

He Mū 'O ia

(adapted from Hawaiian Antiquities by David Malo)

One: He mū 'o ia (pa'i, pa'i)

All: He mū!

One: He mū nā moe'ino'ino nā moemoeā
nā pūnohunohu

nā haumia

he mū 'o ia (pa'i, pa'i)

All: He mū!

One: 'Eli'eli (pa'i, pa'i)

All: Noa!

One: Iā ē (pa'i, pa'i)

All: Noa honua!

Kumulipo

Creation Chant

(Translated by Martha Beckwith, 1951)

'O ke au i kahuli wela ka honua 'O ke au i kahuli lolo ka lani

'O ke au i kū ka'i aka ka lā

E ho'omālamalama i ka malama 'O ke au o Makali'i ka pō

'O ka walewale ho'okumu honua (ia) 'O ke kumu o ka lipo, i lipo ai

'O ke kumu o ka pō, i pō ai

'O ka lipolipo, 'o ka lipolipo

'O ka lipo o ka lā, 'o ka lipo o ka pō Pō wale ho'i

Hānau ka pō

Hānau Kumulipo i ka pō, he kāne Hānau Pō'ele i ka pō, he wahine

At the time when the earth became hot At the time when heavens turned about At the time
when the sun was darkened To cause the moon to shine

The time of the rise of the Pleiades (winter) The slime, this was the source of the earth The
source of the darkness that made darkness The source of night that made night

The intense darkness, the deep darkness Darkness of the sun, darkness of the night Nothing
but night

The night gave birth

Kumulipo was born in the night, a male, Pō'ele was born in the night, a female

These mele/pule were either handed down to us from the ancients or shared with us by friends. They are specifically for vigils such as this. Use of these mele/pule outside of their intended function would be considered culturally inappropriate. Please respect the composer of these mele/pule and the intent for which these mele/pule were written.

E Ala Ē

na Pualani Kanahele

(once started, E Ala Ē is chanted continuously until the sun rises)

E ala ē

Ka lā i ka hikina

I ka moana

Ka moana hohonu Pi'i (i) ka lewa Ka lewa nu'u

I ka hikina

Aia ka lā

E ala ē!

Awaken/Arise

The sun in the east

From the ocean

The ocean deep Climbing (to) the heaven The heaven highest

In the east

There is the sun Awaken!

E Kānehoalani Ē

(adapted from Emerson, Pele & Hi'iaka) (done 3x)

E Kānehoalani ē

E Kanehoalani ē

Aloha kāua

Kau ka hōkū ho'okahi hele i ke ala loa

Aloha kama kuku kapa a ka wahine

He wahine lohi'au nānā i ka makani

He makani lohi'au hā'upu mai 'o loko ē!

Kānehoalani

Say, Kānehoalani

Greetings to us

Relying upon the one star, we traveled the long trail

Greetings to the child of the kapa-beating woman

These mele/pule were either handed down to us from the ancients or shared with us by friends. They are specifically for vigils such as this. Use of these mele/pule outside of their intended function would be considered culturally inappropriate. Please respect the composer of these mele/pule and the intent for which these mele/pule were written.

An inactive woman, observing the wind
An inert wind, smoldering within!

E Hō Mai

na Edith Kanaka'ole (repeated 3 times)

E hō mai ka 'ike mai luna mai ē
'O nā mea huna no'eau o nā mele ē
E hō mai, e hō mai, e hō mai ē

Na 'Aumākua – Pule Ho'ōla

(adapted from Hawaiian Antiquities by David Malo) (Done 3x)

Nā 'aumākua mai ka lā hiki a ka lā kau Mai ka ho'oku'i a ka hālāwai
Nā 'aumākua iā ka hina kua, iā ka hina alo Iā ka 'ākau i ka lani
'O kīhā i ka lani
'Oē i ka lani
Nunulu i ka lani
Kāholo i ka lani
Eia ka pulapula a 'oukou 'o _____
E mālama 'oukou iā mākou
E ulu i ka lani
E ulu i ka honua
E ulu i ka pae 'āina o Hawai'i
E hō mai ka 'ike
E hō mai ka ikaika
E hō mai ke akamai
E hō mai ka maopopo pono
E hō mai ka 'ike pāpālua
E hō mai ka mana

E Kane E

E Kāne ē, e Kāne ē, e Kāneikawaiola
He kaukau ola kēia iā 'oe
E Lononuinoikawai
Ho'okupu, hō'eu, hō'īnana i ke ola
Eia ka wai lā, he wai ola, e ola ho'i
E hō mai he ao, he ao ola, e ola ho'i!
'Eli'eli kapu, 'eli'eli noa

These mele/pule were either handed down to us from the ancients or shared with us by friends. They are specifically for vigils such as this. Use of these mele/pule outside of their intended function would be considered culturally inappropriate. Please respect the composer of these mele/pule and the intent for which these mele/pule were written.

Lonokūlani

E Lono, e Lono
E Lonokūlani, e Lononuinoihoikawai
O ho'oulu 'oe, o 'īnana 'oe
Hō'īnana i ke ola
Ho'opu'epu'e ana 'oe i ka wai
I ka wai, ka wai ola a Kāne
Ka wai ola a Kanaloa
Aia i ka hikina, i ke komohana
I ka wai hua, i ka wai lani

Iē holo ē

Pule Ho'ōla

(adapted from Hawaiian Antiquities by David Malo)

E ke akua
E aloha mai 'oe iā mākou nā mea i ma'i 'ia
E kala wale mai 'oe i kō mākou hewa 'ana
A me kō mākou haumia
A me kō mākou 'aikū
A me kō mākou 'aiā
A me kō mākou waha hewa
A me kō mākou ho'ohiki 'ino 'ana iā 'oe
E maliu mai 'oe
E ho'ōla mai iā mākou ma ke kino
A hele kū
A hele kolo
A hele ne'e
A kolo pupū
A haumaka'iole
A pala lauhala
A ola loa a ka puaaneane
Kau ola ia e ke akua
Pēlā kā mākou waihā aku
A me kā mākou waipā aku iā 'oe e ke akua
Pēlā kā mākou ho'omana iā 'oe

These mele/pule were either handed down to us from the ancients or shared with us by friends. They are specifically for vigils such as this. Use of these mele/pule outside of their intended function would be considered culturally inappropriate. Please respect the composer of these mele/pule and the intent for which these mele/pule were written.

Oh god
Be kind to us who are afflicted with illness Pardon our sins
Our impurities
Our ceremonial faults
Our faults of the heart
Our faults of speech
And our nonfulfillments of vows to thee Look with favor upon us
Keep in health our bodies
Until we have passed the age of walking upright Until we crawl
Until we creep
Until we walk bent over a staff
Until we are blinked-eyed
Until our skin becomes wrinkled lauhala Until the last trance-vision
Keep us in health
Such is our request
And our prayer to you, oh god
And thus do we worship thee.

Pule ‘Āina

(adapted from Hawaiian Antiquities by David Malo)

E ke akua
He pule ia e holo ana i ka pō ‘ino o ka ‘āina
A me ka pale a‘e i pau kō ka ‘āina haumia
He pule ia e ho‘opau ana i nā hewa o ka ‘āina a pau
I pau ke a‘e, me ke kawaū
I pau ke kulopia, a me ka peluluka I pau ka hulialana
A laila nihopeku
Ho‘ēmu,
Huikala,
Mālapakai (malapalakai)
Kāmauli hou i ke akua

Pule Ola Lō‘ihi

(adapted from Nā Pule Kahiko by June Gutmanis)

‘O kau ola e ke akua
E nānā mai i kau mau pulapula
E ola a kaniko‘o, a haumaka‘iole, a pala lauhala, a kau i ka puaaneane
A laila, lawe aku ‘oe ia‘u i ke alo o Wākea

These mele/pule were either handed down to us from the ancients or shared with us by friends. They are specifically for vigils such as this. Use of these mele/pule outside of their intended function would be considered culturally inappropriate. Please respect the composer of these mele/pule and the intent for which these mele/pule were written.

Give life, o god
Look to your descendants
(Give me) life until I reach extreme old age
Then take me to the presence of Wākea

Ke Aui Nei Ka Lā

Ke ‘aui nei ka lā	Welo, Welo
Ke ‘aui nei ka lā	Welo, Welo

Ke mōlehulehu mai nei	Nākolo, Nākolo
Ke mōlehulehu mai nei	Nākolo, Nākolo

Nāpo‘o ana i lalo	Ka moku ‘o Lehua
Nāpo‘o ana i lalo	Ka moku ‘o Lehua

Ma‘awihilani	E moe, e moe
Ma‘awihilani	E moe, e moe

Aloha e kukulu o ka lani
Aloha e kukulu o ka honua
‘Auē anuanu o‘u mau iwi hilo nei

The sun is setting	Fluttering, fluttering
The sun is setting	Fluttering, fluttering

It is becoming dusk	Crawling, crawling
It is becoming dusk	Crawling, crawling

To find rest below	To the island of Lehua
To find rest below	To the island of Lehua

Just beyond the horizon	To find rest, rest
Just beyond the horizon	To find rest, rest

Greetings to you the pillars supporting heaven at the horizon
Greetings to you the pillars stationed on earth at the horizon
Alas, my bones come to know evening’s first chill

These mele/pule were either handed down to us from the ancients or shared with us by friends. They are specifically for vigils such as this. Use of these mele/pule outside of their intended function would be considered culturally inappropriate. Please respect the composer of these mele/pule and the intent for which these mele/pule were written.