

## KA'INA (ORDER OF EVENTS)

<b>11:30 a.m.</b>	Orientation
<b>Noon</b>	Ka oki ana o ka piko o ka hale
<b>12:30 p.m.</b>	Paina pu paakai (feasting by the community)



### *Ka oki ana o ka piko o ka hale*

This beautiful ceremony, as indicated in the prayer itself, was generally known as “ka oki ana o ka piko o ka hale,” the cutting of the naval string of the house. It is easier to imagine than to describe the analogy between the cutting of a child’s umbilical cord and the trimming of the thatch over the doorway of a new house. The completion of this symbolic ceremony was the signal for feasting by the whole company.

*Hawaiian Antiquities 125*

#### **Ku lalani ka pule a Keolalau i ke akua**

*Orderly and harmonious is the prayer of the multitude to God*

#### **O Kuwa wahia i ke piko o ka hale**

*Kuwa cuts now the piko of the house*

#### **A ku! A wa! A moku ka piko**

*He stands! He cuts! The thatch is cut!*

#### **A moku, a moku iho la!**

*It is cut! Lo it is cut!*



## *Pule Hooolaa Hale*

### TRADITIONAL HOUSE DEDICATION PRAYER

<b>Ua ku ka hale, ua paa ka hale</b>	<i>The house now stands, it is completed</i>
<b>He hale ku i ka Eleua, i ka Eleao</b>	<i>A house that resists the rains and stormy elements</i>
<b>He hale noho hoi no ke kanaka</b>	<i>A house for man to dwell in</i>
<b>E Lono e, eia ka hale la</b>	<i>O Lono, behold the house</i>
<b>Ua ku i Mauiola</b>	<i>A house in the presence of Giver-of-Life</i>

<b>E ola i ka noho hale</b>	<i>Let it have life through those who dwell therein</i>
<b>E ola i ke kanaka kipa mai</b>	<i>Let it have life through the visitors that come</i>
<b>E ola i ka haku aina</b>	<i>Let it have life through the landlord</i>
<b>E ola i na alii</b>	<i>Let it have life through the chiefs</i>
<b>Oia ke ola o kau hale, e Mauiola</b>	<i>That is how this dwelling shall have life, o Giver-of-Life</i>
<b>Ola a kolopupu, a haumakaiole</b>	<i>Life until one creeps and is weak-eyed with age</i>
<b>A pala lauhala, a kai koko</b>	<i>Until one sprawls like a withered hala leaf, until one must be carried about in a hammock</i>
<b>A kau i ka puaaneane</b>	<i>Until one reaches the extremity of life</i>
<b>Oia ke ola au e ke akua</b>	<i>That is the life that you provide, o god</i>

<b>E Ku, E Kane, e Lono</b>	<i>O Ku, o Kane, o Lono</i>
<b>Kuua mai i ke ola</b>	<i>Let down the gift of life</i>
<b>I na pomaikai</b>	<i>And all the blessings with it</i>
<b>A ea ka lani, ka honua</b>	<i>Till the heavens and earth be heaped</i>
<b>Ea ia Kaneikawaiola</b>	<i>Let them be raised up by Kane-of-the-Living-Waters</i>
<b>E ola mai kahi pae a kahi pae</b>	<i>May there be life from one boundary to the other</i>
<b>E ola mai luna a lalo</b>	<i>From above to below</i>
<b>Mai kaupoku a ke kahua</b>	<i>From roof to foundation</i>
<b>E ola - a ola loa no!</b>	<i>Let there be life – everlasting life!</i>
<b>Amama, ua noa</b>	<i>The prayer is complete, all sacred prohibitions have been lifted</i>



# Mahalo nui

## THANK YOU

There is no house without the foundation of the land on which it stands - and so our deep gratitude to Honua'ula and Waipao.

The life and breath of the house come from its people. Mahalo to the following people who have supported bringing ola (life), ea (breath, spirit), and mauliola (soul) into Hale Pili.

Funded & supported by:



Ka hua o ka umauma dreamers: CJ & Ekaha Elizares

Traditional hale practitioners: Hōlani Hāna

Initiates & stewards of Hale Pili:



Community support:



*E Lono e, eia ka hale la  
Ua ku i Mauiola*

O LONO, BEHOLD THE HOUSE,  
A HOUSE BECAUSE OF THE GIVER-OF-LIFE

Mauiola is the soul of the house.

Mauiola is the soul of every house.

From the scale of your body as a house, to the island as a house, to the earth as a house.

E Lono e, eia o Hale Pili

Ua ku i Mauiola

O Lono, behold Hale Pili

A house because of the Soul

