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.
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:

\[
\begin{align*}
\text{Ua Pau, ua hāla lākou} \\
\text{Koe no nā hana no’eau}
\end{align*}
\]

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
MELE
poem, song, the act of singing

There are 2 major categories:
mele oli - chants sung
mele hula - chants as accompaniment to the hula

Mele Hula can be distinguished by the more regulated rhythm with which the mele hula were performed in time to the measured music of the dance, whereas the chanter of the Mele Oli was free to improvise his own style, to depart from an established pattern of phrasing by shortening or lengthening different lines to his own preference.

haku mele - a composer, a “weaver” of songs
kaʻu mele vs. koʻu mele (the composer's song vs. the song of the one honored)

Mele Oli - subcategories:
mele kuo - songs of praise
mele kaʻao - the recitation of traditional myth and legend, storytelling

Chants as history/genealogy:
mele koʻiho‘onua - recited as poetry (chanted genealogy containing long lists of names of the generations of chiefs descended from the gods.
mele moʻokūʻauhau - recited as narration
- Mele a Pakuʻi
- Song of Ka-Haku-Kuʻi-Moana
- Chant of Kamahuʻalele: Eia Hawaiʻi, he moku, he kanaka
mele pule (replaced by the hīmeni-hymn)
- He Mele no Kāne (eulogizing Kāne and the wai ola-the elixer of eternal life and youth)

Chants of verbal combat:
mele kūamuamu - reviling
mele nemanema - criticism
mele auʻa - refusal of a request
mele hoʻonaikola - sarcasm
mele hoʻokiʻekiʻe - boasting

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

Kauwela 2001
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 ‘aina - chant in praise of a place

(Johnson, Rubellite Kawena  A Brief Introduction to Hawaiian Poetry)
**Aia i hea ka wai a Kāne?**

<table>
<thead>
<tr>
<th><strong>He Mele no Kāne:</strong></th>
<th><strong>The Water of Kāne:</strong></th>
</tr>
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<tbody>
<tr>
<td>(No Kaua‘i mai ke‘ia mele)</td>
<td></td>
</tr>
<tr>
<td>He ui, he ninau;</td>
<td>A query, a question,</td>
</tr>
<tr>
<td>E ui aku ana au ia oe,</td>
<td>I put to you:</td>
</tr>
<tr>
<td>Aia i hea ka Wai a Kane?</td>
<td>Where is the water of Kane?</td>
</tr>
<tr>
<td>Aia i ka hikina a ka La,</td>
<td>At the Eastern Gate</td>
</tr>
<tr>
<td>Puka i Haehae,</td>
<td>Where the Sun comes in at Haehae</td>
</tr>
<tr>
<td>Aia i laila ka Wai a Kane.</td>
<td>There is the water of Kane.</td>
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<tr>
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<tr>
<td>E ui aku ana au ia oe,</td>
<td>A question I ask of you:</td>
</tr>
<tr>
<td>Aia i hea ka Wai a Kane?</td>
<td>Where is the water of Kane?</td>
</tr>
<tr>
<td>Aia i Kaulana a ka la,</td>
<td>Out there with the floating Sun,</td>
</tr>
<tr>
<td>I ka pae opua i ke kai,</td>
<td>Where the cloud-forms rest on Ocean’s breast,</td>
</tr>
<tr>
<td>Ea mai ana ma Nihoa,</td>
<td>Uplifting their forms of Nihoa,</td>
</tr>
<tr>
<td>Ma ka mole mai o Lehua;</td>
<td>This side the base of Lehua;</td>
</tr>
<tr>
<td>Aia i laila ka Wai a Kane.</td>
<td>There is the water of Kane.</td>
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<tbody>
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<td>E ui aku ana au ia oe,</td>
<td>One question I put to you:</td>
</tr>
<tr>
<td>Aia i hea ka Wai a Kane?</td>
<td>Where is the water of Kane?</td>
</tr>
<tr>
<td>Aia i ke kuahiwi,</td>
<td>Yonder on mountain peak,</td>
</tr>
<tr>
<td>I ke kualono,</td>
<td>On the ridges steep,</td>
</tr>
<tr>
<td>I ke awawa,</td>
<td>In the valleys deep,</td>
</tr>
<tr>
<td>i ke kahawai;</td>
<td>Where the rivers sweep:</td>
</tr>
<tr>
<td>Aia i laila ka Wai a Kane.</td>
<td>There is the water of Kane</td>
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<td>E ui aku ana au ia oe,</td>
<td>This question I ask of you:</td>
</tr>
<tr>
<td>Aia i hea ka Wai a Kane?</td>
<td>Where, pray, is the water of Kane?</td>
</tr>
<tr>
<td>Aia i kai, i ka moana,</td>
<td>Yonder, at sea, on the ocean,</td>
</tr>
<tr>
<td>I ke Kualau, i ke anuenue</td>
<td>In the driving rain, in the heavenly bow,</td>
</tr>
<tr>
<td>I ka punohu, i ka ua koko,</td>
<td>In the piled-up mist wraith, in the blood-red rainfall</td>
</tr>
<tr>
<td>I ka alewalewa;</td>
<td>In the ghost-pale cloud form;</td>
</tr>
<tr>
<td>Aia i laila ka Wai a Kane.</td>
<td>There is the water of Kane.</td>
</tr>
</tbody>
</table>

**Kauwela 2001**
E ui aku ana au ia oe, One question I put to you:
Aia i hea ka Wai a Kane? Where, where is the water of Kane?
Aia i luna ka Wai a Kane. Up on high is the water of Kane,
I ke ouli, i ke ao elele, In the heavenly blue, in the black piled cloud,
I ke ao panopano In the black black cloud,
I ke ao popolo hua mea a Kane la, e! In the black mottled sacred cloud of the gods;
Aia i laila ka wai a Kane There is the water of Kane.

E ui aku ana au ia oe, One question I ask of you:
Aia i hea ka Wai a Kane? Where flows the water of Kane?
Aia i lalo, i ka honua, i ka Wai hu, Deep in the ground, in the gushing spring,
I ka wai kau a Kane me Kanaloa- In the ducts of Kane and Loa,
He waipuna, he wai e inu, A well spring of water, to quaff,
He wai e mana, he wai e ola, A water of magic power- The water of life!
E ola no, ea! Life! O give us this life!

Ha‘eha‘e Heaven’s eastern gate; the portal in the solid walls that supported the heavenly
dome, through which the sun entered in the morning.
Kaulanakala 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.
Pae opua i ke kai Another instance of name-giving, applied to the bright clouds that seem to rest
on the horizon, especially to the west.
Nihoa(Bird island) This small rock to the northwest of Kaua‘i, though far below the horizon, is here
spoken of as if it were in sight.
Punohu A red luminous cloud, or a halo, regarded as an omen portending some sacred
and important event.
Ua koko 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.

Wai kau a Kane me Kanaloa 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.

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

Kauwela 2001
Meiwi o ka Moʻolelo

pili wahi/'ohana: haʻi aku i kahi o ka moʻolelo

inoa ʻāina: haʻi ʻia ka inoa o kekahi wahi

kuʻina: linked words (...pau ka ʻike. ʻIke...)

pinaʻi: ʻolelo mau i kekahi huaʻolelo

helu: e helu i kekahi mau mea (ʻo ka manini, ka weke, ka nenue,...)

poko: short phrases

ʻapahu: long sentence-short phrase (ua kuke ke kāne i ka moa, a moʻa.)

puanaʻi: quotes

kua a alo: opposites (...piʻi aʻe ma luna, eli i lalo.)

ʻōlelo noʻeau: ʻōlelo hoihoi o nā kūpuna

hoʻopuka kumuhana: ka hana ma ka moʻolelo (ua hele i ka lawaiʻa.)

mēheuheu: nā mea kahiko (laulima...)
Nā Wehi Mele

1. Inoa

2. Hōʿailona  ‘O ʻoe ia e ka Lani nui Mehameha
          E hea aku anā i ka ʻiwa kīlou moku lā...

3. Alolua  i uka, i kai
          i luna, i lalo
          *he koʻikoʻi ke kaʻina o ke alo ʻana a he manaʻo ko laila

4. Kaʻina  Hilo Hanakahi
          Punu paia ʻala
          Kaʻū ka makani...

        Liliʻu ē, noho nani mai

          b. helu  ʻo ke kiawe, ʻo ka milo, ʻo ke kou, ʻo ka hau
                  me ka niu haʻa i ke one
          c. ʻapuki  pāʻina, ʻai, hiamoe

5. Kani

          a. pīnaʻi  ʻo ke kama, kama, kama o ka hulinuʻu
                  ʻo ke kama, kama, kama o ka huliu
          b. kuʻina  E walea pū aku me ʻoe
                    i ka hana noʻeau hoʻoipo
                    A he ipo ʻoe naʻu i aloha
                    ka ʻanoʻi a kuʻu puʻuwai
          c. hohehoene  ʻeā lā, ʻē iē iē, ē
          d. hoʻoho  ʻĀ, ʻŌ, Kā, Kāhāhā
          e. nīnau  I hea kāua e laʻi ai?

na Kalani Akana, 2/96 no ka Papa Haku Mele a Puakea Nogelmeier/UH Mānoa

Kauwela 2001
Kekahi Mau Loina O Nā Mele Hawaiʻi

Nā Huaʻōlelo
Hoʻokohu ke kūlana o ka ʻōlelo me ke kūlana o ke mele
(maʻemaʻe=aʻole lepo; Pūpū aʻo ʻEwa - nuʻa - naue - alahula)

Ka ʻōlelo māhuahua
(uluwehiwehi ʻoe i kaʻu ʻike lā; lihalīha wale ke momoni aku; Pūpū aʻo ʻEwa; a e; a i kou nani)

He mau manaʻo no ka ʻōlelo hoʻokahi
(mana; i ka lau o ke kāwelu,...)

Nā Kani
Ke kupinaʻi ʻana
(ʻEha e, ʻeha lā, ʻeha i ke kuʻikuʻi a ka Ulumano; ʻO ke kama, kama, kama, kama i ka huli nuʻu)

Ke kani hoene
(ea lā, ea lā, ea; Aloha ē, iē, iē, iē; lā)

Ka hoʻōho
(ʻaʻole a koe aku ē, ʻĀ;)

Nā Kuʻīna o Loko
Ka ʻōlelo e kuʻi ana i kekahi lālani me kekahi ma o ke kani like
(e hoʻolale mai e walea - E walea pū aku me ʻoe)

Ka ʻōlelo e kuʻi ana i kekahi lālani me kekahi ma o ka manaʻo pili
(ka ʻanoʻi a kuʻu puʻuʻuwai - Ka haliʻa, ka hāʻupu, ka ʻiʻini)

Ka manaʻo kūʻe/pānaʻi
(uka/kai; loko/waho; wela/anu)

Ka nīnau a pane
(Iā wai ka hope, ka uli o ka waʻa? I nā hoa aliʻi o Pele; He ui, he nīnau. I hea ka wai a Kāne?)

Ka lelele ʻana o ka manaʻo, a ʻikena paha ma ka maʻawe hoʻokahi o ka manaʻo
Lele wale - (ʻO Waiʻaleʻale lā a i Wailua - Hukia aʻela i ka lani ka papa ʻauwai...)
Ma ke kaʻina - (Hoʻi, ʻai, a moe aku; ʻeʻe, noho, a hoe aku,)

Ka Pilinaʻōlelo
Ka helu papa ʻana/kaʻina o ka manaʻo pili
(kou muʻo, kou ao, ko liko...; ko Keawe, hono aʻo Piʻilani,...)

Ka haʻi pokpo ʻana (ka painu-piko ʻole, ke kikino-painu ʻole, kāpae ʻia ke ai a pēlā aku)
E kū e hume a paʻa i ka malo; Pūpū aʻo ʻEwa i ka nuʻa o nā kānaka; ʻo ʻoe nō kaʻu i aloha

Kauwela 2001
Nā Aka

Ka hoʻohana ʻana i ke aka
(Kaulana nā pua; ka ʻiwa kilou moku lā)

Ka hoʻohana ʻana i inoa no ka manaʻo o loko
(He aloha no Ahulili, he lili paha ko iala; Ke ua maila i Māʻelīʻelī, ke hoʻowaʻawaʻa maila)

Ka manaʻo ʻakea/ʻaʻole kuhi ʻia ka mea nona/nāna ke mele
(Koe ka He inoa nō ______;)

Ke kuhi ʻana i kahi hana a moʻolelo paha o waho o ke kumuhana
(Ka ʻiwa kilou moku lā; e inu i ka ʻawa a Kāne i kanu ai i Hawaiʻi; ke alahele no Kaʻahupāhau)

Makahiki ʻEhā

Haku Mele

Ka Inoa:

Ka Lā: Ka Wā:

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