

Makahiki 'Ehā

Haku Mele

Ka Inoa:

Ka Lā:

Ka Wā:

Ka Haku Mele Composing Hawaiian Song

The term "haku" was originally applied to the sorting and arranging of feathers in patterns seen in feather cloaks and other feather works. As a style of lei making, "haku" is done by braiding the stems together without any external binding material.

As a poet, the "haku mele" was an arranger of words, well trained in the lore of the land and skillful in both the ordinary and the figurative use of the Hawaiian language. The Hawaiian poet celebrated the land and the life in and of that land. Nature and culture were intertwined as the haku mele wove the poetic lei, capturing the very essence of Hawaiian life.

Ancient Hawaiians were very poetic people, seen by the abundant poetic literature and prose works available. These poetic texts, whether composed in the style of the ancient chant or shaped by western influence, represent an authentic and priceless record of our social and cultural history, revealing qualities of the Hawaiian mind and imagination.

Hawaiians had a fascinating way of reflecting on the events that took place in everyday life: a birth of a child, a love affair, a good or bad feeling towards a chief. They would listen to the sounds of nature, like the ocean or the wind, imitating the rhythms found or the feelings felt through these experiences. This eventually became their music.

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After the missionaries arrived in Hawai'i in the 1820s, Hawaiians were faced with many challenges. The use of the English language quickly spread throughout the islands, the printing press was introduced, and music took on a revolutionary change with the Christian hymnals, new rhythms and added tonalities. Yet, despite the extreme impact of these innovations, many of the older chants survived.

Over a hundred years had passed after Cook's arrival before scholars began to record and translate life in pre-literate Hawai'i. By that time, much of the old had been pushed aside by foreign influence. Many of the elders who could have assisted in recalling and translating these literary works had long departed, and most of the younger generation were ignorant of the old ways.

Translations of poems were also a problem. None could take the place of the poem's original voice, in its primary language, understood by its native audience.

The songs of the past and the present tell the story of our people and of our changes. As with our past oral tradition, songs and chants are passed down from generation to generation. These songs, which are made up of words, the nature that surrounds us, and a binding spirit of aloha, are the keys to our culture and the windows to our souls.

In Dorothy Kahananui's "Ancient Hawaiian Music," she writes

"In view of the role which old time cultural practices still play in island life, it seems proper to say in closing:

Ua Pau, ua hala lākou
Koe no nā hana no'eau

Their days are over,
They have all departed,
Their artistic handiwork live on."

We have many of these works before us, and it is our task to teach the younger generations of their importance. By studying both the literary poetry and prose works of our ancestors, and by being well equipped with the techniques of the skillful poet, we can assure the continued life of our ancestor's song for generations to come.

Kauwela 2001

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Ka Lā:

Ka Wā:

Kanikau: laments and dirges ('uwe helu - enumerated chant of wailing)

ho'ouwēuwē - to cry, to weep, to wail

'uhane - song for the soul

kūmakena - dirge

kūkapihe - to cry out

mānewanewa - violent grief

Songs which honor:

mele kupuna - songs honoring ancestors

kā makua - in honor of parents

mele ali'i - in honor of chieftains

mele kamali'i - in honor of children

Songs showing aloha:

mele ho'oipoipo or **mele aloha**- love song

mele hā'awi - a giving chant

mele mahalo - expressing gratitude

mele noi - to request a favor

mele ho'onani - to glorify someone or someplace

mele hi'ilei - to wear a child as a wreath

mele pai punahele - to praise children as favorites

Songs of the hula tradition:

mele wehe puka - chant to open the door

mele kāhea - chant to call

mele komo - chant of invitation

mele inoa - name chant

mele 'āina - chant in praise of a place

(Johnson, Rubellite Kawena [A Brief Introduction to Hawaiian Poetry](#))

Kauwela 2001

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Ka Lā:

Ka Wā:

Aia i hea ka wai a Kāne?

He Mele no Kāne:

(No Kaua'i mai kēia mele)

He ui, he ninau:
E ui aku ana au ia oe,
Aia i hea ka Wai a Kane?
Aia i ka hikina a ka La,
Puka i Haehae,
Aia i laila ka Wai a Kane.

E ui aku ana au ia oe,
Aia i hea ka Wai a Kane?
Aia i Kaulana a ka la,
I ka pae opua i ke kai,
Ea mai ana ma Nihoa,
Ma ka mole mai o Lehua;
Aia i laila ka Wai a Kane.

E ui aku ana au ia oe,
Aia i hea ka Wai a Kane?
Aia i ke kuahiwi,
I ke kualono,
I ke awawa,
i ke kahawai;
Aia i laila ka Wai a Kane.

E ui aku ana au ia oe,
Aia i hea ka Wai a Kane?
Aia i kai, i ka moana,
I ke Kualau, i ke anuenuē,
I ka punohu, i ka ua koko,
I ka alewalewa;
Aia i laila ka Wai a Kane.

The Water of Kāne:

A query, a question,
I put to you:
Where is the water of Kane?
At the Eastern Gate
Where the Sun comes in at Haehae
There is the water of Kane.

A question I ask of you:
Where is the water of Kane?
Out there with the floating Sun,
Where the cloud-forms rest on Ocean's breast,
Uplifting their forms of Nihoa,
This side the base of Lehua;
There is the water of Kane.

One question I put to you:
Where is the water of Kane?
Yonder on mountain peak,
On the ridges steep,
In the valleys deep,
Where the rivers sweep:
There is the water of Kane

This question I ask of you:
Where, pray, is the water of Kane?
Yonder, at sea, on the ocean,
In the driving rain, in the heavenly bow,
In the piled-up mist wraith, in the blood-red rainfall
In the ghost-pale cloud form;
There is the water of Kane.

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E ui aku ana au ia oe,
Aia i hea ka Wai a Kane?
Aia i luna ka Wai a Kane.
I ke ouli, i ke ao eleele,
I ke ao panopano
I ke ao popolo hua mea a Kane la, e!
Aia i laila ka wai a Kane

E ui aku ana au ia oe,
Aia i hea ka Wai a Kane?
Aia i lalo, i ka honua, i ka Wai hu,
I ka wai kau a Kane me Kanaloa-
He waipuna, he wai e inu,
He wai e mana, he wai e ola,
E ola no, ea!

Ha'eha'e

Kaulanakala

Pae opua i ke kai

Nihoa(Bird island)

Punohu

Ua koko

Wai kau a Kane me Kanaloa

Heaven's eastern gate; the portal in the solid walls that supported the heavenly dome, through which the sun entered in the morning.

When the setting sun, perhaps by an optical illusion drawn out into a boatlike form, appeared to be floating on the surface of the ocean, the Hawaiians named the phenomenon Kau lana ka la-the floating of the sun.. Their fondness for personification showed itself in the final conversation of this phrase into something like a proper name, which they applied to the locality of the phenomenon.

Another instance of name-giving, applied to the bright clouds that seem to rest on the horizon, especially to the west.

This small rock to the northwest of Kaua'i, though far below the horizon, is here spoken of as if it were in sight.

A red luminous cloud, or a halo, regarded as an omen portending some sacred and important event.

Literally bloody rain, a term applied to a rainbow when lying near the ground, or to a freshet-stream swollen with the red muddy water from the wash of the hillsides. These were important omens, claimed as marking the birth of tabu chiefs.

Once when Kane and Kanaloa were journeying together Kanaloa complained of thirst. Kane thrust his staff into the pali near at hand, and out flowed a stream of pure water that has continued to the present day. The place is at Keanae, Maui.

Ka Inoa:

Ka Lā:

Ka Wā:

One question I put to you:
Where, where is the water of Kane?
Up on high is the water of Kane,
In the heavenly blue, in the black piled cloud,
In the black black cloud,
In the black mottled sacred cloud of the gods;
There is the water of Kane.

One question I ask of you:
Where flows the water of Kane?
Deep in the ground, in the gushing spring,
In the ducts of Kane and Loa,
A well spring of water, to quaff,
A water of magic power- The water of life!
Life! O give us this life!

(Emerson, Nathaniel B. Unwritten Literature of Hawai'i, the Sacred Songs of the Hula)

Kauwela 2001

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Ka Inoa:

Ka Lā:

Ka Wā:

Meiwi o ka Mo'olelo

pili wahi/'ohana: ha'i aku i kahi o ka mo'olelo

inoa 'āina: ha'i 'ia ka inoa o kekahi wahi

ku'ina: linked words (...pau ka 'ike. 'Ike...)

pīna'i: 'ōlelo mau i kekahi hua'ōlelo

helu: e helu i kekahi mau mea ('o ka manini, ka weke, ka nenuue,...)

poko: short phrases

'āpahu: long sentence-short phrase (ua kuke ke kāne i ka moa, a mo'a.)

puana'i: quotes

kua a alo: opposites (...pi'i a'e ma luna, eli i lalo.)

'ōlelo no'eau: 'ōlelo hoihoi o nā kūpuna

ho'opuka kumuhana: ka hana ma ka mo'olelo (ua hele i ka lawai'a.)

mēheuheu: nā mea kahiko (laulima...)

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Ka Inoa:

Ka Lā:

Ka Wā:

Nā Wehi Mele

1. Inoa

2. Hō'ailona

'O 'oe ia e ka Lani nui Mehameha
E hea aku ana i ka 'iwa kīlou moku lā...

3. Alolua

i uka, i kai
i luna, i lalo
*he ko'iko'i ke ka'ina o ke alo 'ana a he mana'o ko laila

4. Ka'ina

Hilo Hanakahi
Puna paia 'ala
Ka'ū ka makani...

Lili'u ē, noho nani mai

- b. helu 'o ke kiawe, 'o ka milo, 'o ke kou, 'o ka hau
me ka niu ha'a i ke one
- c. 'apuki pā'ina, 'ai, hiamoe

5. Kani

- a. pīna'i 'o ke kama, kama, kama o ka hulinu'u
'o ke kama, kama, kama o ka huliau
- b. ku'ina E walea pū aku me 'oe
i ka hana no'eau ho'oipo
A he ipo 'oe na'u i aloha
ka 'ano'i a ku'u pu'uwai
- c. hoehoene 'eā lā, 'ē iē iē, ē
- d. ho'oho 'Ā, 'Ō, Kā, Kāhāhā
- e. nīnau I hea kāua e la'i ai?

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Ka Lā:

Ka Wā:

Kekahi Mau Loina O Nā Mele Hawai'i

Nā Hua'ōlelo

Ho'okohu ke kūlana o ka 'ōlelo me ke kūlana o ke mele

(ma'ema'e='a'ole lepo?; Pūpū a'o 'Ewa - nu'a - naue - alahula)

Ka 'ōlelo māhuahua

(uluwehiwehi 'oe i ka'u 'ike lā; lihalihā wale ke momoni aku; Pūpū a'o 'Ewa; a e; a i kou nani)

He mau mana'o no ka 'ōlelo ho'okahi

(mana; i ka lau o ke kāwelu,...)

Nā Kani

Ke kupina'i 'ana

('Eha ē, 'eha lā, 'eha i ke ku'iku'i a ka Ulumano; 'O ke kama, kama, kama, kama i ka huli nu'u)

Ke kani hoene

(ea lā, ea lā, ea; Aloha ē, iē, iē, iē; lā)

Ka ho'ōho

('a'ole a koe aku ē, 'Ā;)

Nā Ku'ina o Loko

Ka 'ōlelo e ku'i ana i kekahi lālani me kekahi ma o ke kani like

(e ho'olale mai e walea - E walea pū aku me 'oe)

Ka 'ōlelo e ku'i ana i kekahi lālani me kekahi ma o ka mana'o pili

(ka 'ano'i a ku'u pu'uwai - Ka hali'a, ka hā'upu, ka 'i'ini)

Ka mana'o kū'ē/pāna'i

(uka/kai; loko/waho; wela/anu)

Ka nīnau a pane

(Iā wai ka hope, ka uli o ka wa'a? I nā hoa ali'i o Pele; He ui, he nīnau. I hea ka wai a Kāne?)

Ka lelele 'ana o ka mana'o, a 'ikena paha ma ka ma'awe ho'okahi o ka mana'o

Lele wale - ('O Wai'ale'ale lā a i Wailua - Hukia a'ela i ka lani ka papa 'auwai...)

Ma ke ka'ina - (Ho'i, 'ai, a moe aku; 'e'e, noho, a hoe aku,)

Ka Pilina'ōlelo

Ka helu papa 'ana/ka'ina o ka mana'o pili

(kou mu'o, kou ao, ko liko...; ko Keawe, hono a'o Pi'ilani,...)

Ka ha'i poko 'ana (ka painu-piko 'ole, ke kikino-painu 'ole, kāpae 'ia ke ai a pēlā aku)

E kū e hume a pa'a i ka malo; Pūpū a'o 'Ewa i ka nu'a o nā kānaka; 'o 'oe nō ka'u i aloha

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Ka Inoa:

Ka Lā:

Ka Wā:

Nā Aka

Ka ho'ohana 'ana i ke aka

(Kaulana nā pua; ka 'iwa kīlou moku lā)

Ka ho'ohana 'ana i inoa no ka mana'o o loko

(He aloha no Ahulili, he lili paha ko iala; Ke ua maila i Mā'eli'eli, ke ho'owa'awa'a maila)

Ka mana'o ākea/'a'ole kuhi 'ia ka mea nona/nāna ke mele

(Koe ka He inoa nō _____;)

Ke kuhi 'ana i kahi hana a mo'olelo paha o waho o ke kumuhana

(Ka 'iwa kīlou moku lā; e inu i ka 'awa a Kāne i kanu ai i Hawai'i; ke alahela no Ka'ahupāhau)

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