

## Mele Hulu Kūpuna

for Doc and Clara Burrows

No ka nu‘a wai ‘olu<sup>1</sup> ke aloha  
‘Ainoni me Pikoākea<sup>2</sup>  
I ka uka o Kahinihini‘ula<sup>3</sup>

No ka wai hui anuheha ke aloha  
Maunawili me Kahanaiki  
I ke alo o Hauwahine<sup>4</sup>

No ka wai pā pōhaku ke aloha.  
Kahihikū me Kahanoanewa<sup>5</sup>  
I nā lau lipo o Ulupō

No ke ki‘o wai ali‘i ke aloha  
Moanihi me Ko‘oko‘o  
Keiki a‘e kū o Wai‘auia<sup>6</sup>

No ka nuku muliwai ke aloha  
Keoholau me Keakaokū<sup>7</sup>  
I ke ehu kai o Komokawa‘a

Māpunapuna mai ana ke aloha  
Mai o‘u hulu kūpuna mai nō  
I ola ai nā kini o Kailua

He inoa no Pe‘ape‘a Makawalu me Kala‘e

My love is for the many cool waters  
For ‘Ainoni and Pikoākea  
In the uplands of Kahinihini‘ula

My love is for the sweetly joined waters  
For Maunawili and Kahanaiki  
In the presence of Hauwahine

My love is for the stone-enclosed waters  
For Kahanoanewa and Kahihikūokalani  
In the dark-leafed kalo of Ulupō

My love is for the royal bathing pool  
For Moanihi and Ko‘oko‘okūmailani  
For the kapu-breaking child of Wai‘auia

My love is for the mouth of the stream  
For Keoholaumāewa and Keakaokū  
In the sea-spray of Komokawa‘a

Love pours sweetly forth  
From my cherished hulu kūpuna  
Giving life to Kailua’s people

A mele inoa for Pe‘ape‘a Makawalu and Kala‘e — Doc and Clara Burrows

na Kihei de Silva, Nov. 3, 2021

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<sup>1</sup> This echoes the line “I ka nu‘a wai ‘olu lipo i ke alo” – a description of Makali‘i spring, also in Maunawili – from the mele “He Inoa no H. L. Kaleimomi” in *Ko Hawaii Pae Aina*, 19 Nov. 1881.

<sup>2</sup> Two of the more than 50 freshwater springs that feed the Maunawili and Kahanaiki streams which, in turn, flow into Kawainui pond.

<sup>3</sup> In Keko‘owai’s mo‘olelo “Makalei ka Laau Pii Ona...,” Kahinihini‘ula is the ‘ehu-haired boy of Makawao valley (again in Maunawili) who, with the guidance of his ancestress Haumea, comes to champion the restoration of pono to the ahupua‘a of Kailua. Samuel Keko‘owai, “Makalei ka Laau Pii Ona a ka I‘a o Moa-ula-Nui-Akea i Kaulana,” published serially in *Nupepa Kuokoa*, 1922-1924.

<sup>4</sup> Maunawili and Kahanaiki streams meet in Kawainui pond near the place where the pond’s mo‘o guardian Hauwahine is said to reside.

<sup>5</sup> Kahanoanewa, a brother of Paumakua’s father, was the priest who stretched his arms out to Kahiki and brought the menehune, the builders of Ulupō, to O‘ahu (Kamakau in “Ka Moolole o Hawaii Nei,” *Kuokoa*, 29 July, 1865). Kamakau says that they were brought here to serve Kahānaiakeakua, also known as Kahihikūokalani, who was raised by Kahano. Fornander (*Pol. Race*, 2:23; cited by Beckwith in *Hawn. Mythology*, 328) says that Kahihikū was a wife of Kahano.

<sup>6</sup> In Keko‘owai’s mo‘olelo, Wai‘auia is the site of a fresh-water pool named Moanihi. When the ali‘i Olomana is bathing here, Kahinihini‘ula walks across a branch – Ko‘oko‘okūmailani – that is suspended over the pool. His presence above the ali‘i establishes him as a “keiki a‘e kū,” a child of highest rank who can step over the kapu of Olomana and be recognized as an equal. The event is commemorated in the saying: “O Waiāuia, o wai ia? No Waiāuia ke keiki he ae ku”? Wai‘auia, who is it? From Wai‘auia is the child who steps over the chiefly kapu.” Keko‘owai notes that this becomes a favorite response of the children of Kailua “until this very day.”

<sup>7</sup> In the mo‘olelo of Kamaakamahi‘ai, Keakaokū (k) and Keoholaumaewa (w) were the parents of Olopana II who established his royal residence at the mouth of Ka‘elepulu stream. The name of the stream’s mouth is given elsewhere as Kamokawa‘a which, I believe, is a misprint of Komokawa‘a. “Kamaakamahiai” was published by J. W. K. Kaulilinoe in 21 not-quite-consecutive issues of *Nupepa Kuokoa* beginning in June 18, 1870, and ending on January 21, 1871.