



Oli

Noho Ana Laka I Ka Uluwehiwehi

Nono ana Laka i ka ulu wehiwehi

Kū ana i luna o Mo'ohelāia

'Ka 'ōhi'a kū i luna o Maunaloa

Aloha mai Kaulana'ula ia'u

Eia ka 'ula lā, he 'ūlāleo,

He mōhai e kānaenae na'u iā 'oe

E Laka ē, ho'oulu 'ia!

Laka Dwells in the Lush Growth

Laka dwells in the lush growth
That stands above Mo'ohelāia,
The 'ōhi'a stands on top of Maunaloa,
Love comes from Kaulana'ula to me
Here is the 'ula, the trilling chant of affection,
an offering from me, the supplicant, to you, Laka,
O Laka, give me inspiration!

(Translation: Sonny Ching)

The summit of Maunaloa was home to Kaulana'ula, Laka (the patron of hula), and other gods. Mo'ohelāia (an unspecified location) was said to be near Maunaloa's summit, Pu'unānā, and the area's 'ōhi'a lehua was made famous in chant. Maunaloa, Moloka'i is considered to be the birthplace of the art of hula, a gift of Laka to mortals.¹ An excellent discussion of this chant (and variants of it) is in *Robert's Ancient Hawaiian Music*, which also includes notated transcriptions.² Kumu John Ka'imikaua (1958-2005) was very much drawn to the origins and traditions of hula kahiko and founded with others in 1991 the Moloka'i Ka Hula Piko as a cultural and educational event, a venue celebrating Moloka'i (in particular Kā'ana) as the birthplace of the hula. The celebrations were held at Pāpōhaku Beach Park at Kaluako'i.



Left: Pu'unānā, the 1382 ft. summit of Maunaloa, is just left of the water reservoir and communication towers. Just makai of Pu'unānā is Kā'ana, a near-plateau of considerable expanse. The pu'u at the right drop-off is Kukui, and the middle one is Punakou. Lāna'i is on the horizon, just beyond the Kalohi Channel. *(Robert Mondoy, 2008)*

Below: Maunaloa, as seen from Kaunakakai wharf in the early morning. *(Robert Mondoy, 2010)*



'Ula Kala'eloā I Ka Lepo A Ka Makani

'Ula Kala'eloā i ka lepo a ka makani
 Kai ho'onu'anua 'ia 'āpua Kalama'ula
 'Ikea ku'u mana'o i a'u kula
 Hea mai Kaiolohia
 'Eu ho'i māua i Kā'ana ē
 Aloha ia'u ke kula o Niniwai
 O'u hoa i Kala'iakamanu ē
 Manu a hoa laukona i ke ke'e lau
 Au'a 'ia e ka moe inā ke loha lā he 'ai lili kā
 Aia ua 'ike au

Red is Kala'eloā with Dust

Red is Kala'eloā with dust raised by the wind,
 The dust concentrates at Kalama'ula as though it
 were a basket.
 At the sight of it I thought of my plain.
 Kaiolohia calls to me
 To return to Kā'ana
 In love am I with the plain of Niniwai,
 With my companions at Kala'iakamanu
(haunt of birds),
 Bird companions that shy away among the leaves.
 Love that is dreamt of is held back by jealousy,
 This is known.

*(Translation by Mary Kawena Pukui
 in Nā Mele Welo)*

Kala'eloā (this area is a likely candidate) and the Kala'e Sugar Mill, built 1876 by Rudolph W. Meyer (1826-1897). The name of the hill overlooking Kala'e is Hahaēule. When I was growing up, there was a lot less shrubbery. *(Robert Mondoy, 2011)*



Kala'eloā is the name of an unspecified plain after you ascend to Kala'e. The whole of the Kala'e/Na'iwa area was a site famous for sport competitions and games.³ From this vantage point (at least in the olden days when there were less trees) one had a vista of all the other name-places mentioned in the chant. Kala'eloā is also the name of legendary personage of the Na'iwa sporting games area who was said to be tall, thin, and red-headed to boot.⁴ Kalama'ula, a little over a mile west of Kaunakakai town, became the site of the first Hawaiian homestead lands in 1922. Kaiolohia is a plain east of Mo'omomi. Kā'ana Hill is visible from Moloka'i Airport, in ancient times famous for its 'ōhi'a lehua, and the site where the gods taught humans the art of hula and the crafts of agriculture and fishing.⁵ Niniwai ("Nininiwai" in *Summers*⁶) is a plain west of Kualapu'u. Kala'iakamanu is an unspecified area west of Kaunakakai, possibly near the site of the present Kala'iakamanu Congregational Church along "church row."

Name-places mentioned in “ ‘Ula Kala‘eoloa I Ka Lepo A Ka Makani”*Kā'ana (Robert Mondoy, 2008)*

Kaiolohia plain is in the foreground, and Niniwai plain is the red-earthed area top right-of-center. Kalama'ula and Kaunakakai are along the coastline (indistinctly visible) directly beyond Niniwai in this photo, and are directly across the width of the island from Na'iwa/Kala'e, upper left. *(Robert Mondoy, 2010)*



Niniwai plain, Ho'olehua Hawaiian homestead lands [facing southeast]. *(Robert Mondoy, 2010)*

Ku'i Moloka'i

Aia i Moloka'i ku'u 'iwa
I ka la'i wale o Kalaupapa

Hula Ku'i Moloka'i

In Moloka'i is my 'iwa bird champion
In the calm of Kalaupapa

E pāpā 'ōlelo kāua
'Oiai ka mana'o i 'ane'i

Let us converse together
While the thought desire is here.

'O ke kū a Mokuho'oniki
He 'iniki welawela kā iala

There stands Mokuho'oniki islet
It can give a burning pinch

A la'a ko kū i ke a'u
Ka i'a lele ma ka moana

Now you are jabbed by the swordfish
The fish that leaps in the sea

'Akahi au a 'ike maka
I nei mea maika'i he aloha

At last I am feeling
This fine thing called love

Ha'ina 'ia mai ka puana
Aia i Moloka'i ku'u 'iwa

This is the end of my chant
Of my 'iwa bird, the champion of Moloka'i

He ku'i Moloka'i

A hula ku'i for Moloka'i
(Translation: Glenn Paul Silva)

This famous oli is a Hula Ku'i Moloka'i, a type of vigorous fast-paced hula that has Moloka'i origins. It was performed and chanted by athletes as a taunt.⁷ The strong physical gestures of this form of hula possibly reflects the island's fame for its games and sport competitions. During such events even the evenings were opportunities for riddle & word games; in fact, the area above the cliffs overlooking Kalaupapa, Na'iwa, was a renowned assembly-place for such gaming. There are 4 articles in Ka Nupepa Kuokoa (1921) detailing this reputation.⁸ Many contestants gathered from the north shore, and clambered up the cliffs above Kalaupapa (in an effort to gain good luck) to attend the sporting events.⁹ Robert's *Ancient Hawaiian Music* has a notated transcription of the chant as performed by one of her native informants.¹⁰ The poetic reference of the 'iwa bird represents an individual who is very attractive.



Kalaupapa (Robert Mondoy, 2009)

Mokuho'oniki Islet as viewed
from Pu'uohōkū Ranchlands, west of Hālawa.
A lot of seabirds nest there, including 'iwa.
(Robert Mondoy, 2010)



Name-places mentioned in “Ka Huaka‘i”



Kalā'au Point, Kaiwi Channel in foreground, Kalohi Channel beyond. *(Robert Mondoy, 2010)*



Pālā'au and Kaunakakai wharf beyond it. West Maui (Lahaina is beyond the frame's left edge) and Haleakalā in the distance. *(Robert Mondoy, 2010)*



Above: The Kilauea.

Right: Kamehameha V (Lot Kapuāiwa, 1830-1872) became ruler in 1863.

Ka Huaka'i

Ia aloha iā Kīlauea
Lio kākele a 'o ka moana
Holo ma mua holo, ma hope

Kau pono ka ihu i ka makani
Haki nu'a ka uahi i ke kai
Nome a'e ka huila ma lalo
Hala 'ē ka lae o Kalā'au
'Oni ana Moloka'i ma mua
Huli a'e ē ke alo i Lahaina
He ukana kā Kīlauea
Lū a'ela i Pālā'au
Ho'okahi pahuna ma lalo

Kohu 'āuna manu i ke one
Ka hoholo i ke ālialia
E 'ole 'o Ka Lani Mehameha
Ola ai nei pū'ā hipa
Nā hipa a Kama'ipu'upa'a

'Ai ana i ka lau 'oliwa

Ha'ina 'ia mai ka puana
No Ka Lani Mehameha he inoa

The Errand

Kīlauea, beloved ship, sea-roving steed
roams this ocean full-steam ahead.
backing and hauling, then the voyage home.

Now *Kīlauea's* prow heads into the wind,
smoke breaks from stack, ripples over the sea,
paddle wheel slowly revolves,
passes Kalā'au Point, Moloka'i up ahead,
Lāhainā yonder awaiting freight,
and stops at Pālā'au to unload cargo,
heave-ho and shove down below.

Like a flock of seabirds upon a waste of sand
a hungry horde races along this salt-encrusted shore.
Were it not for Chief Kamehameha
these creatures would be bereft of all supply,
would be as sheep without forage, no shepherd
were it not for life-bringing Kama'ipu'upa'a the Kahuna,
wise in matters of sickness, life and death.

Now let his famished flock feed on olive leaves
given with a King's love.

This is the end of my song
in praise of Chief Kamehameha.

(Translation: Mary Kawena Pukui,
in *The Echo Of Our Song*)

This anonymous chant from ca. 1860-1870's commemorates a merciful errand in which Kamehameha V shipped to his workers at the royal ranch at Pālā'au badly needed supplies, including native medicines as well as food, on the royal steamer *Kīlauea*.¹¹ Lot Kapuāiwa Kamehameha (1830-1872) ruled from 1863 to 1872 and his court often vacationed at his residence "Mālama" at Kaunakakai's seaside. Kama'ipu'upa'a was a famous female kahuna, who served in his (Kamehameha V's) household, "a sorceress, doctress, and priestess; a nervous, magnetic woman, shrewd, intelligent, and adept to a wonderful degree."¹² Her presence in the royal court surely irked the missionary-minded and those who disdained pagan practices, but did reinforce the conviction of many in the efficacy of traditional Hawaiian medicine and religious practices. While Kamehameha V's court was on Moloka'i Kama'ipu'upa'a lived in a house where the present Kala'ikamanu Congregational church now stands.¹³ The mention of the olive branch refers to the biblical flood of Noah, when the return of a dove with an olive branch in its beak signaled the end of danger. While an adolescent on Molokai' I visited the abandoned village of Pālā'au with our "Moloka'i Hawaiian Club" in 1964 with Zelig Duvauchelle Sherwood as our docent. There were many artifacts, such as fish hooks, ulumaika, caldrons, and charcoal irons still there. We were also told that many of the families of Pālā'au relocated to Honolulu as the royal ranch declined.¹⁴

Mele A Ka'ehu Ka Haku Mele

E aha 'ia ana 'o Hawai'i
I nei ma'i 'o ka lēpela
Ma'i ho'okae a ka lehulehu
A ka 'ili 'ula'ula, 'ili ke'oke'o?

'Ano 'ē mai ana nā hoa hui
Like 'ole ka pilina ma mua
He 'āhiu ke 'ike mai
Ne'e a kahi 'ē noho mai
Kuhikuhi mai ho'i ka lima
He ma'i Pākē ko iala

Kūlou au a hō'oiā'i'o
Komo ka hilahila i ka houpo

Lohe ana kauka aupuni
Ho'ouna ke koa māka'i
Hopuhopu 'ia mai kohu moa
Alaka'i i ke ala kohu pipi
Kū ana i mua o ka Papa Ola
Papa ola 'ole o nei ma'i
Ki'ei wale mai nā kauka
Hālō ma 'ō, ma 'ane'i
Kuhi a'e nā lima i Lē'ahi
" Hele 'oe ma Kalawao"

(continued next page)

Song of the Chanter Ka'ehu

What will become of Hawai'i?
What will leprosy do to our land -
disease of the despised, dreaded alike
by white or brown or darker-skinned?

Strange when a man's neighbors
become less than acquaintances.
Seeing me they drew away.

They move to sit elsewhere, whispering,
and a friend pointed a finger:
"He is a leper."

I bowed my head, I knew it was true.
In my heart I hugged my shame.

Word reached the medical authorities.
The doctors sent the military to fetch us.
We were caught like chickens, like cattle herded
along roadway and country lane.

Then they paraded us before the Board of Health
but there was no health in that Board for such as
we.
Examining doctors eyed us, squinted this way and
that.

More fingers pointed Diamond Head way:
"You go to Kalawao!"

Ka'ehu, a Kaua'i native born in 1840 in Koloa, was an active chanter, composer and kumu hula during the reigning years of Kamehameha V, Lunalilo, and Kalākaua. He was admitted to Kalaupapa on March 22, 1875, aged 35, and probably wrote this chant soon after.¹⁵ This powerful autobiographical chant typifies his propensity to draw subject matter from everyday life whenever he composed oli.¹⁶ This chant captures in an acute and intense manner the agony and heartbreak felt by all those who were arrested and imprisoned for having suffered Hansen's Disease. Ka'ehu's refrain "What will become our Hawai'i?" was indeed the terrible question asked by the Hawaiian citizenship of the 1870's and into the 20th century. No one was exempt from the possibility of contracting leprosy. This was his last known composition, and he died in Kalaupapa, his death date and gravesite unknown.

Lālau nā koa aupuni
Halihali iā kai i ka uapo
Ho'ili nā pio a pau
Ka luāhi i ka ma'i lēpela
Hiki ke aloha kaumaha nō
I ka 'ike 'ole i ka 'ohana
Ka waimaka ho'i ka 'elo'elo
Ho'opulu i ka pāpālina
Pau ka 'ikena i ka 'āina
I ka wehihehi o ke kaona

Hao wikiwiki 'ia a lilo ho'i
Kū ka huelo i ke kia mua
E nonoho lua 'o *Keoni Pulu*
Kīpū i ka hoe ma hope
Ho'ohū ka helena o ke kai
A he pipi'i wale mai nō
'Ike iā Moloka'i ma mua
Ua pōwehiwehi i ka noe

Ha'ina mai ka puana
No nei ma'i 'o ka lēpela

Again the militia took over.
Soldiers escorted us to the wharf for farewell.

Prisoners, we were marched aboard,
victims of leprosy, branded for exile.

Abandoned, cut off from family and dear ones,
we were left alone with our grief, with our love.

Rain of tears streamed from leper eyes.
Lepre cheeks glistened with raindrops in the sun.

Never again would we look upon this land of ours,
this lovely harbor town.

Quickly the sails were hoisted.
Ropes dangled from the foremast,
tails of wild animals writhing,
whipping in the channel breeze.
The *John Bull* drew anchor.
In the stern the rudder turned.

So sailed we forth to dim Moloka'i Island
enshrouded in fog.

So ends my song and this refrain.
What will leprosy do to my people?
What will become of our land?

(*Translation: Mary Kawena Pukui
in The Echo Of Our Song*)



*Left: Kalaupapa cemetery at dawn (Robert Mondoy, 2009)
Below: Kalawao, ca. 1890, westward view*



Eia Moloka'i Nui A Hina

Eia Moloka'i nui a Hina
 Me Lāna'i a Kū'ulahea
 E lawe mai i ka i'a a Kalani
 I ka honu ne'e ho'i o Polihua
 Me ke aku ho'i o Kaunolū
 Ka pua o ka liko o Moloka'i
 'O ka Leleiaka ka Makali'i
 A he i'a nui i ka pawa o ke ao
 He i'a e lawa ai ka 'aha'aina
 'O ka hū po'e nui maka'āinana
 Ua hiki mai nei ka Iubilē
 Nou, e ka Wohi Kūkahi o ka Moku

Great Moloka'i of Hina; A Royal Jubilee Mele

Here is Great Moloka'i of Hina
 With Lāna'i of Kū'ulahea
 Bring the fish to the Heavenly One
 The turtle enters slowly towards Polihua
 With the bonito of Kaunolū
 The young bud of Moloka'i
 The light wind of Makali'i
 A great breeze that comes in the early morning
 There is enough food for the feast
 For the great masses of people
 The Jubilee has arrived
 For you, O wohi chief, ruler of the islands

*(translation by Amy Stillman et alii),
used with permission*

Growing up on Moloka'i, it's impossible not to always see Lāna'i in your memory of landscapes. As you drive down to Kaunakakai, there it looms before you across the Kalohi channel, itself one of the world's roughest and enigmatic waterways. This chant, in which both Lāna'i and Moloka'i are called upon, is one of fifteen thematically related Mele Jubilee commemorating Kalākaua's royal jubilee celebration composed by Alaumoe (a pseudonym) and printed in *Ka Nupepa Elele* in December 11, 1886. My U. H. Music School classmate Dr. Amy Ku'uleialoha Stillman, along with Kūlia i ka Pūnāwai (Kumu Hula Association of Southern California) and others preserved this remarkable collection of Mele Jubilee in their CD, **Kalākaua; Legacy Hula Volume 1**.

"Lāna'i a Kū'ulahea" is a little-known Lāna'i epithet; Kū'ulahea ("Obscured red stone fishing-god") may be the name of a historically important kū'ula (a fishing shrine). Polihua is a north-shore Lāna'i beach where sea turtles often nest, directly across the Kalohi channel from Moloka'i; and Kaunolū Bay (SE Lāna'i) is the site of a now-deserted fishing village. The Moloka'i reference, Makali'i, is the seacoast bluff area makai and north of the lovely historic churches of Kalawao. Given the song topic, I presume the fishing there is good, too.



King David Kalākaua (1836-1891)
became ruler in 1871



Above left: Lāna'i, seen from Ka'uluwai, Pu'u Luahine is the hill on the right (Robert Mondoy, 2010)



Below left: Makali'i coastline, Kalawao (Robert Mondoy, 2011)

5.Eia Moloka`i nui a Hina Mele Hula

Kū`ulahea (no ref. found) my take: Kū`ulahea (Lāna`i of the sacred Kū`ulahea fishing shrine)

kū`ula · hea

kū`ula=a stone fishing god or a heiau for worship thereof

hea=cloudy, misty

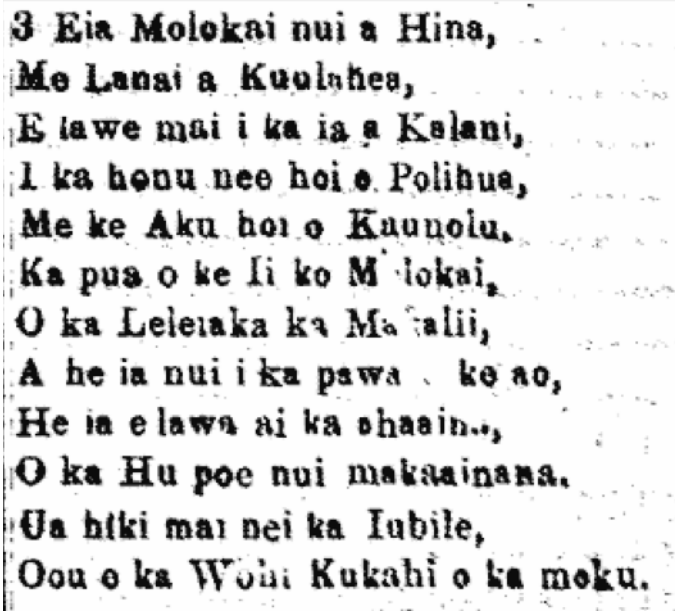
he`a=stained red; blood sacrifice

Names check:

Leleiaka = nothing in names research

[Hawaiian Dictionary(Hwn to Eng)] : lele.aka, lelele.aka n. Light windblown rain or mist. Rare.

Ka Nupepa Elele Dec 11, 1886:



**3 Eia Molokai nui a Hina,
Me Lanai a Kuulahea,
E iawe mai i ka ia a Kalani,
I ka honu nee hoi o Polihue,
Me ke Aku hoi o Kaunolu,
Ka pua o ke li ko Molokai,
O ka Leleiaka ka Ma`alii,
A he ia nui i ka pawa o ke ao,
He ia e lawa ai ka shaa in.,
O ka Hu poe nui makaainana,
Ua hiki mai nei ka Iubile,
Oou o ka Wahi Kukahi o ka moku.**