ebersbach, Ken Hon, Cheryl Hon.

Hawaiian birds on "Kau Ka Hali'a" recorded at Kakauale'a forest by Kit Ebersbach. Actual eruption sounds of Kilauea volcano's Pu'u 'Ō'ō vent used on "He Kau No Hi'iaka" courtesy of Ken Hon, Cheryl Hon, John Kjargaard and Ka'io Productions Inc.

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