

Ka Nupepa Puka La
 KA NA‘I AUPUNI
 Na Hawaii e Hooponopono ia Hawaii
 Transcribed & translated by Terava Casey, edited
 by Lilikalā Kame‘eleihiwa

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| Buke 1 Helu 58 | Book 1 Number 58 |
| Poalima, Feberuari 2, 1906 | Tuesday, February 2, 1906 |
| 05 Keneta o ke kope | 05 cents per copy |
| Lei Aku i ka Pua o ka Maomao! | Wearing a flower lei of the Green |
| Ka Moolelo Hawaii Kahiko | Story of Ancient Hawai‘i |
| Hoomakaukau ia e J.M. Poepoe no Ka Na‘i Aupuni | Prepared by J.M. Poepoe for Ka Na‘i Aupuni |
| Mokuna 1 | Chapter 1 |
| Na Kuauhau Kahiko e Hoike ana i na Kumu i Loaa ai ka Pae Moku o Hawaii nei. | The ancient genealogies reveal the origins of how the Hawaiian islands were obtained. |
| O ka Pae Moku o Hawaii nei, <u>e like me ia e ike ia nei a i hoomaopopoia e ku Hawaii nei</u> poe kahiko, eia no ia ke ku nei ma kahi, he aneane 1200 mile mai ka Piko mai e Wakea, oia hoi ka Poai-Waena, ma ke olelo a ka haole. A ke ku nei hoi ia <u>maloko</u> ponoio o ke Alanui Polohiwa a Kane, oia hoi, ke ala poai o ka hoailona o ke Ala-La (Zodiaka), i kapaia o “Papai,” oia hoi ke “ <u>Ku-kuau</u> ” ma ka helu Hawaii. | Of the archipelago of the Hawaiian islands, as it is seen and understood by the ancient Hawaiians, here it is standing, nearly 1200 miles from the Piko o Wākea, or the Equator, as it is known in English. And it is standing exactly within the Alanui Polohiwa a Kāne, namely, the Tropic of Cancer (of the Zodiac), called “Crab” or namely “Ku-Kuau” as it is counted in Hawaiian. |
| Ua ikeia ma na mele a ka poe kahiko, he umi ame <u>kumamalua</u> ka nui o na mukupuni o loko o keia Pae Moku; a e nee lalani like ana lakou ma ke ano pae-kahi, mai ka hema a i ka akau. A o lakou apau, ua Iahui ia malalo o ka inoa ka Pae Moku o Hawaii, a i ole, ka Pae Aina o Hawaii. | It was known in the songs of ancient people, there are 12 islands total in this group of islands (archipelago); they are stretching similarly in a line, from the South to the North. And as for them, they were gathered together under the name of Pae Moku of Hawaii, or, the Pae Aina of Hawaii. |
| Ma ka hoomaopopo ana nae a ka poe kahiko o Hawaii nei, ke moe nei keia mau mukupuni, mai ka hikina a ke komohana. O keia ka mea i <u>hoikeia</u> ma ke mele a Kamahualele, ke <u>kilo</u> hoku a ke alii Moikeha, i hea ai ma ko lakou wa i hoi mai ai mai Tahiti mai a ike ai i ka | Nevertheless, in the understanding of the ancient Hawaiian people, these islands lie from the East to the West. This was the thing that was shown in the song of Kamahualele, the astronomer of the chief Mō‘ikeha, ¹ in a time when they returned from Tahiti and saw the |

¹ Mō‘ikeha was an O‘ahu Ali‘i of the Maweke/Kumuhonua lineage who lived around 1340 AD.

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| <p>mokupuni o Hawaii. A eia iho ke kahi mau lalani o ua mele nei:</p> | <p>island of Hawai‘i. And here are some of lines of the aforementioned song:</p> |
| <ol style="list-style-type: none"> 1. Eia Hawaii, he moku, he kanaka, 2. He kanaka Hawaii—e, 3. He kanaka Hawaii; 4. He kama na Kahiki 5. He pua alii mai Kupaahu, 6. Mai Moaulanuiakea Kanaloa, 7. He mokupuni na Kahiko, laua o Kupulanakehau; 8. Na Papa i hanau, 9. Na ke kama-wahine a Kukalaniehu laua me Kauakahakoko, 10. Na pulapula aina i pae-kahi 11. I nonoho like i ka hikina, komohana, 12. Pae like ka moku i lalani | <ol style="list-style-type: none"> 1. Here is Hawai‘i, an island, a people, 2. A people of Hawai‘i—e 3. A people of Hawai‘i; 4. A child of Tahiti 5. A royal descenden of Kupa‘ahu, 6. From Moaulanuiakea Kanaloa, 7. An island from Kahiko and Kupulanakehau; 8. From Papa it was born 9. From the daughter of Kukalaniehu and Kauakahakoko, 10. The descendants of land in an archipelago 11. Arranged alike from East to West 12. Clustered together like islands in a line. |
| <p>O na inoa o keia mau mokupuni he umikumalua i hoike ia ae la, oia o Hawaii, Maui, Kahoolawe, Lanai, Molokini, Molokai, Oahu, Kauai, Niihau, Lehua, Kaula ame Nihoa. Ua olelo ia, o keia poe inoa apau i <u>hoikeia</u> ae la, he mau inoa wale no lakou i ikeia ma ua mele, na moolelo ame ne kuauhau kahiko o Hawaii nei. <u>Penei na mea i hoikeia ma kekahi mele kahiko i oleloia</u>, he mele inoa ia no Kualii, Moi o ka mokupuni o Oahu nei; a i <u>hooiliia</u> aku hoi i ka Moi Kaumualii o Kauai.</p> | <p>The names of these 12 islands presented as such are Hawai‘i, Māui, Kaho‘olawe, Lāna‘i, Molokini, Moloka‘i, O‘ahu, Kaua‘i, Ni‘ihau, Lehua, Kaula and Nihoa. It is said, these that all of these names that were presented, these are just the names given in this song, the histories and the genealogies of Hawai‘i nei. Here are the things shown in an ancient song that is recounted. It is a name song for Kualii,² King of the island of O‘ahu; inherited by the King Kaumuali‘i of Kaua‘i.</p> |
| <ol style="list-style-type: none"> 1. O Wakea a Kahiko Luamea, a—? 2. O Papa, o Papa-hanau-moku ka wahine, 3. Hanau o Kahiki ku, Kahiki-moe, 4. Hanau ke <u>apaapaa nuu, ke apaapaa lani</u> 5. Hanau Hawaii ka moku hiapo, 6. He keiki makahiapo a laua—a—a | <ol style="list-style-type: none"> 1. Wakea of Kahiko Laumea, _____ 2. Papa, Papa-hanau-moku was the woman 3. Born was Tahiti of the rising sun and Tahiti of the setting sun 4. Born was the high crest, the high heavens 5. Born was Hawai‘i, the firstborn island 6. A firstborn child for they two |

² Mō‘ī of O‘ahu who united the Northern kingdom of Ni‘ihau, Kaua‘i, O‘ahu and Moloka‘i around 1720 AD. He was the great grandfather of Kaumuali‘i, Mō‘ī of Kaua‘i around 1800.

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To be continued

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Buke 1 Helu 59

Book 1 Number 59

Poaono, Feberuari 3, 1906,

Saturday, February 3, 1906

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05 cents per copy

Ola i ke Ahe a ka Makani Maunuunu!

Living in the caress of the Māunuunu
 (Waialae, O‘ahu) breeze!

Ka Mo‘olelo Hawaii Kahiko.

The Story of Ancient Hawai‘i

Ho‘omakaukauia e J.M.Poepoe no Ka Na‘i
 Aupuni

Prepared by J.M. Poepoe of Ka Na‘i Aupuni

Mokuna I.

Chapter 1

Na Kuauhau Kahiko e Hoike ana i na Kumu i
 Loaa ai ka Pae Moku o Hawaii nei.

The ancient genealogies reveal the origins of
 how the Hawaiian islands were obtained.

7. O Wakea la ua kane,
 8. O Papa, o Walinuu ka wahine,
 9. Hookauhua Papa i ka moku,
 10. Ho-iloli ia *Maui*;
 11. Hanau Maui-loa, he moku,
 12. I hanauia he ololani, he uilani
 13. Uilani he i kapa lau maewa
 14. He nuu no Ololani, no Lono, no Ku,
 15. No Kane me laua o Kanaloa—o—a,
 16. Hanau kapu ke kuakoko
 17. Kaahea Papa ia Kanaloa he moku

7. Wakea was that man
 8. Papa, Walinu‘u the wife
 9. Papa forms the island in her womb
 10. Sick with the pregnancy of Māui
 11. Born is Maui-loa, the island,
 12. Born as a **chief, proud restless**
 13. **Restless he known as lau maewa**
 14. A nu‘u for Ololani, for Lono, for Kū
 15. For Kane, and Kanaloa-o-a
 16. Born sacred with much labor pain
 17. Papa **ka‘ahea** to Kanaloa the island

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| <p>18. I <u>hanauia</u> he pu-nua, he naia, 19. He keiki i‘a na Papa i hanau</p> | <p>18. Born as a young bird, a dolphin, 19. A fish child born to Papa</p> |
| <p>20. Haalele Papa hoi i Kahiki 21. Hoi a Kahiki Kapakapaka-ua 22. Moe o Wakea— 23. Moe ia Kaula-wahine 24. Hanau <i>Lanai</i> a Kaula, 25. He keiki makahiapo na ia wahine; 26. Hoi Wakea loa Hina 27. Loa Hina, he wahine moe na Wakea 28. Hapai Hina ia <i>Molokai</i> he moku, 29. ‘O Molokai a Hina he keiki moku,</p> | <p>20. Papa left to return to Tahiti 21. Returning to Tahiti of Kapakapaka-ua 22. Wakea slept 23. Slept with Kaula-wahine 24. Born was Lāna‘i of Kaula, 25. The first born child by this woman 26. Wakea returns and finds Hina 27. Finding Hina, a woman who sleeps with Wakea 28. Hina is pregnant with Moloka‘i, an island Moloka‘i of Hina is the island child</p> |
| <p>30. Haina e ke <u>kolea</u> a Laukaula 31. Ua moe o Wakea i ka wahine 32. Ena Kalani, ku ka hau lili o Papa—a—pa, 33. Hoi mai o Papa <u>mailoko</u> mai o Kahiki-ku 34. Ku inaina, lili i ka punalua 35. <u>Hae</u> manawa ino i ke kane o Wakea 36. Moe ia Lua, he kane <u>hou</u> ia 37. Hanau o <i>Oahu</i> a Lua; 38. Oahu a Lua, he keiki moku 39. He keiki <u>maka-na-lau</u> na Lua—u—a,</p> | <p>30. Told by the plover of Laukaula 31. Wakea slept with the woman 32. Furious and jealous was Papa—a—pa, 33. Papa returns from within Tahiti of the rising sun, 34. Filled with rage, bitter jealousy of her rival 35. Harbors anger towards the man Wakea 36. She slept with Lua, a new man 37. Born is O‘ahu by Lua; 38. Oahu a Lua, their island child 39. many children offsprings of Lua-u-a</p> |
| <p>40. Hoi hou aku no noho me Wakea 41. <u>Naku</u> Papa i ka moku o Kauai 42. Hanau Kamawaelualani, he moku 43. He wewe Niihau, he <u>palena</u> Lehua, 44. <u>He panina</u> Kaula o ka Moku Papapa (?)</p> | <p>40. She returns again to live with Wakea 41. follows Papa to the island of Kauai 42. Born Kamawaelualani, the island 43. Ni‘ihau is the afterbirth, the boundary is Lehua</p> |

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| | <p>44. the youngest born of Kaula is the island Papapa</p> |
| <p>Eia hoi kekahi moolelo kahiko o pili ana i na mokupuni o ko Hawaii nei Pae Aina, oia na mea i ike ia ma ke mele a Kaha-kukamoana, he kahuna nui i ka wa kahiko. <u>A ma ia</u> mele, ua ikeia na inoa o na mokupuni o Molokai, Lanai, Kahoolawe, Molokini, Oahu, Lanai, Kauai, Niihau, Kaula a me Nihoa, <u>a oia keia mahope ae nei.</u></p> | <p>Here is an ancient story of the Pae Aina islands of Hawaii nei, the songs of Kaha-kukamoana, a high priest of the ancient times. In this song are seen the [old] names of the islands of Moloka‘i, Lāna‘i, Kaho‘olawe, Molokini, O‘ahu, Lāna‘i, Kaua‘i, Ni‘ihau, Kaula and Nihoa as they are now known.</p> |

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| dBuke 1 Helu 60 | Book 1 Number 60 |
| Poakahi, Feberuari 5, 1906, | Monday, February 5, 1906 |
| .05 keneta o ke kope | 05 cents per copy |
| Kuu Lei Mokihana Onaona—O Oe Ia! | You are my fragrant Mokihana lei! |
| Ka Moolelo Hawaii Kahiko. (Ancient History of Hawaii.) | The Ancient History of Hawaii |
| Hoomakaukau ia e J.M. Poepoe no Ka Na‘i Aupuni | Prepared by J.M. Poepoe for Ka Na‘i Aupuni |
| Mokuna I. | Chapter 1 |
| Na Kuauhau Kahiko e Hoike ana i na Kumu i Loaa ai ka Pae Moku o Hawaii nei. | The ancient genealogies revealing the origins of how the Hawaiian islands were made. |

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O Kuluwaiea, ke kane; o Hinanuialana, ka wahine, hanau mai o *Molokai*, “he akua, he kahuna, he pua-lena no Nuumea.” O *Lanai*, he keiki hookama oia na kekahi alii mai Tahiti mai, nona ka inoa o Kahalukuwaiea. O *Kahoolawe*, he keiki oia na Keaukana‘i me Walinuu, kana wahine, a mai Holani mai laua i hele mai ai. Ua kapaia o Kahoolawe he keiki lopa (he mahiai kona ano).

Kuluwaiea was the man; Hinanuialana was the woman, Born was Moloka‘i, “a God, a priest, a yellow flower from Nu‘umea.” Lāna‘i, was an adopted child of one of the chiefs of Tahiti, who’s name was Kahalukuwaiea. Kahoolawe, was the child of Keaukana‘i and Walinuu, his wife, and they had come from Holani. Kaho‘olawe was called a **lopa** child (farming was his nature).

Ua oleloia hoi o Molokai he iewe ia no Kahoolawe. *Oahu* hoi, he keiki oia na Ahukinialaa, keiki a Laamaikahiki me Laamea-Iaakona kana wahine. Ua kapaia o Oahu nei, he wohi. Ua oleloia ma keia mele, he alii o Ahukinialaa mai ka-na-mu mai. O *Kauai* hoi, he keiki oia na Laakapu (k) me Laamealaakona. O *Niihau*, *Kaula ame Nihoa*, he poe keiki lakou na Wania, he kanaka mai Polapola mai, me Haualoa kana wahine. A penei ke mele e hoike ana i kela mau inoa ae la:

It was also said that Moloka‘i was an afterbirth for Kahoolawe. O‘ahu also, was a child of Ahukinialaa, son of La‘amaikahiki and La‘amea-la‘akona his wife. O‘ahu was called a wohi chief. The tradition of this song, the chief Ahukinialaa goes and returns from ka-na-mu. Kauai comes, the keiki of Laakapu and Laamealaakona. Niihau, Kaula, and Nihoa the children of Wania, a child from Borabora, with Haualoa as his wife. In this way, the song shows us the names of the day:

7. Ea mai Hawaii nui akea,
8. Ea mai loko, mai loko mai o ka po
9. Puka ka moku, ka aina,
10. Ka lalani aina o Nuumea
11. Ka pae aina o i kukulu o Kahiki,

Then arose Hawaiiinuiakea
Arose from inside, from the inner darkness
Then appeared the island, the land,
the row of islands of Nuumea,
the group of islands on the borders of Tahiti.

6. Na Kuluwaiea o Haumea, he kane
7. Na Hinanuialana, he wahine
8. Loaa *Molokai*, he akua, he kahuna,
9. He pua lana no Nuumea

Kuluwaiea is the husband of Haumea
Hinanuialana the wife
was born Molokai, a god, a priest
a yellow flower of Nuumea

10. Ku mai Ahukinialaa
11. He alii mai ka nanamu
12. Mai ka api o ka i‘a
13. Mai ka ale po‘i-pu o Halehale-ka-lani
14. Loaa (o) *Oahu*, he wohi
15. He wohi na Ahukinialaa
16. Na Laamealaakona, he wahine

Here stands Ahukinialaa
a chief from the foreign land
from the gills of the fish,
from the overwhelming billows of
Halehale-ka-lani
then was born Oahu, a high ranking chief

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| | <p>a high ranking chief through Ahukinialaa through Laamealaakona, a woman</p> |
| <p>He nui a lehulehu na kuauhau i <u>paanaau</u> i ka poe kahiko no ka mea e pili ana i kahi i <u>hōea mai ai ame ka loa ana</u> o ka aina ma Hawaii nei. O ka inoa Hawaii, <u>he ino hou loa ia</u>; no ke au mai nei no ia o Wakea ame Papa; a he inoa pili mokupuni wale nohoi ia ma ka ike ame ka hoomaopopo ana a ka poe kahiko.</p> | <p>There are many genealogies memorized by the people of ancient times concerning the things about the place where the island of Hawaii arrived and was begotten. The name Hawaii, a new name, from the time of Wakea and Papa; given only to islands in the knowledge and understanding of ancient people.</p> |
| <p>Ua hoomaopopoia ma na aweawea moolelo kahiko, elike ___? me ka moolelo o Maui i <u>hoao ai</u> oia e hohui i na mokupuni apau o Hawaii nei a lilo ae lakou apau i hookahi honua aina ___, mamuli o kona kilou ana i kana makau kaulana oia e Manaiakalani, he mea hoike maopopo ia, ua ike ko kakou mau kupuna o ka ___ kahiko, pela ka manao o <u>kekahi poe, he hookahi i‘a no honua aipa okoa</u> mai Hawaii mai a hōea i Nihoa a me na mokupunililii malalo aku oia wahi.</p> | <p>It was understood in the traces of old stories, like ___ and the story of Maui where he tried to join all the islands into one unified land ___, after he hooked his famous fishing hook namely Manaiakalani, it is the thing made known, our kupuna knew, that is the thoughts of some people, to make one world measured from Hawaii to Nihoa with all the little islands down below the depths of the sea.</p> |
| <p>E <u>hoomauea</u> aku ana.</p> | <p>To be continued...</p> |

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| <p>Keola Kalani HWST 602 Poepoe Translation Ka Moolelo Hawaii Kahiko</p> | |
| <p>English</p> | <p>‘Ōlelo Hawai‘i</p> |
| <p>Ka Moolelo Kahiko</p> | <p>Ancient History of Hawaii</p> |
| <p>Hoomakaukauia e J. M. Poepoe no KA NA‘I AUPUNI</p> | <p>Prepared by J.M. Poepoe for the newspaper Ka Na‘i Aupuni</p> |
| <p>Mokuna I.</p> | |

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| <p>Na Kuauhau Kahiko e Hoike ana i na Kumu o Loaa ai ka Pae Moku o Hawaii nei.</p> | <p>It is the ancient (genealogies??)traditions that will show the foundation that was found in Hawai'i.</p> |
| <p>O ka manao hoi o kekahi poe kahiko, he mau mukupuni kakaawaale no keia o Hawaii nei mai kahiko loa mai. A o ka ninau nui i kupoona a hoouluia ae ma keia wahi, oia keia: Heaha la na manao o ka poe kahiko no na kumu i loa ai ka aina ma Hawaii nei?</p> | <p>The reoccurring thought of some people of old, Hawai'i were isolated islands from ancient times. And the huge question is for the fairness (suitable) and the inspiration on this land, that is: What are the thoughts of the ancient people for the reasons that (we) have gotten in Hawai'i?</p> |
| <p>O na mookuauhau a ua poe kahiko la, elike me na mea i loa lihilihi mai ia kakou i keia wa oia wale no na mea hoike maopopo e hoakaka ana i ko lakou mau manao maluna o keia ninau.</p> | <p>Regarding the ancestors' genealogies (genealogical succession) , it was like the small things that we found (got) in this time that was only for the things clearly shown to clarify their ideas based on this question.</p> |
| <p>Mawaena o na mookuauahu o loa i ka mea kakou , aole hookahi o lakou i hoike mai no ka hana maoli ia ana o keia Pae Moku e na lima o ke kanaka, a i ole, hanau maoli ia maipaha lakou e kekahi wahine; koe wale no ka mookuauhau a moolelo Kumulipo i hoomaopopoia e kekahi poe kakau moolelo Hawaii, ma ke ano, he moolelo kuauhau kahiko loa ia, oia kai hoike mai i ka hoes ana mai o ke kumu honua, mailoko mai o ka Po; aole hoi ka honua, a i ole, o ka aina i hana maoli ia e ka lima o ke kanaka, aole hoi i hanauia mai e ka wahine.</p> | <p>Central of the genealogies that we have, not one of them shows us the true work by man of this archipelago or the true birth perhaps by a woman; it remains for the genealogical succession of the Kumulipo story that was remembered by some Hawaiian story tellers, the reverence (sacredness), it was a very ancient genealogical story, namely the revealing of the arrival (beginning) of the earth, coming from the night; the earth did not leave, or, that the land was native work by the hands of man, not by the birth of a woman.</p> |
| <p>He ekolu no mau mahele nui i ku ai na hoike ana mai a keia mau mookuauhau no ka loa ana mai o neia mea, he honua a he aina hoi: (1) Ua hanau maoli ia mai no ka mole o ka honua e ka wahine; (2) ua hana lima maoli ia ka honua e ka kanaka; (3) ua ulu a ua puka mai ka aina mailoko mai o ka lipolipo o ka pouli, oia hoi, ka Po, aole mamuli o ka hanauia ana e ka wahine, a hana maoli ia ana paha e ka lima o ke kanaka.</p> | <p>There are three large sections on the transformation that is revealed in these genealogies on how these things were gotten, a earth and also the land: (1) the genuine birth for the ancestral foundation (root) by a woman; 2) the earth was traditionally worked by man; 3) growth and the land sprouted from inside the deep blue blackness of the dark night, that is the night, not because of the birthing by women, and it was perhaps ancient creation by the hands of man.</p> |
| <p>Aia ma ka mookuauhau o Puanua i hoikeia mai ai, wahi kekahi poe, na kekahi wahine nona ka inoa o Kumukanikekaa, ka whine hoi a Paiaalani i hanau mai na kukulu o ka honua ame ka lani. Olelo hoi kekahi poe,</p> | <p>It was shown in the genealogy of Puanua, said by some people, was also a woman for him by the name of Kumukanikekaa, a woman of Paiaalani to establish (produce) the border of the earth and the sky. Some</p> |

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| ma o ka mookuauhau la o Kumuhonua, na kana wahine oia o Kamaeli, i hanau mai i ka mole i ka honua | people say in the genealogy of Kumuhonua, it was his wife, Kamaeli, that produced the foundation of the earth |
| aole nae he mau mookuauhau e waiho nei i keia wa no Puanue ame Kumuhonua e hoike ana i keia manao o kok kakou mau kupuna kahiko no keia hanau maoli ia ana mai o na kukulu o ka honua e na wahine no laua na inoa i hoikeia ae la. He <i>mea</i> minamina nui no kakou nei i keia wa, ka loa ole ana mai o keia mau moololo kahiko a ko kakou mau kupuna ia kakou. Ua loa nae i ka mea kakau, he mau <i>moali</i> e hoike ana i ke kuauhau o Puanue ame Kumuhonua, ma ka mahele e pili ana i ko laua hanauna kanaka maoli. | not the genealogical succession that was left at this time for Puanue and Kumuhonua to show this idea of our ancient ancestors for this was the true birth of the establishing of the earth by women for their names reveals this. It is greatly regretted for us now, for us not being able to get these ancient stories of our ancestors. However, writings were found, traces (impressions) to show the genealogy of Puanue and Kumuhonua, in the section of their native Hawaiian ancestry (generation) |
| Ua komo na kuauhau o Puanue ame Kumuhonua iloko o ka mookuauahu o Kumulipo. (E Hoomauiaku ana) | The genealogy of Puanue and Kumuhonua appears in the genealogy of the Kumulipo. |
| Poakolu, Feberuari 7, 1906 Buke I. Helu 62. | |
| Ka moololo Hawaii Kahiko. | (Ancient History of Hawaii.) |
| Hoomakaukauia e J. M. Poepoe no KA NA'I AUPUNI. | Prepared by J.M. Poepoe for the newspaper Ka Na'i Aupuni. |
| Mokuna I. | Chapter 1 |
| Na Kuauhau Kahiko e hoika ana i na Kumu i loa ai ka Pae Moku o Hawaii nei. | It is the ancient genealogical succession that will show the foundations that was found on the Hawaiian archipelago. |
| Ma ia kuauhau, aia o Puanue ame Lalomai (a o Lalohana hoi ia wahi a kekahi poe) ma ka hanauna 838 mai a Lailai (w) mai; a o Paiaalani hoi me Kumukauikekaa (w), aia ma ka hanauna 904, mai a Lailai (w) mai; a oia hoi ka hanauna 983 mai a Lailai mai, ma o ka mookuauhau Kumulipo la, a o ka hanauna 146 hoi ia mai a Puanue mai. | In that genealogy, Puanue and Lalomai (of Lalohana) that is an area of some people) by the 838 generaton from Lailai (w); from also Paiaalani with Kumukauikekaa (ww), there in 904 generation, from Lailai (w); that is the 983 generation from Lailai In the Kumulipo genealogy, of the 146 generation from Puanue. |
| E hoikeia ana keia mau mookuahau elau mahope ae nei. | These two genealogies is shown after. |
| Ua manaoia o ka mookuauhau Kumulipo, oia ka oi loa aku o ke kahiko mawaena o na mookuauhau apau o Hawaii nei. a ua poholo pu iloko ona na hookumu ha'i-kupuna ana o loko o kekahi mau | The meaning (belief) of the Kumulipo genealogy, that is the best of ancient times center of all the genealogies of Hawai'i. And it also vanished as well as the sharing of ancestors of other genealogies. |

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| mookuauhau e ae. | |
| <p>O keia ka mookuauhau o Hawaii nei i hoomaopopo mai no ka hana a kalai lima ole ia ana o ka honua e ke kanaka; a, aole nohoi i hanauna mai e ka wahine; aka, ua kumu a ua mole kona kahua iloko o ka po, a mai laila oia i ulu mai ai.</p> | <p>This is the genealogy of Hawai’I to be remembered (understood) for the</p> |
| <p>O keia manao ka Davida malo i haawai i ka mahalo, elike meia i ikeia maloko o kana "MooleloHawaii," i unuhiia ma ka Olelo Beritania ikeia wa a i kapaia hoi "Hawaiian Antiquities.‘ Ua olelo ia penei: "Malia paha o keia ka manao pololei; a ua ulu io mai no keia mau pae aina no lakou pono ae no, a mahope mai i ikeia ai na kanaka maluna o lakou. Malia paha, o ka manao hoakaka maikai loa keia no na manao kuhihewa o ka poe kahiko." (Haw’n Antiq. mok. 2, pauku 8.)</p> | <p>This thought of David Malo was given with great respect (admiration), just like it was known in his “Mo’olelo Hawai’I,” that was translated in English in this time and was also called “Hawaiian Antiquities. It is said, “ Perhaps this is the correct thought; and the growth of the royalty for these islands are for only them, and after the men was thought above them. Perhaps, the thoughts are really clarified for the delusions of the ancient people.</p> |
| <p>Aole hoi elike me ka Rev. F. J. Pokuea i olelo ai ma ka "Moolelo Hawaii" i hooonopono ai a i pa’iia ai ma ka M. H. 1858, ma Honolulu nei, e owili ana i ka manao o ka mookuauhau Kumulipo, no ka ulu ana mai o ka aina, me ka hanau ole ia ana e ka wahine, a hana ole ia ana hoi e ka lima o ke kanaka, iloko o na manao hoike o na mookuauhau mau ae nei, ma ke ano he manao lapuwale a kuhihewa.</p> | <p>It’s also not like Rev. F.J. Pokuea’s talk on the story of Hawai’I, edited and typed by M.H. 1858, in Honolulu, bolted in the ideas of the Kumulipo genealogy, for the land to increase, without being born by a woman, also not made by the hands of man, inside of the ideas shown in the continuing genealogies, in the sacredness (reverence) a foolish idea and erroneous.</p> |
| <p>No ka mea hoi e pili ana i ka mookuauhau, a i ole, i ka moolelo o ka Papa hanau mai i keia pae moku, a i ole, o ko Wakea hana maoli ana i keia mau mokupuni me kona mai lima, he lehulehu wale na mele ame na moolelo-kaao e hoikemaiana i keia mau manao. A ua kuhihewa kekahi poe, oia mau hoike ana mai a na mele, no ko Papa hanau maoli ana mai ia i keia mau Pae Moku, oia nae o ka me apolelei maoli he mau kuauhau ia e hoike ana i ko Papa hanau ana i kana mau keiki, a pela nohoi o Kaula ame Hina i ka laua mau keiki.</p> | <p>Also because it is about the genealogy, or from the story of Papa hanau of this archipelago, or Wakea true works in these islands with his hands, the many songs and tales to show us these ideas. And some people are wrong, that are the signs of the songs, for Papa’s birthing of these islands,</p> <p>But meanwhile to be correct, the genealogies is to show Papa’s birthing of her children, and also Kaula and Hina were their children.</p> |
| <p>Eia kekahi manao o ka poe kahiko no ka mea e pili ana i ka hanaia ana aka, Lahi ame ka Honua, ka Mahina, na Hoku, ka maheleheleia ana o ka aina ame ke kai a</p> | <p>Here is a thought of the ancient people because it is about how they worked, Lahi and the earth, the moon, the stars, the</p> |

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| pela aku. | |
| (E hoomauiaku ana.) | And it continued |
| Poakolu, Feberuari 8, 1906 Buke I. Helu 62. | |
| Ka moolelo Hawaii Kahiko. | (Ancient History of Hawaii.) |
| Hoomakaukauia e J. M. Poepoe no KA NA'I AUPUNI. | Prepared by J.M. Poepoe for the newspaper Ka Na'i Aupuni. |
| Mokuna I | Chapter 1 |
| Na Kuauhau Kahiko e Hoike ana i na Kumu i loa ai ka Pae Moku o Hawaii nei | It is the ancient genealogies that shows what the foundations (fundamentals) were for the Hawaiian archipelago. |
| Hana iho la ke Akua nui oiaio o Kanenuiakea, Kunuiakea ame Lononuiakea. Ekolu ano like i ka mea hookahi * * * Hana iho la ke Akua i ka Lani ame ka honua. He Umeke ka Honua, he Po'i ka Lani; o ke Ao ka pala; o ka anoano oia na Hoku. | The powerful gods worked, that is Kanenuiakea, Kunuiakea and Lononuiakea. There are three like spirits in the One. **** The god worked on the sky and the earth. The Earth was the vessel (container), the Sky the cover: the day is matured (dusk); the stars are the offspring. |
| Ua hoikeia hoi ma kekahi moolelo kahiko o Hawaii nei, ka loa ana o ka Lani ame ka Honua ame na mea i piha ai laua, mailoko mai no ia o ka ipu umeke, e like no me ka mea i hoike ia ae la. A o keia umeke nae, ua hanauia mai no ia e Papa. A penei ka moolelo. | It was also revealed in an ancient story of Hawai'i, how the sky and the earth and other things were gotten, from that ipu umeke, like the things presented (shown). And also this umeke, it was birthed by Papa. And so is the story. |
| "Hanau mai la o Papa i kekahi ipu awaawa, he po'i no a me ka umeke. O ke po'i o ua umeke la, oia ka Wakea o ke kiola ana ae iluna iloko o ka lewa, a lilo ae la i Lani. O ke kino maoli o ka umeke, hoolilo iho la o Wakea ia mea i Honua a i Moana-kai. O na anoano ame ka haku-keokeo o loko o ka umeke, hoolilo ae la o Wakea ia mau mea i La, i Mahina a i mau hoku. O ka pala keokeo o loko o ua umeke nei, kiola ae la o Wakea ia mea iloko o ka lewa a lilo ae la i Ao, a loa mai la ka ua." | Papa gave birth to a bitter Ipu, a cover for the umeke. The cover of this umeke, that Wakea tossed above the horizon, and it became the sky. The true body of the umeke, Wakea changed that thing to earth and sea. The sacredness and clearness of the stars in the umeke, Wakea changed these things into day, moon and stars. The white smudge in this umeke, Wakea tossed that thing that was inside to the heavens and it became daylight, and the rain was also gotten. |
| Ua kakooia ke ano nui maoli o keia moolelo (kaao) i hoike ia ae la, e kekahi pule a ke poe kahiko i kapaia he "Pule Ipu," a eia iho kekahi mau lalani o ua pule nei: | The sacredness of this tale is supported by a prayer of the ancient people named "Pule Ipu" and here are the verses in this prayer : |
| 1. Ala mau, e Lono, i kou haina (haawina) awa nui nou e Lono. | 1. Always rise up (awake), Lono, your huge bitter lesson is for you, Lono. |
| 2. He ulu mai e Kea, he pepeiao puua, he | 2. You are an inspiration we seek, Kea, a |

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| pepeiao ilio, he pepeiao aina nui -- nou, e Lono! | (offering) pig ear, a dog ear, a huge meal of ears—for you Lono. |
| 3. Halapa i ke maui! Kukala ia hale-hau! Mau, malewa i ka po; molia ia hai ka po, | 3. Flashing brightly to the spirits. This healing house is proclaimed. Unceasing, swaying in the night; set apart for the sacrifice of the night. |
| 4. O kuu ka-ipu; hua i ka -kala ka ipu ka-kala, he kalana ka ipu | My vessel; offspring to the matured, the matured gourd, the gourd is a life thing. |
| 5. O hua i na moo a Hii! I au i'a ko ia. | 5. The offspring are the mo'o of Hi'i. |
| 6. Ahia la anoano a ke ahi kanu, a kanu la, i pua i Hawaii? | 6. (interject) How many offspring of (ke ahi kanu? fire-clearing), buried, so that there are offsprings in Hawai'i? |
| 7. A kanu la o ka ipu nei, a ulu, a lau, a pua, a hua la o ka ipu nei. | This aforementioned gourd seed has been planted, and grows, and leafs, and it flowers, and fruits of this gourd seed vine |
| 8. Hoonoho la o ka ipu nei, ke kela o ka ipu nei. | Situated of is this ipu gourd, exceeding is this ipu gourd |
| 9. O uha'i o ka ipu nei, kalai la a ka ipu nei | Broken is the ipu, carved is the ipu |
| 10. O oki, o kua I o ka piha o ka ipu | Cut, ***** of the ipu. |
| 11. O ka ipu ka honua nui nei: o po'i o ka lani o Kuakini. | The gourd is the big world: it is the cover of the Heavens of Kuakini |
| Ke ikeia nei ma ka lalani o kela pule ae la na hoike e hoomaopopo ana o ka "ipu," oia ka "honua:" a o ke "po'i" o ua ipu la, oia ka "lani" i oleloia ma ka pule "o Kuakini." Ma ka mamao o ka mea kakau o ka hoopaaia ana o ka huaolelo "Kuakini" ma ke ano haiinoa pili inoa maoli, he kuhihewa ia; me he mea la, o ka pololei maoli o ka hoonoho huaolelo ana ma keia lalani 11 (o ka Pule Ipu i hoikeia ae la) oia keia: | Knowledge was given in verses of that chant for the to understand (remember) the ipu, that is the earth and the cover of that ipu, that is the sky that was spoken in the Kuakini chant. The writings of the steadfast work "Kuakini: were long, in the correct name telling, that was an error; just like the |

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Hawaiian Studies 602
Advanced Hawaiian Archival Research

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| February 9, 1906 | |
| Moolelo Hawaii Kahiko | Ancient History of Hawaii |
| Hoomakaukauia e J.M. Poepoe KA NA'I AUPUNI | Prepared by J.M. Poepoe The Conquer of the Nation |
| MOKUNA I. | Chapter I. |

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| <p>Na Kuauhau Kahiko e Hoike ana i na Kumu i Loaa ai ka Pae Moku o Hawaii nei</p> <p>“11. O ka ipu, ka honua; o po‘i o ka lani, o ku a kini.” Oia hoi, o ke ano “o ku a kini,” oia ke “kū” pukuikui ana o na hoku a me ko lakou kinikini ana nohoi.</p> | <p>It is the genealogical source of how the Hawaiian Islands came to be</p> <p>“11. The vessel, the Earth, the cover of the heavens, the arrival of multitudes.” Indeed, the sacredness “appearance of multitudes” the start “begin” assembling of the starts and their multitudinous indeed.</p> |
| <p>O kekahi moololo o ka lilo ana o Wakea a pela no me Papa i mau kumu e loaa ai he Lani, he Honua amen a mea apau i piha ai laua (ka Lani ame ka Honua) ua loaa mai ia mailoko mai o ke mele i kapaia o “Hanau-a-Hua-ka Lani,” ke mele i oleloia “He Kanaena no ka hanau ana o Kauikeaouli.” Eia iho kekahi mau Pauku o ua mele nui:</p> | <p>One story devoted to how some of the ways Wakea and Papa got the heaven and earth and all things of them (the heaven and earth) all of that affirmations is in this song called “Hanau-a-Hua-ka-Lani,” the story that says “prayer chant for the birthing of Kauikeaouli.” Here are some paragraphs of the long song:</p> |
| <p>Pauku 2.</p> <ol style="list-style-type: none"> 1. O hanau ka Konua a mole ka Honua 2. O kokolo ke a‘a, ka weli o ka Honua, 3. O Lani weli ka Honua, o Lani ii, 4. Holopu ka opua, lewa ka Honua, 5. O pali-nui ka Honua, akea ka Honua, 6. Honua-ku, o Honua noho ka Honua, 7. O honua a Wakea, na Wake ka Honua 8. O honua a Papa, na Papa ka Honua 9. Ka hiapo Honua a Papa i hanau, 10. Oia hoi; 11. O ka Honua a hanau ka Honua 12. O ka Honua la auanei ko lalo nei 13. Owai la auanei ko luna la? 14. Owai la? O ka Po Aia! Aia hoi ha!! | <p>Paragraph 2.</p> <ol style="list-style-type: none"> 1. Born is the earth an it was barren 2. The roots crept, the spreading root of the earth 3. The heavens crept the earth, heavenly 4. And also came the clouds above the earth 5. The earth has many cliffs, the earth is wide 6. Earth appears, earth is here 7. The earth of Wakea, Wakea’s earth 8. The earth of Papa, Papa’s earth 9. The eldest earth that Papa birthed 10. Indeed 11. The earth and the birth of the earth 12. The earth was eventually below 13. Who was eventually above 14. Who the heck? It was the darkness! Yes! Indeed there!! |
| <p>Pauku 3.</p> <ol style="list-style-type: none"> 1. O hanau ka Po ia luna 2. Hanay ka Po ia luna nei 3. O lani hanee ka Po, Pinai i ke | <p>Paragraph 3</p> <ol style="list-style-type: none"> 1. The night was born 2. The night was born above 3. From the heavens fill the |

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| <p>we</p> <ol style="list-style-type: none"> 4. O Pipili ka l'ō, o moeana ana lea ???? 5. O Kohiana lea ka Po, o Mahina loa ??? 6. O huli e ka Po, o kaawale ka pili 7. O ke keiki Po-lani keia a Wakea i hanau 8. Keiki akahi a ka Po 9. Keiki alua a ka Po 10. Keiki akolu a ka Po 11. O Kuakoko o ka Po 12. E hanau mai auanei ka Po---- 13. Oia ho----i, o ka Po-----hanau ka Po 14. O ka Po la hoi auanei ko luna la 15. Owai la auanei ko lalo nei? <p>16. Owai la? O ka Moku. Ai-----a! Aia hoi ha !!</p> <p>(E HOOMAUIA AKU ANA)</p> | <p>darkness, repeatedly due to the shifting</p> <ol style="list-style-type: none"> 4. ? 5. ? 6. The darkness turned, the bond was separated 7. This is the Night Sky child that Wakea birth 8. The first child of the night 9. The second child of the night 10. The third child of the night 11. The child bearing labor of the night 12. Eventually the night was born 13. Indeed, the night, born the night 14. The night eventually is above 15. Who was eventually below? <p>16. Who the heck? The island. Yes! Indeed there!!</p> <p>(TO BE CONTINUED)</p> |
| <p>FEBUARY 10, 1906</p> | |
| <p>Pauku 4.</p> <ol style="list-style-type: none"> 1. O hanau ka Moku a kupu a lau 2. A loa, a ao, a mu'ō, a liko 3. Ka moku ia luna o Hawaii 4. O Hawaii no ka moku 5. He pulewa ka aina, he naka Hawaii 6. E lewa wale ana no i ka lani lewa 7. Honoa mai, e Wakea pahono ia 8. Malia kea a o ka Moku me ka honua 9. Paa ia lewa, e Lani 10. I ka lima akau o Wakea 11. Paa Hawaii la 12. A laa Hawaii la 13. Ikea he Moku 14. O ka Moku la hoi auanei ko lalo nei 15. O wai la hoi auanei ko luna 'la? | <ol style="list-style-type: none"> 1. Born is the island and sprouted many shoots 2. Extend, dawn, bud, bud 3. The island above Hawaii 4. Hawaii is indeed the island 5. The land is a change, the land is trembling 6. The sky above floated above 7. Excrement, it was mended by Wakea 8. ? 9. Solid above, the Heavens 10. The right hand of Wakea 11. Hawaii was solid 12. And Hawaii is sacred 13. The island is known 14. Eventually the islands were below 15. Who was eventually above? 16. Who the heck? The Light! |

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| <p>16. Owai la? O ke A----o! 17. Ai---a! Aia hoi ha!!</p> | <p>17. Yes! Yes indeed!!</p> |
| <p>Pauku 5</p> <ol style="list-style-type: none"> 1. O hanau ke Ao, o hiki ae 2. O ohi a eke Ao, o hiki ae 3. O moku pawa ke Ao, o hiki ae 4. O oaka aula ke Ao, o hiki ae 5. O moakaka-ku ke Ao, o Molae 6. O pukupuku ke Ao, o melemele 7. O melemele ka opua, he lai 8. O poni uli ka opua hiwahiwa 9. O hiwahiwa ka opua lani ele 10. Eleele ka lani hakulu-weo 11. Lani ekaeka, ha-eleele <p>12. Hakuma, hakuma, hakumakuma 13. O kea o nui Waihee ua kea ia 14. E hoowiliwili mai ana e hanau 15. Oia ho-i, o ke Ao 16. Hanau ke Ao 17. O ke Ao la auanei hoi ko luna la 18. O wai la hoi auanew ko lalo nei? 19. O ka Mauna 20. Ai---a! Aia hoi ha!!</p> | <ol style="list-style-type: none"> 1. The light was born, it arrived 2. The light gathered and shrank, it arrived 3. The land darkened before the dawn, it arrived 4. The light is open, it arrived 5. The light stood more clearly, it is golden 6. The light is gathered, it is golden 7. The clouds are golden, it is calm 8. The esteemed clouds is dark purple 9. The black heavenly clouds are precious 10. ? 11. The dirty skies, blackish 12. Dark thick clouds 13. ? 14. The birthing was circling 15. It was indeed the light 16. The light was born 17. The light day was eventually above 18. Who was eventually below? 19. The mountains 20. Yes! Yes indeed!! |
| <p>Pauku 6</p> <ol style="list-style-type: none"> 1. O hanau ka Mauna a Wakea 2. O pua a'e ka mauna a Wakea 3. O Wakea, ke kane, o Papa, O Walinuu ka wahine 4. Hanau Hoohoku, he wahine <p>(E Hoomauia aku ana)</p> | <ol style="list-style-type: none"> 1. The Mountain of Wakea is born 2. Wakea's mountain appears 3. Wakea, the man, Papa, Walinuu the woman 4. Hoohoku is born, a woman <p>(To be continued)</p> |
| <p>February 12, 1906</p> | |
| <ol style="list-style-type: none"> 5. Hanau Haloa he 'lii 6. Hanau ka Mauna, he keiki mauna na Wakea 7. O ka lili o Wakea, o ha'i ka hala 8. O ke kuku a ka manene | <ol style="list-style-type: none"> 5. Haloa is born a chief 6. The mountain is born, Wakea's mountain child 7. The jealousy of Wakea, the transgression is mentioned |

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| <p>9. I hooika ai iloko o Kahiki-ku 10. Hee Wakea, kalewa kona ohua 11. Kuamu ia e Kane, kuawa ia e Kane, 12. Ho'i mai o Kane a lokko a Lanimoemoe, 13. Moe Wakea moe ia Papa 14. Hanau ka La na Wakea 15. He keiki kapu na Wakea 16. O ka uluna o Wakea, na Wakea no 17. Hanau ka Mauna 18. He makahiapo kapu na Wakea 19. Oia ho--i o ka Mauna 20. Hanau ka Mauna 21. O ka mauna la hoi auanei ko lalo nei 22. Owai la hoi auanei ko luna la? 23. Owai la? O ka La, 24. A—ia! Aia hoi ha</p> | <p>8. Shake and shudder (sexual) 9. Drifted into Kahiki-ku 10. Wakea flowed, his members drift 11. ? 12. ? 13. ? 14. Wakea's Sun is born 15. Wakea's sacred child 16. The forearm of Wakea, Wakea's indeed 17. The Mountain in born 18. Wakea's sacred first born 19. It was indeed the Mountain 20. Born is the Mountain 21. The mountain was soon below 22. Who was eventually above? 23. Who? The Sun 24. Yes! Yes indeed!</p> |
| <p>PAUKU 7. 1. O hanau ka La, o Na'uele 2. O Na'uele ka La, o Kupanole 3. O Kupanole ka La, o Kohia 4. Kohia ka La ia Hina 5. O ke kukuna o ka La paa 6. O ka pe'a o Hilina, Hilinehu 7. O ka La o ke Kamani 8. O ka hui o ke Kamani-ula 9. O ke eheu o Halulu 10. Ke haina mai la e ha'i 11. Ke hakina mai la o ka La 12. E ke keiki hele lani o Wakea, 13. O Wakea kai lalo, o ka La ka iluna 14. O ke keiki La keia a Wakea i hookauhua ai 15. Oia hoi ha, o ka La 16. Hanau ka La</p> | <p>1. Born is the Sun, Na'uele 2. The Sun Na'uele, Kupanole 3. The Sun Kupanole, Kohia 4. The Sun Kohia to Hina 5. The rays of the complete Sun 6. The edge of Hilina, Hilinehu 7. The sun of Kamani 8. The union of Kamani-ula 9. The wing of Halulu 10. The declaration was told 11. A fragment of the Sun 12. The child of Wakea who crosses the heavens (path of the Sun) 13. Wakea is below, the Sun is above 14. This is the Sun child fathered by Wakea 15. Indeed, the Sun 16. Born is the Sun</p> |

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| <p style="text-align: center;">KA MOOLELO HAWAII KAHIKO.</p> | <p style="text-align: center;">KA MO'OLELO HAWAI'I KAHIKO.</p> |
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POALUA FEBERUARI 13, 1906.

(ANCIENT HISTORY OF HAWAII)
Hoomakaukauia e J.M Poepoe no KA
NA'I AUPUNI

MOKUNA I.

Na Kuauhau Kahiko e Hoike ana i na
Kumu i Loaa ai ka Pae Moku o Hawaii
nei.

4. O ko'a ku, o ko'a hale loulou na Wakea
5. Hanau ka La.
6. Hoowiliwili a ka I'a.
7. Iloko o ka Moana uli eleele nei la—e
8. O ka Moana.
9. Oia ho---i, o ka Moana
10. Hanau ka Moana
11. O ka moana la hoi auanei ko lalo nei
12. Owai la auanei ko luna la?
13. Owai la?
14. O Ku, O Lono, O Kane
15. O Kanaloa, o Kaekae
16. O Maliu

Ke ike ae la no kakou i na hoike a ke mele
i hoikeia ae la. He ano a he kulana
mookuauhau maoli no ka hoike a ke mele
a kakou e ike ae la. Ke hooholo nei ka
mele i ka hoomailani ana i ko Kauikeaouli
mookuauahu alii mai ia Wakea ma mai me
na kikoo ana ae i na kikepakepa ana i ka
Honua, ka Lani, ka Moana, ke Kai, ka La,
a pela aku.

Nolaila, ke ike maopopo nei kakou, he
kahua a he kaona maopopo i ka poe haku
mele i kukulu ai i ka lakou mau mele
kuauhau alii i haku ai, aole no ko lakou
manaolia ana ua hanau maoli ia mai e
Wakea ame Papa ka Honua ame ka Lani
ame ko laua mau mea i piha ai; aole.

TUESDAY FEBRUARY 13, 1906.

(ANCIENT HISTORY OF HAWAII)
Prepared by J.M. Poepoe for KA NA'I
AUPUNI.

CHAPTER I.

The Ancient Genealogies showing the
Foundations that discovered the Hawaiian
Archipelago.

4. Established was the coral shrine, fan palm
house belonging to Wākea
5. Born is the Sun.
6. Binding of the Fish.
7. Inside of the darkest Ocean—e
8. the Ocean.
9. So it is, the Ocean
10. Born is the Ocean
11. the Ocean just underneath
12. Who is above?
13. Who?
14. Kū, Lono, Kāne
15. Kanaloa, Ka'eka'e
16. Maliu

We are seeing the presentations of the chant that
was shown. It is a type and a native genealogical
rank for the presentation of the chant that we see.
The chant is flowing for the honor of
Kauikeaouli's royal genealogy from Wākea guys
and the other extensions to the fashioning of the
Earth, the Sky, the Ocean, the Sea, the Sun, and
so forth.

Therefore, we are clearly seeing, there is a
foundation and a hidden meaning that was
understood by the chant composers that created
the royal genealogical chants that they
composed, it was not to their understanding that
he was truly born by Wākea and Papa the Earth
and the Sky and the things that they filled; no.

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| <p>Mawaho ae o keia mau mele i hoike hapa ia ae la, o ka mea kakau, na mele hoi e hoikeia aku ana ma ka hapa hope o keia moolelo ano nui o Hawaii nei, aole i loa he mau mele hou aku iaia e hoike ana no ka hanau maoli ia ana o keia mau mokupuni a hanaia paha e ka lima o ke kanaka.</p> <p>O ka Mookuauhau Kumulipo a i ole, o ka Mele Kuauhau ma ia inoa, he mele kahiko loa no ia. Ua hoomaopopoia ma keia mele, ua hoes mai na mea kino pili i ka Honua nei ame ko ka Lani mai ke au manawa i kapaia he Po; oia hoi ke au manawa a ko Hawaii nei i olelo ai, he au-Akua ia.</p> <p>Ma ka hoomaopopo ana i keia mele, he Elua no mau Au a mau Mahele hoi: (1) Ke Au Pio; (2) Ke Au Ao. Ua oleloia ma keia mele, aia iloko o ke Au a mahele mua, he Ehiku Wa; a iloko hoi o ke au a mahele elua, he Eiwa Wa. He Po wale no na au wa manawa ehiku o ke au a mahele akahi; a he ao wale mai nohoi na wa manawa eiwa o ka mahele elua. A ma kekahi olelo ana, ma ke au manawa elua i puka mai ai ke kanaka; a ma ke au o ka Po, oia hoi ke au manawa ekahi, oia ke au hookumu honua.</p> <p>(E HOOMAU IA AKU ANA)</p> | <p>Outside of these chants that were half shown, the author, the chants that were being shown at the last half of this kind of large story of Hawai‘i, there are no more new chants about it showing the true birth of these islands and perhaps it was made by the hand of humans.</p> <p>The Kumulipo Genealogy or, the Genealogy Chant in that name, it is a very ancient chant. It was remembered in this chant, arrived was the bodies that were related to this Earth and the Sky’s from the period of time called Pō; it is so the time period that the Hawaiians spoke about, it was a godly time.</p> <p>In reciting this chant, there are Two time periods and Parts also: (1) The Period of Extinguished Light (Darkness); (2) The Period of Light. It was said in this chant, in the Period of the first part, there are Seven Eras; and in the Period of the second part, there are Eight Eras. The seven Eras of the first part are only Darkness; and the eight Eras of the second part are only Light. And some say, in the second time period was when humans emerged; and during the time periods of the Darkness, the second period, that was the period concerning the foundation of the earth.</p> <p>(TO BE CONTINUED)</p> |
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| <p>KA MOOLELO HAWAII KAHIKO</p> | <p>KA MO‘OLELO HAWAI‘I KAHIKO.</p> |
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POAKOLU, FEBERUARI 14. 1906

(ANCIENT HISTORY OF HAWAII)
Hoomakaukauia e J.M Poepoe no KA
NA'I AUPUNI

MOKUNA I.

Na Kuauhau Kahiko e Hoike ana i na
Kumu i Loaa ai ka Pae Moku o Hawaii
nei.

UA IKEIA no keia Mele a Mookuauhau
kupaianaha, e Davida Malo, ame kekahi
poe kakau moololo Hawaii e ae, aka, he
mea minamina nae ka loaa ole ana mai ia
kakou o ke kino maoli o na mookuauhau
likelike me ka lakou i ike ai a i paa naau ai
paha iloko o ko lakou mau la. He mea
kupaianaha no ka loaa ole ana mai o keia
kuauhau ia kakou ma ka aoao mai o na
poe kakau moololo Hawaii, elike ia me
Dibela o Lahainaluna ame kekahi poe e ae
o ia pohai. A o ka mahele wale no o keia
Mookuauahu Kumulipo i loaa mai i ka
mea kakau, oia ke Kumulipo i loaa mai
ma o ka Moi Kalakaua la.

Ua oleloia ma ka moololo e pili ana i keia
Mele Kumulipo, Aia ma ka wa i ku mua
loa ai o Kapena Kuke, i kapaia ai e na
Hawaii o ia au, o Lono, ma ke kaikuono o
Kealakekua, ma Kona Hema, Hawaii, ma
ka M.H 1779 (paha), i heaia aku ai keia
mele, ma ke ano pule, e kekahi kahuna,
nona ka inoa o Koa; a hea hou ia no na
mele pule la imua o ua Kapena Kuke nei,
e Puou, kekahi kahuna o loko o ka heiau o
Hikiau, a maloko no hoi o ua heiau la i
heaia ai ua mele Kumulipo nei imua o
Kapena Kuke.

Aka, aole nae keia o ka wa i hookumuia ai
o keia mele, aia aku no imua i ka wa o
Keaweikekahiali'iokamoku; oia no ka wa e

WEDNESDAY FEBRUARY 14, 1906.

(ANCIENT HISTORY OF HAWAI'I)
Prepared by J.M. Poepoe for KA NA'I
AUPUNI.

CHAPTER I.

The Ancient Genealogies showing the
Foundations that discovered the Hawaiian
Archipelago.

This Chant and Surprising Genealogy was seen,
by Davida Malo, and other Hawaiian story
authors, however, a regretful thing that was not
discovered by us was the true body of the similar
genealogies and the things that they knew and
memorized perhaps during their days. It is a
surprising thing that we did not have this
genealogy on the side of the Hawaiian story
authors, such as Dibela of Lahainaluna and other
people of that spectrum. And the only part of this
Kumulipo Genealogy that was gotten by the
author, was the Kumulipo that was gotten via
King Kalākaua.

It was said that the story about this Kumulipo
Chant, it was the time when Captain Cook's very
first arrival, he was called by the Hawaiians of
that time, Lono, at the gulf of Kealakekua, in
South Kona, Hawai'i, in the year 1779 (perhaps),
and this chant was recited, in the form of a
prayer, by a priest, named Koa; and the prayer
chants was recited again in front of Captain
Cook, by Puou, another priest inside of the
temple of Hikiau, a inside also of that temple
was where the Kumulipo chant was recited in
front of Captain Cook.

However, this was not the time that this chant
was established, that was before the time of
Keaweikekahiali'iokamoku; it was the time

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| <p>noho Moi ana o Kualii no ka mokupuni o Oahu nei.</p> <p>A wahi a S.M Kamakau, kekahi kakau moolelo kaulana o Hawaii nei, i hoike ai ma kana Papa Hoike Manawa no na mea Kaulana o Hawaii nei, ua hanauia o Kualii ma ka M.H 1565, a ua make oia ma ka M.H 1730. A ma kona wa e ola ana, ua hakuia kekahi mele nona, a ma ia mele i hoohalikelikeia ai oia me Keawekekahialiiokamoku, a penei kekahi mau lalani o ua mele la:</p> <p>“Aia ka kou hoa e like ai O Keawekekahialiiokamoku O Keawe, haku o Hawaii la He awaawa hou ko ke kai He mananalo hoi ka wai He welawela hoi ko ka La He mahana hoi ko kuu ili No kuu kane o Nininikawai O Pulele la. Ua like? Aole i like---Ku. Aole i like nei lani i ka hoohalikelike mai, He kanaka ia He akua Ku He ula-lele Ku mai ka lani mai He haole Ku mai Kahiki mai He mau kanaka ia eha</p> <p>(E HOOMAU IA AKU ANA.)</p> | <p>when Kualii‘i reigned as king for the island of O‘ahu.</p> <p>And according to S.M. Kamakau, a story author of Hawai‘i, shown on his Timeline for the Famous ones of Hawai‘i, Kualii‘i was born in the year 1565, and he died in the year 1730. And during the time that he was living, a chant was composed for him, a in that chant he was being compared to Keawekekahialiiokamoku, a like this are some lines of that chant:</p> <p>“Located there your companion that is similar Keawekekahialiiokamoku Keawe, ruler of Hawai‘i The sea has new salt The water is pure The Sun possesses heat My skin possesses warmth For my husband Nininikawai Pulele. Is it similar? It is not similar—Kū. This king is not comparable to any other, He is a human Kū is a God Kū is a favorite risen from the heavens Kū is a foreigner from Kahiki He is one of four persons</p> <p>(TO BE CONTINUED)</p> |
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| <p>KA MOOLELO HAWAII KAHIKO</p> | <p>KA MO‘OLELO HAWAI‘I KAHIKO.</p> |
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POAHA, FEBERYARI 15, 1906.

(ANCIENT HISTORY OF HAWAII)
Hoomakaukauia e J.M Poepoe no KA
NA'I AUPUNI

MOKUNA I.

Na Kuauhau Kahiko e Hoike ana in a
Kumu i Loaa ai ka
Pae Moku o Hawaii nei.

O Ku, o Lono, O Kane, o Kanaloa
O Kane-makaiahuawahine
O Haihaipuaa, o Kekuawalu—la,
Ua like.”

O ke ano o ka huaolelo “Kumulipo,” he
hookumu ana iloko o ka lipolipo hohonu o
ka Po, elike me ka olelo ana, o na lalani
mua i ua mele nei, penei:

“O ke au i kahuli wela ka Honua
O ke au i kahuli lolé ka Lani
O ke au i kukaiaka ka La
E hoomalamalama i ka Malama
O ke au o Makalii ka Po
O ka walewale hookumu Honua ia
O ke kumu o ka lipo i lipo ai
O ke kumu o ka Po i po ai
O ka lipolipo, o ka lipolipo
O ka lipo o ka La, o ka lipo o ka Po
Po wale ho—i,
Hanau ka Po.”

O kekahi manaio o ka poe kahiko o
Hawaii nei, ua hana maoli la no ka Lani,
ka Honua ame na mea apau e na Akua
ekolu, oia o Kane; o Ku ame Lono. A o
keia hana a keia pukolu Akua i ka Lani
ame ka Honua; oia ka mea i Honua ai, a i
Lani ai. A ma ia ano hoi, e hiki ai ke
hoomaopopo, i ka mana no o ke Akua ke
kumu i loaa mai ai he mau mokupuni ma

THURSDAY FEBRUARY 15, 1906.

(ANCIENT HISTORY OF HAWAI'I)
Prepared by J.M. Poepoe for KA NA'I
AUPUNI.

CHAPTER I.

The Ancient Genealogies showing the
Foundations that discovered the Hawaiian
Archipelago.

Kū, Lono, Kāne, Kanaloa
Kanemakaiahuawahine
Haihaipua‘a, Kekuawalu—,
It is the same.”

The characteristic of the word “Kumulipo,” there
is a foundation inside the deepest depths of
Darkness, such as that being said, the first lines
of this aforementioned chant, like this:

“In the time of change the Earth was hot
In the time of change the Sky unfolded
The time when the Sun appeared in the shadows
Caused the Moon to lighten
In the time of Pleiades in the Darkness
It was the slime that fashions the Earth
At the beginning of the deep darkness, darkening
At the beginning of Darkness, benighted
In the deep darkness, the depths of darkness
In the deep darkness of the Sun, in the depths of
Darkness
It was only Darkness,
Darkness gave birth.”

A thought of the people of old of Hawai‘i, the
Sky was truly made, the Earth and everything by
the three Gods, Kāne; Kū and Lono. And this
work that these triple Gods did to the Sky and
the Earth; it was the thing that was established as
Land, and was established as Sky. And in that
perspective, one can understand the power of the
God the foundation that was discovered as
islands in this place of the Pacific Ocean.

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| <p>keia wahi o ka Moana Pakipika.</p> <p>Eia kekahi mau mahelehele o na Mele Kahiko e hoike ana i ka manao o kekahi poe o ko kakou mau kupuna kahiko:</p> <p>“O Kane, o Ku-ka-pao Me Lono Nui noho i ka wai Loaa ka Lani, Honua Ho-eu, kukupu, i-nana Ku iluna o ka moku O ka moana nui a Kane O ka moana i kai o’o O ka moana i ka i’a nui. O ka i’a iki I ka mano, i ka niuhi I ke kohola I ka i’a nui hihimanu. *** **</p> <p>O na lalani hoku a Kane O na hoku i ka nuu-paa</p> <p>(E HOOMAU IA AKU ANA)</p> | <p>Here are some sections of Ancient Chants showing some people’s thoughts of our ancient ancestors:</p> <p>“Oh Kāne, o Kūkapao And Great Lono who dwells in the fresh water Gotten is the Sky, Earth Stirred up, grown, seen Erected on the island The great ocean of Kāne The strong ocean The ocean for the large fish The small fish For the shark, for the Niuhi For the humped back whale For the large stingrays. *** **</p> <p>The star rows and columns of Kāne The stars in the firm summit</p> <p>(TO BE CONTINUED)</p> |
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