



# Hawaiian Newspaper Translation Project: Fisheries

Historical accounts translated  
from Hawaiian to English

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# NĀ NAI‘A MA KAHANA

THE DOLPHINS AT KAHANA - KE KUMU HAWAII. MARCH 28, 1838. A87

Eia kekahi mea kupanaha ma Kahana nei, i ka lā 14 o Detemaba, 1837, ma ka Po‘alima, hele akula au ma Ka‘a‘awa, i ka hola 10. Noho ihola au ma laila a hiki i ke ahiahi ma ka hola 3. Ho‘i maila au mai Ka‘a‘awa mai a hiki i Makaua. ‘A‘ole nā kānaka, a me nā wāhine, a me nā kamali‘i. Nīnau akula au, he mau luahine e noho ana i ka hale, “‘Auhea iho nei ko ‘oukou kanaka?” “‘Ua pau aku nei i ka nānā i‘a.” Nīnau hou akula au, “He aha ka i‘a?” “‘Ī mai laua, “He Nai‘a.” A laila wikiwiki maila ko‘u mau wāwae a hiki i Pu‘uomahia, nānā maila au i ka po‘e wa‘a a me nā kānaka he nui wale e hopuhopu ana i ka i‘a ma loko o ke kai, hopu ke kāne, wahine, ke keiki, ke kanaka ikaika, 12 i‘a, he kanaka mālulelule, 8 i‘a, mālulelule loa, 4 i‘a, ka wahine ikaika, 6 i‘a, mālulelule iho, 3 i‘a, malulelule loa, 1 i‘a, keiki ikaika 4 i‘a, mālulelule iho, 2 i‘a, mālulelule loa, 1 i‘a. Eia kahi i pā ai ‘o nā i‘a nei, ‘o ka nuku, ‘o ke kualā ma ke kua, ‘o ka hui [hi‘u], ‘o ia kahi i pā ai ua mau i‘a nui nui nei. 7 kapua‘i ka loa o kekahi, 6 kapua‘i ka loa o kekahi, 3 kapua‘i ka loa o ke ana puni o kona nui. Eia ka helu ‘ana o ua mau i‘a nei, 206 mau i‘a i make, ua ‘ai ‘ia e nā kānaka kona ‘i‘o. Eia kekahi waiwai no ua i‘a nei, he ‘aila. Ua piha nā ‘ōmole a me nā lapalapa, a me nā puna ‘ohe, ‘o ia ko mākou kukui e puhi nei, ua ‘oki‘oki nā kānaka a maluhi, ‘ai mai ka ‘Īlio, ‘ai ka pua‘a, ua pilau ke kai a me nā muliwai 3 a me ke kula. ‘O ia ko‘u mana‘o hoaloha iā kākou a pau loa. Na‘u na NAILI.

*This is something amazing that took place here in Kahana on Friday, the 14th of December, 1837. I went to Ka‘a‘awa at ten o‘clock and I stayed there until late afternoon, around three o‘clock. I returned from Ka‘a‘awa and reached Makaua. The men, women and children weren‘t there. I asked two elderly women sitting in the house, “Where are all of your people?” “They have all gone down to look at the fish.” I asked again, “What kind of fish?” They responded, “Dolphins.” Then my feet swiftly carried me down to Pu‘uomahia where I watched the canoes, crowded with people, catching the fish in the ocean. Men, women and children were grabbing fish; a strong man would get 12 fish, a weaker man, 8 fish, a very weak man, 4 fish, a strong woman, 6 fish, a weaker woman, 3 fish, and a very weak woman, 1 fish, a strong child, 4 fish, a weaker child, 2 fish, and a very weak child, 1 fish. Here is where they were speared, the snout, the dorsal fin, and the tail, those are the places where those large fishes were speared. Some were 7 feet long, some 6 feet in length, and up to 3 feet in circumference at the widest point. Here is the count of these fish, there were 206 that were killed. The people ate the meat. Another benefit gotten from these fish is oil. Pots, jars, and bamboo containers were filled, which are our lamps that we are burning. The people chopped the dolphins up until they were exhausted, dogs came and ate, and pigs came and ate. The sea, the three rivers, and even the plains were filled with the stench. That is my friendly thought for all of us. By me, NAILI*

# NO KA PO'E LAWAI'A

IN REGARDS TO FISHERMEN - KA NUPEPA KUOKOA. OCTOBER 1, 1861. A3

Mai ka wā kahiko mai, a hiki mai i kēia manawa, 'a'ole paha i 'ike 'ia ka mea i like pū me kēia. Ma muli o ka no'ono'o maika'i 'ana o ka Mea Ki'eki'e L. Kamehameha, me kona mana'o 'olu'olu nō e ho'opōmaika'i i kona lāhui kanaka. Ua ho'onoho aku 'o ia i po'e lawai'a ma Kaluako'i. Ua piha mau nā wa'apā i ka i'a, ko'ele a'e i 'Ulakoheo, 'a'ohe pōkeokeo a koe aku. Ma mua, 'o Kaihuopala'ai ka mea nāna e ho'opiha pono i nā lumi o 'Ulakoheo, akā, i kēia manawa, 'o Kaluako'i ka mea nāna e lawe mai nei i ka Uhu, i ka Nenuē. Ua lawa ka hapa nui o nā kuewa o ke Kaona, ma muli o keia no'ono'o maika'i o ka Mea Ki'eki'e. E mahalo 'ia ka Mea Ki'eki'e L. Kamehameha, no kona no'ono'o maika'i 'ana pēlā.

W. N. PUALEWA.  
Kaliu, Honolulu.

*From ancient times up until now, there may have never been seen anything like this. Because of the careful concern of His Highness L. Kamehameha, and His kind intention that His nation prosper, he has stationed fishermen at Kaluako'i. The skiffs are constantly filled with fish, which are then trundled down to the market at 'Ulakoheo; such abundance is unmatched. Previously, Kaihuopala'ai, in Pearl Harbor, was the fishing ground that would always fill the stalls of 'Ulakoheo, but, now Kaluako'i is the place that brings in the uhu and the nenuē. Most of the less fortunate people in town are now well-supplied with fish because of this thoughtfulness of His Royal Highness. His Highness L. Kamehameha is to be admired for fine planning.*

*W. N. PUALEWA.  
Kaliu, Honolulu.*

# HAOLE LOKOMAIKA‘I

## GOOD-HEARTED FOREIGNER - KA NUPEPA KUOKOA, APRIL 5, 1862. A3

Ua noho mai ma o mākou nei kēia haole lokomaika‘i, ‘o Kanuka kona inoa, aia ma Wai‘awa kona wahi i noho ai. A ua lilo nō ho‘i ia i Luna no ka Mō‘ī, iā ia nō ho‘i ka ho‘oponopono o Waimea nei.

E ha‘i aku na‘e au i ka‘u mea i ‘ike ai i ka lokomaika‘i o kēia haole, i ka wā e puni ai ka i‘a ho‘omalua a ke Konohiki, ‘o ia ke Kole. Inā i puni ‘ewalu mano, a laila, māhele ‘ehā mano na ka lawai‘a, ‘ehā mano na ke Konohiki, ‘o ia mau mano i‘a, ua pau loa nō i ka hā‘awi i nā kānaka i hiki aku i laila, i nā kāne, i nā wāhine, i nā kamali‘i nō ho‘i, a me nā malihini. Inā i nui loa nō ka i‘a, a laila, pau loa nō i ka hā‘awi ‘ia, pēlā nō ho‘i ke ‘u‘uku ka i‘a, pau nō i ka hā‘awi, ‘a‘ole e koe kekahi.

Ke ‘ōlelo nei ka po‘e kahiko o Waimea nei, ‘a‘ole pēlā nā ali‘i i ka wā kahiko, ‘o kā lākou hā‘awi i kā lākou i‘a, pololei nō kā lākou hā‘awi a ko lākou po‘e kānaka pono‘ī, ‘a‘ole e hā‘awi wale aku iā ha‘i. Pēlā paha a hiki i kēia wā. ‘A‘ole na‘e e like me ka lokomaika‘i lua ‘ole o kā Kamehameha III.

Ua lohe au, ua noho ‘o Kahiki‘ula, a me kāna wahine ‘o Hina, ‘o lāua nā ali‘i o Waimea, a me kā lāua mau lawai‘a. Eia nā inoa: Kūkapalinu‘u, Kūkeuea, Aukeke, Kūlāuka, Kūlākai, Kamakapōhaku.

Ua puni nui ka i‘a i nā lawai‘a a Kahiki‘ula mā, kū a‘e ka i‘a i uka o Keonepoko. Ua noi nui ‘o Kamapua‘a i ka i‘a i nā lawai‘a, iā Kūkapalinu‘u mā. Penei kāna noi ‘ana, “I lehu, i kini, i mano,” ‘a‘ole he wahi i‘a ho‘okahi i loa‘a aku iā ia, he mau hua ‘ino kā nā lawai‘a i hā‘awi aku iā ia. Pēlā nō kona noi ‘ana i kona mau mākuā, iā Kahiki‘ula mā, ‘a‘ole nō he wahi i‘a i loa‘a mai, no ka ho‘ohewahewa paha o nā mākuā, ‘o ia paha ka mea i loa‘a ‘ole ai ka i‘a iā ia. Akā, he mau ‘ōlelo ‘ino nō ho‘i kā nā mākuā i hā‘awi aku ai iā ia. Pēlā nō ka loa‘a ‘ole a hiki i kēia wā, he kahi wale nō kēia haole lokomaika‘i e hā‘awi nei i ka i‘a.

J. W. KAPEHE.

Waimea, Kaua‘i, Ian. 4, 1862.

*This good-hearted foreigner, named Knudsen, has lived among us, his residence being at Wai‘awa. He has become an official under the King, and he is charged with overseeing this area, Waimea.*

*I shall describe what I have witnessed of this foreigner’s kindness when the konohiki’s restricted fish, the kole, is surrounded by nets. If thirty-two-thousand are caught, then it is divided such that the fishermen get sixteen-thousand and the konohiki gets sixteen-thousand. Of his sixteen thousand, all are given away to the people who show up there, the men, women, children and even visitors. If the catch is greater, all are given out, and the same is true if the catch is less, it is still distributed until there is none left.*

*The old-timers here in Waimea are saying that the ali‘i were not like that in the old days, for when they would distribute their fish, they would distribute them directly to their own people, not just giving them away to anyone else. That seems to have been the case up until now. It was not at all like the unmatched generosity of Kamehameha III’s official.*

*I have heard that Kahiki‘ula and his wife, Hina, presided as ali‘i over Waimea, along with their fishermen. These were their names: Kūkapalinu‘u, Kūkeuea, Aukeke, Kūlāuka, Kūlākai, Kamakapōhaku.*

*The fishermen of Kahiki‘ula and his wife would surround great numbers of fish with their nets, and the catch would be brought ashore at Keonepoko. Kamapua‘a would ask for great amounts of fish from the fishermen, Kūkapalinu‘u and the others. This is how he asked: “Give me four hundred thousand, give me forty thousand, give me four thousand.” But he received not a single fish, and all the fishermen gave him were rude words. He asked in the same way of his parents, Kahiki‘ula and the others, but again, he got not a single fish. Perhaps his parents did not recognize him, that may be why he got no fish. But the parents also gave him nothing but rude words. Not getting any fish continued on like that until now, and this good-hearted foreigner who gives away fish is unique.*

J. W. KAPEHE.

Waimea, Kauai, Ian. 4, 1862.

# ‘ŌLELO HO‘OLAHA

## PUBLIC NOTICE - KA NUPEPA KUOKOA. NOVEMBER 16, 1862. A3

‘O wau ‘o ka mea nona ka inoa ma lalo nei, ke ha‘i aku au ma ke ākea. Ua lawe ‘ia ke ‘AHI i I‘a koho na ke Konohiki ma Honomalino, Kona, Hawai‘i nei. No ke komo ‘ana mai ma loko o ka mile ho‘okahi e like me ka Kānāwai Kīvila, ‘ao‘ao 62, paukū 387, a hiki i ka pau ‘ana o ia Kānāwai, e pili ana i ka i‘a koho a ke Konohiki; a no laila, ‘o ka po‘e a pau e lawai‘a ana ma kēia mau KO‘A ‘AHI, ‘Āinahou a me Kamaua, e ho‘omana‘o i ka mahele o ke Konohiki a me ka lawai‘a. ‘O ka mea kū‘ē i kēia ‘ōlelo ma luna, e lawe nō au i ka Luna Kānāwai, a no ka ‘oiāi‘o o nā ‘ōlelo ma luna, ke kau nei au i ko‘u inoa.

D. W. KALUAIHALAWA.

Luna Mālama ‘Āina

Honomalino Kai, Kona, Hawai‘i, ‘Oka. 29, 1862.

*I am the one whose name appears below, and I publicly proclaim: the ‘Ahi has been declared the chosen fish of the Konohiki for Honomalino, Kona, Hawai‘i. Pertaining to entry within a mile, as outlined in the Civil Code, beginning on page 62, paragraph 387 and continuing on until the end of said law concerning the chosen fish of the Konohiki, therefore all persons fishing in these two ‘Ahi Fishing Grounds, ‘Āinahou and Kamaua, are advised to remember the division of the catch between the fishermen and the Konohiki. I shall bring those who do not heed this restriction before the judge, and to attest to the veracity of this statement above, I sign my name.*

D. W. KALUAIHALAWA

Land Steward

Honomalino Kai, Kona, Hawai‘i, Oct. 29, 1862.

# LAWAI‘A ‘ALALAUĀ

## ‘ALALAUĀ FISHING - KA NUPEPA KUOKOA. AUGUST 29, 1863. A2

Lawai‘a ‘Alalauā — Ke ho‘owalea nei nā lehulehu ake ‘oni mau o ke kūlanakauhale Alii nei iā lākou iho ma ka hele ‘ana i nēia mau ahiahi kōnane o ka mahina i ka lawai‘a ‘Alalauā, ma kai ma ‘Āinahou a me nā uapo ‘ē a‘e nō ho‘i. ‘A‘ole o kana mai ua mea he piha i kānaka, a me nā wāhine, ka po‘e o kēlā ‘ano kēia ‘ano o ia mau wahi i ha‘i ‘ia, i nā pō nō a pau. Ma laila pū ka Mō‘ī a me ka Mō‘ī Wahine, i ke ahiahi iho nei o ka Po‘alua.

*‘Alalauā Fishing — The restless masses of the capitol are taking pleasant diversion these past moonlit nights in fishing for ‘alalauā seaward of ‘Āinahou and at other wharves as well. These places just mentioned are incredibly crowded with men and women, people of every type, every night. Even the King and Queen were there on the evening of Tuesday past.*

# NO NĀ WA‘A LAWAI‘A & NĀ KĀNAKA MA LUNA I PUHI IA E KA MAKANI

FISHING CANOES AND THE PEOPLE ON BOARD WHO WERE BLOWN BY THE WIND -  
KA NUPEPA KUOKOA. JANUARY 12, 1865. A4

I ka pō o ka Po‘alima, ‘o ia ho‘i ka lā 9 o Dekemaba, holo ‘ekolu mau wa‘a i ka lawai‘a ‘ōpelu, a i ka wana‘ao o ua pō nei, ho‘omaka ka ike ‘ia o ka i‘a e ke kolu o ka wa‘a, a ‘o nā kānaka ma luna o ia wa‘a, ‘o Ho‘onu‘u a me Kauwahi, a ‘o ia wahi ho‘i a lāua i ‘ike ai i ka i‘a, a lawai‘a ai ho‘i, ma waho a‘e nō ia o Kāhe‘a, Olowalu, Maui.

‘O ka lua o nā wa‘a, he mau ‘elemākule nā kānaka ma luna o ia wa‘a, ‘o Nāholowa‘a a me Kamohomoho, ma waho a‘e o Keonepōhuehue ko lāua wahi i lana ai, ‘a‘ole lāua i ‘ike i ka i‘a, a puhi wale ‘ia ai e ka makani.

A ‘o ka wa‘a ‘akolu ho‘i, ‘o Nika a me Keola nā kānaka ma luna o ia wa‘a, ma waho a‘e o Kaheka<sup>1</sup> ko lāua wahi i lana ai, a i ko lāua ‘ike ‘ana i ka i‘a, ‘o ia paha ka hora 6 o kakahiaka Po‘aono, lā 10 o Dekemaba, i ia wa nō, pā maila ka makani ma uka pono mai o lākou. ‘Ī akula ‘o Nika iā Keola, “E! Ka makani! No ka mea, he kama‘āina nō wau no kēia wahi, ‘akahi nō wau a ‘ike i ka makani ikaika.” I ia wā, ‘o ke ku‘upau maila nō ia o ka makani, ‘o ka hao maila nō ia o nā ‘ale weliweli o ka moana, i ho‘iho‘i mai ka hana i ka ihu o ka wa‘a i uka, ‘a‘ole wahi mea a ho‘i a‘e, i ka ua mea he ikaika o ka makani.

Ke puhi akula nō ‘o ka makani i waho loa, i kahi ‘a‘ole ‘āina, hemo a‘ela ke ama mai ka ‘iako a‘e, lele nō ‘o Keola i loko o ke kai e naki aku ana, i ka ho‘i ‘ana mai i luna o ka wa‘a, ‘o ka hemo maila nō ia, lele nō i ke kai e ho‘opa‘a mai i ke ama, a pau loa a‘ela ka lanalana o ka wa‘a i ka mokumoku, pau ka pono o ka wa‘a, ‘o ka waiho nō o ka ‘upena, ko Keola mokumoku nō ia, a ‘au hou nō i loko o ke kai e nāki‘i ai ke ama a pa‘a ke ama, ‘o ka ho‘i maila nō ia a kau i luna o ka wa‘a, hele maila a anu i ka makani a me nā ‘ale o ka moana, ‘o ke kū a‘ela nō ia o Keola i luna, a ike iā Nāhi‘ena‘ena i Lāna‘i ma waho a‘e, kāhea akula ‘o Keola i kānaka o ka moku e ki‘i mai iā laua, ‘a‘ole na‘e he lohe mai o kānaka o

*On Friday night, the 9th of December, three canoes sailed off to go ‘ōpelu fishing. When that night dawned, the fish began to be seen by the third canoe. The people onboard this canoe were Ho‘onu‘u and Kauwahi and the place where they saw the fish and also fished was outside of Kāhe‘a, Olowalu, Maui. As for the second of the canoes, the people are onboard this canoe were old men named Nāholowa‘a and Kamohomoho. The place that they were floating was outside of Keonepōhuehue. They did not see fish and ended up being blown away by the wind. As for the third canoe, Nika and Keola were the people on board this canoe. Their floating spot was outside of Kaheka<sup>1</sup> and when they saw fish, perhaps about 6 on Saturday morning, the 10th of December, at that time, the wind was blowing from directly inland of where they were. Nika said to Keola, “Hey, the wind! Since I am familiar with this place, this is the first time I have seen a strong wind.” At this time, the wind blew mightily and the violent wave crests of the ocean struck and on trying to turn the nose of the canoe inland, there was no way to bring it back because of the force of the wind.*

*The wind blew far out to sea, to where there is no land. The canoe’s float became loose from the boom so Keola jumped into the sea to tie it. When he returned onboard the canoe, it became loose again so he jumped into the sea to re-secure the float but the lashings were broken up and the canoe was useless. The nets were left and Keola cut them and swam again in the sea to securely tie the floats. When he came back onboard the canoe, he became cold from the wind and the waves of the sea. Keola stood up and saw the Nāhi‘ena‘ena outside of Lāna‘i. Keola called the people on board the ship to come and get them, but those on board the ship did not hear. It was the wind and the currents that took them to the Nahi‘ena‘ena. They went aboard the ship with their fishing gear, nets and paddles from the canoe.*

luna o ka moku, na ka makani a me ke au lāua nei i lawe a hiki iā Nāhi‘ena‘ena, a kau lāua ma luna o ka moku, me ko lāua mau mea lawai‘a, ‘o ka ‘upena, me nā hoe o ka wa‘a.

Ho‘okahi na‘e mea pilikia loa o Nika, i ke kau ‘ana nō i luna o ka moku, ‘o ka ho‘i nō ia a lalo moe, no ke anu a me ka ma‘i kona mea i pilikia ai, ‘a‘ole wahi kapa, he mau wahi kapa nō, ua weluwelu loa i ke kai, no ka poe mai o luna o ka moku ko lāua wahi kapa.

Eia kā lāua ‘ōlelo : “Pōmaika‘i ke ola na ke Akua.” A ‘o kekahi mau wa‘a, pehea lā, ua pae paha, ‘a‘ole paha.

No Capt Helm, (Kāpena o Nāhi‘ena‘ena) ka ho‘omaika‘i ‘ia e nā mea a pau loa, i ho‘omaopopo i kēia hana lokomaika‘i, i ka ho‘opakele ‘ana i kēia mau kānaka i ‘ōlelo ‘ia a‘e nei ma luna o ka Nāhi‘ena‘ena.

*However, Nika had a problem. When he came aboard the ship and immediately went below deck to sleep, the cold and illness became his trouble. He had no clothes, for his clothes were completely shredded by the sea. The clothes they had came from the people on board.*

*Here is what they said: “Life is blessed by God.” And for the other canoes, how about it? Perhaps they landed, perhaps not.*

*It was Captain Helm (the captain of the Nāhi‘ena‘ena) who was praised by everyone who understood this compassionate act, saving these people mentioned above onboard the Nāhi‘ena‘ena.*

<sup>1</sup>Page folded at Kahek\* - could be any variation.

# KA HO‘OMANA KAHIKO. HE LU 10

OLD WORSHIP. ISSUE 10 - KA NUPEPA KUOKOA. MARCH 16, 1865.

NĀ AKUA O KA PO‘E LAWAI‘A, A ME NĀ ‘OIHANA HO‘OMANA I KA HELE ‘ANA I KA LAWAI‘A.— MA KA NĀNĀ ‘ANA I KĒIA KUMUMANA‘O. HE ‘ELUA MAU MEA NUI I LOKO. 1. NĀ AKUA O KA PO‘E LAWAI‘A. 2. NĀ ‘OIHANA HO‘OMANA O KA HELE ‘ANA I KA LAWAI‘A.

1. Nā akua o ka po‘e lawai‘a :— Eia lākou, ‘o Kū‘ula, ‘o Hinapukui‘a, a me kā lāua keiki ‘o ‘Ai‘ai.— ‘O kēia mau akua ihola nā akua a kona po‘e Kahu e ho‘omana ai. Wahi a kekahi po‘e kahiko, “ He mau akua mana nō, ua hiki ke ho‘opae mai i ka i‘a i uka nei.” ‘O Kū‘ula a me Hina, a me kā lāua keiki ‘o ‘Ai‘ai, he mau kānaka maoli nō lākou, he lawai‘a na‘e ‘o Kū‘ula a me kāna wahine ‘o Hina; a ua make lāua, a no lāua ka ‘ōhua i‘a, a ‘o kā lāua keiki ‘o ‘Ai‘ai, ua ola nō ia, eia nō i uka nei. I ka noho ‘ana o kēia keiki ‘o ‘Ai‘ai a makapehu i ka i‘a, ulana ihola i hīna‘i a pa‘a, hele akula a hiki i ka lae kahakai, kū akula ia a ‘ōlelo akula penei: “ Kū‘ula lā ku‘u makuakāne, ‘o Hina lā ku‘u makuahine, a pu‘ipu‘i lā a lawai‘a, noho holona ana au lā, i ke ao malama nei lā ē.” Pane maila ka makuahine, “ Kāua kuli, e ‘ole kā! E noho a mare i ke kaikamahine a Keawekāpilimanu i ka mea iā ia ‘o Hawai‘i. Puka ka ‘auhau lawai‘a lā e ku‘u Haku.” Pane aku ‘o Hina i kāna kāne, “Aua paha lā, i ho‘okahi nō a kāua mamo i ola i ke ao nei lā, he pauaho i‘a.” “ Hō aku paha ka i‘a,” wahi a Kū‘ula. Pane hou ‘o Kū‘ula, “‘O ka i‘a lā ‘o ke aha?” Pane hou ‘o Hina, “‘O ka i‘a ‘o ka Hīnālea, no ka mea, he Hīna‘i kā ke keiki o kāua.” Hō aku a piha ka Hīna‘i, a kaulele iho nā Hīnaleapalaloa ma waho.”— Lawe akula ‘o ‘Ai‘ai i ka hīna‘i a waiho akula i loko o kāheka, na ka i‘a nō i komo i loko a piha ka hīna‘i. Pēlā i loa‘a ai ka i‘a iā ‘Ai‘ai.

2. Nā ‘oihana ho‘omana o ka hele ‘ana i ka lawai‘a:— Ma mua o ka hele ‘ana o ka mea e mana‘o ana e hele i ka lawai‘a, kauoha akula ‘o ia i ko ka hale e noho mālie, a ‘o

*THE GODS OF FISHERMEN AND THE RELIGIOUS PRACTICES WHEN GOING FISHING. --- WHEN LOOKING AT THIS TOPIC. TWO IMPORTANT THINGS INSIDE. 1. THE GODS OF THE FISHERMEN. 2. THE RELIGIOUS PRACTICES OF GOING FISHING.*

*1. Gods of the fishermen: Here they are, Kū‘ula, Hinapukui‘a and their child, ‘Ai‘ai. – These gods are the gods that their attendants worship. According to some people of old, “These gods indeed have a lot of power, so that one could bring fish in ashore.” As for Kū‘ula, Hina, and their child, ‘Ai‘ai, they were actual people. Kū‘ula and his wife, Hina, were fisher-people; they died and from them came the baby fishes. Their child, ‘Ai‘ai, lived, and is here ashore. When this child, ‘Ai‘ai, became hungry for fish, he wove a pandanus basket until it was sturdy. He walked to the cape at the shore, where he stood and said: “Kū‘ula, my father, Hina, my mother, big enough, [I] go fishing, perhaps I should exist as a sailor in the world at large” The mother replied, “Hold back such noise, if it were only so! Stay and marry the daughter of Keawekāpilimanu, the one who controls Hawai‘i. The fishing tributes will emerge, my lord.” Hina said to her husband, “Look, we have but one descendant living in this world, and he is desperate for fish”. “Perhaps give fish,” said Kū‘ula. Kū‘ula then said again, “Fish of what kind?” Hina answered again, “The Hīnālea fish, because our child has a woven basket.” “Fill the basket until it is full and the Hīnaleapalaloa will even overflow outside.”— ‘Ai‘ai took the pandanus basket and placed it inside of a sea pool. The fish went into the trap until it was full. That is how ‘Ai‘ai got fish.*

*2. Religious practices for going to fish: Before one who is thinking to go fishing goes off, he commands everyone in the house to stay quietly and he goes on his way, while praying, perhaps silently within his heart or maybe by saying aloud:*

kona hele akula nō ia me ka pule ‘ana ma loko o kona na‘au paha, a kama‘ilio maoli paha penei: “Nā ‘aumākua lawai‘a, iā Kū‘ula i ka pō, iā ‘Ai‘ai i ka pō, a i ku‘u wahi makua kāne iā Kīlua, pale ka pō, puka i ke ao, ‘o wau nei ‘o Hua. Hō mai he i‘a, i i‘a nui, i i‘a iki.” A ‘o ka holo akula nō ia i ka lawai‘a. Inā he lawai‘a wa‘a, penei e pule ai, i ka wā e hiki ai i ke ko‘a:—” E Kāneakilolohua, iā Kāne i ka pō, eia ka ipu, eia ke aho, eia ka makau, hā‘awi ‘ia i ka lihi o kā kāua makau lā ē, kū ma ka maha, a kū ma ka lehelehe, a kū ma ka waha, a kū ma ka maka, he ‘ole ka nele, he ‘ole ka ho‘i wale, ‘o ka nui o ka i‘a ka pono, i ‘ai ka maka uka, i loa‘a ho‘i ka piele ‘ana aku i kekahi no ka ‘ai, no ka mai‘a, no ka ‘awa, i hoomana ‘ia ai ‘oe, e ke Akua, i haoa ai ka ipu ‘aumakua i ka i‘a, i hele a pelekunu a pelapela kā kāua ipu lā, e Kū, i kū iā ‘oe, e Kāneakilolohua, ‘eli‘eli kapu, ‘eli‘eli noa, i ‘ai lonohonua i ‘ānoa ai, ua noa.” ‘O ka pau kēia o ka pule, ku‘u akula ke aho me ka makau, ua pa‘a i ka maunu ia. Inā e kū ka i‘a ma ka maka a ma ka mahamaha e like me ko kākou ‘ike ma loko o ka pule, a laila, kaena ihola ua kanaka nei me ka ‘ōlelo iho i ka mana o ua mau Akua nei ona.

Eia kēia, inā he lawai‘a he‘e ka lawai‘a, a penei e pule ai, i kona hele ‘ana a hiki i ka papa he‘e :—” Ka i‘a i ka Hikina, he papa i laila, he he‘e i laila, pūloa i laila, mūhe‘e i laila, ‘āwela i laila, pu‘uone i laila, he kule i laila, ‘ōpelu i laila, makiawa i laila, he aku i laila, ka‘ina mai i ko kāua ‘āina nei lā, e Kū, a ahu kukuna, a haumanu,” a pēlā nō e pule ai a pau kēia mau mokupuni, ‘o ka pule ho‘okahi nō kēia.— Inā ho‘i he lawai‘a ‘upena, he kapu, ‘a‘ole e ‘ai; aia nō a puni ka i‘a, a laila ‘ai ka po‘e o ka hale, a me ka po‘e lawai‘a; a i loa‘a ka i‘a, pa‘a a‘ela ho‘okahi i‘a na ke akua, lawe a‘ela a ke kuahu, kau akula. ‘O kekahi wahi e ho‘omana ai, he pōhaku i ho‘ouhi ‘ia i ke oloa a pa‘a, ma laila e ho‘omana ai iā Kū‘ula mā.— A pēlā ihola au i a‘o ‘ia mai ai e ka po‘e kahiko, a ua maopopo ihola paha iā kākou ma kēia mau wehewehe ‘ana, ke ‘oia‘i‘o, Holokahiki

*“Fishing gods, Kū‘ula in the night, ‘Ai‘ai in the night, and my own dear father, Kīlua, push away the night, emerge into day, I am Hua. Bring forth the fish, big fish, little fish” and then he began to fish. If he is canoe fishing, this is how he prays when he arrives at the fishing grounds: “O Kāneakilolohua, to Kāne in the night, here is the gourd, here is the fishing line, here is the fishing hook, given to the point of our fish hook, snag the gills, and snag the opening of the lip, snag the mouth, and snag the eye, no lack, no empty return, a large number of fish is right, in order for our mountain friends to eat, in order to trade with each other for taro, for the banana, for the ‘awa, in order that you, O Deity, may be worshipped, so that the ceremonial food gourd of the gods may be filled with fish, enough to become rancid, and allow our gourd to become dirty, o Kū, appropriate to you, O Kāneakilolohua; intense sanctity, intense freedom, amazing sustenance to allow the freeing of kapu, the restrictions are completely lifted.” This is the end of the prayer. The line and the fish hook are released and secured with bait. If the fish is snagged in the eye or the gill like what we saw in the prayer, then that person brags, speaking about the power of his gods.*

*Here’s another thing, if the fisherman is fishing for octopus, this how his prayer is when he is going to the octopus grounds: “The fish to the East, there are grounds there, octopus there, pūloa-octopus there, mūhe‘e there, ‘āwela are there, sand dunes there, akule are there, ‘ōpelu are there, makiawa are there, aku are there, let them come in succession to this land of ours, O Kū, until heaped, rising, and unwieldy,” and that is how the prayers of all these islands go. This is only one prayer. – If there is net fishing, it is done within sacred law and nothing is eaten until the fish are encircled in the net. Then the people of the house and the fishermen eat. When the fish is gotten, one fish is secured for the god, taken to the altar, and placed there. Another place to worship is a rock that is covered with white ‘oloa kapa. That is where to worship Kū‘ula. – And that is how I was taught by the people of old. Perhaps now it is clear to us all by these explanations, if they are true.*

Holokahiki

# KA MO‘OLELO O HAWAI‘I NEI. HELU 2

THE STORY OF THIS LAND, HAWAI‘I. ISSUE 2 - KA NUPEPA KUOKOA. JUNE 22, 1865.

NO KE KA‘APUNI MĀKA‘IKA‘I I NĀ WAHI KAULANA  
A ME NĀ KUPUA, A ME NĀ ALI‘I KAHIKO MAI  
HAWAI‘I A NI‘IHAU.

NO KAHUOI

Ma ka ‘ao‘ao ‘ākau o ka Luakini ‘o Kaumakapili,  
aia ma laila kekahi kuahu no ka pā hī aku a Kahuoi. He  
pā hī aku kaulana loa kēia. I ka wā e hō‘ike a‘e ai i kēia  
pā, ua komo ka wa‘a i ke aku.

I ka wā ‘a‘ole i komo ‘ia ke awa o Kou e ka moku.  
Ua komo ke aku a me ke ‘ahi a hiki i laila.

He ali‘i nui ‘o Kahuoi, he mo‘opuna na Kaha‘i,  
nāna ka ‘ulu kanu a Kaha‘i i Pu‘uloa.

I ka wā i holo ai ‘o Kahuoi i Maui, a hiki  
Holonokiu i Hāna; ua lilo ua pā hī aku nei.

Penei ka lilo ‘ana: Hiki aku ‘o Kahuoi ma luna o  
kona wa‘a : E lawai‘a kaka uhu ana ‘o Puolokalina, ‘o  
kāna puhi ho‘omalino, he niu, ‘a‘ole ‘ike pono iā lalo. O  
kā ia nei puhi, he kukui. I kā ia nei koali ‘ana i ka hoe i  
kahi ‘ē loa, ua ‘ike aku kēia i ke komo ‘ana o ka uhu i ka  
‘upena. I ka huki ‘ana o ua kanaka nei i ka ‘upena, ua hei  
ka uhu; pinepine ka hana a Kahuoi. ‘Oli‘oli loa ua kanaka  
nei i ka mea ‘ike.

Nīnau mai ua kanaka nei, “ He aha kāu mea ‘ike?”  
‘Ōlelo aku kēia, “ Eia lā he kukui.” Nīnau aku ho‘i kēia, “  
He aha ho‘i kāu ?” ‘Ōlelo maila kēlā, “ He niu.” “‘A‘ole  
‘ike o ia mea.” (wahi a Kahuoi) Hā‘awi akula kēia i ka  
‘āpana kukui. Koali ua kanaka nei i ka hoe, a pupuhi i ke  
kukui, ua mōakāka loa ‘o lalo. Aia kā! ka mea ‘ike. (Ua  
lilo ia i mea ‘ike na ka po‘e lawai‘a a hiki i kēia lā.)

‘Ōlelo aku ‘o Kahuoi, “ He i‘a ‘eha kāu i ke kūlou,  
eia nō kā ka i‘a ‘eha ‘ole lā, ‘o ka‘u.” “ He aha kāu i‘a?”  
Lālau kēia i ka ‘ohe, wehe i ke pani o ka ‘ohe, a wehe

*ABOUT THE TOURING AROUND TO THE FAMOUS PLACES,  
THE SUPERNATURALS AND THE ANCIENT CHIEFS FROM  
HAWAI‘I TO NI‘IHAU.*

*ABOUT KAHUOI*

*On the north side of Kaumakapili Church, there is an altar  
for the aku lure of Kahuoi. This is an aku lure of great reknown.  
When this lure was revealed, aku would come into the canoe.*

*At a time before the harbor of Kou had ever been entered by  
ships, the aku and ahi would come all the way in there.*

*Kahuoi was a great chief, a grandson of Kaha‘i, who planted  
the breadfruit grove of Kaha‘i at Pu‘uloa.*

*When Kahuoi sailed to Maui, all the way to Holonokiu at  
Hāna, the aku lure was lost.*

*This is how it was lost: Kahuoi reached there on his canoe.  
Puolokalina was fishing for uhu, and the thing he spit to calm and  
clear the surface of the water was niu, coconut meat, but he couldn‘t  
see underwater very well. This one’s material that he would blow  
out on the water was kukui, candlenut. When he swept his paddle in  
another area, he could see the uhu entering the net. When he pulled  
up the net, the uhu was snared; thus was the continual practice of  
Kahuoi. The man was overjoyed with the thing that allowed him to  
see.*

*The man asked him, “What are you using to see?” He  
answered, “It is this, kukui.” Then he asked the other, “And what is  
yours?” That one replied, “Niu.” “That doesn‘t let you see much.”  
(said Kahuoi). He gave the other a piece of kukui. The man made a  
sweep with his paddle, spat out the kukui, and the underwater area  
was completely clear. That’s it! Something that lets you see. (It has  
become what fishermen use to clear the water until this day.)*

*Kahuoi said, “Your fish is one of aches because of bending,  
whereas here is a fish that comes with no pain – mine.” “What  
kind of fish are you talking about?” This one grabbed the*

i ka pā, a nāki‘i i ke aho. ‘O ka haluku ihola nō ia o ke aku. Na ke aku nō i pi‘i ma kēlā ‘ao‘ao ma kēia ‘ao‘ao o ka wa‘a a piha ka wa‘a; a laila, hūnā kēia i ka pā ma ke kumu o ka ‘ohe. Hā‘awi kēia i ke aku na ua kanaka lā. (‘A‘ole i pau.)

Maiā Kauka Anesona mai.  
HALE MISIONARI, BOSETONA  
Maraki 25, M. H. 1865

*bamboo, opened the cover of the tube, extracted the lure, and knotted on the fishing line. The aku were suddenly crowding about. The aku leaped over both sides of the canoe until the canoe was filled; then this one hid the lure in the bamboo tube. He gave the aku to the other man. (To be continued.)*

*From Dr. Anderson  
Mission House, Boston  
March 25, 1865*

## KA MO‘OLELO O HAWAI‘I NEI. HELU 3

### THE STORY OF THIS LAND, HAWAI‘I. ISSUE 3 - KA NUPEPA KUOKOA. JUNE 29, 1865.

‘Ike ua kanaka lā, he maika‘i loa kā ia nei hana e loa‘a mai ai ka i‘a. Kuko ihola ua kanaka nei, a ‘imi ihola i kumu e loa‘a mai ai.

E ho‘ohihia a‘e ana ua kanaka nei i ka ‘upena i ka pūko‘a, a pa‘a loa, hāwele i ka muku a pa‘a, kāhea iā Kahuoi e lu‘u i ka ‘upena. E lu‘u iho ana ‘o Kahuoi i lalo; e ‘eleke‘i aku ana ua kanaka nei, kau i ka wa‘a o Kahuoi, holo i uka, a komo i ke ana nalowale loa.

Ea aela ‘o Kahuoi i luna o ke kai, ‘a‘ole kona wa‘a. “Kū kēia ma waho o ka pā o Homa, hopuhopu i ka lā‘au a Kauhi‘ike, homahoma iā Ho‘oleheleheki‘i.” Pae kēia i uka, pi‘i i ke kuahiwi, a noho i kuahiwi; hakakā me Mai‘akuapu‘u, a lilo ka ‘e‘a mai‘a iā Kahuoi. (Ke ulu nei ka ‘e‘a maia a Kahuoi a hiki i kēia lā; he mea kaulana ia no ka ulu ‘ana no ke 1,000 M. H. a keu o ka ulu ‘ana.) E ho‘opau kākou i kona mo‘olelo...

*That other man knew that this one had a very good way to get fish. That one coveted it, and sought a way to obtain it.*

*That other one entangled the net on the coral head until it was stuck, lashed it to the side of the canoe by the outrigger, then called to Kahuoi to dive to the net. Kahuoi was diving down; the man jumped into Kahuoi’s canoe, raced ashore, went into a cave, and disappeared completely.*

*Kahuoi came up to the surface and his canoe was not there. “This one is left standing outside of the grounds of Homa, grasping at the tree of Kauhi‘ike, disappointed by Ho‘oleheleheki‘i.” [Disappointed, befuddled, and fooled] he came ashore, climbed to the mountain and dwelt on the mountain; he fought with Mai‘akuapu‘u, and the mountain banana patch was won by Kahuoi. (The mountain banana patch of Kahuoi still grows today; it is reknowned for having flourished for 1,000 years or more of continuous growth.) Let us end his story. . .*

# HE PUNI I‘A NUI MA HANAPĒPĒ

A LARGE ENCIRCLING OF FISH AT HANAPĒPĒ - KA NUPEPA KUOKOA.  
DECEMBER 2, 1865. A2.

E KA NUPEPA KUOKOA E; ALOHA ‘OE:— A me kou Kāpena, e ‘olu‘olu ‘oe e ho‘okomo iho i nā wahi hua ‘ōlelo a kou hoa, ma kahi ka‘awale o kou kino, nona ke po‘o e kau a‘ela ma luna.

Ma ka lā 5 o Novemaba nei, ua ho‘opuni ‘ia e G. B. Rowell kekahi ko‘a i‘a e noho ana ma Hanapēpē, a ‘o ke ‘ano o nā i‘a i loko, he Kōkala a me kēlā ‘ano i‘a kēia ‘ano i‘a, nā i‘a maika‘i a me nā i‘a ‘ino, ‘a‘ole nō ho‘i he ho‘olei iki o kēia lawai‘a i nā i‘a ‘ino, loa‘a ihola i kēia wahi mele: “‘Ohi hāpuku ka makapehu o ka uka, e ho‘olale ana i ahi no ka i‘a.”

He lawai‘a wae nō kēia ma mua, akā i kēia manawa, ‘a‘ole wahi mea a malele aku i ka ua mea ‘o ka makapehu, a pēlā nō ia e ho‘okoni hele nei ma kēia ‘āpana a hiki wale i Ni‘ihau, ‘a‘ole kā ho‘i a nā i‘a ‘ino, ‘o nā i‘a maika‘i kā ho‘i, i ka ho‘ohei ‘ia e kēia lawai‘a i kāna ‘upena a kole hewa ke po‘o, pau pū na‘e ka unahi, ho‘omanawanui ‘ia aku ho‘i.

Me ka mahalo.

S. MAHIOLÉ.

Hanapēpē, Kaua‘i, Nowemaba 17, 1865.

*DEAR KA NUPEPA KUOKOA, GREETINGS TO YOU:—*

*And to your Captain, please insert these little words of your friend into some free space in your body, which bears the title above.*

*On the 5th of November, G. B. Rowell surrounded one of the fishing grounds near Hanapēpē with nets. The kind of fish inside included kōkala, along with various other types of fish, good fish and bad, yet this fisherman did not toss back the worthless ones, as described in this bit of poetry: “The hungry-ones of the uplands grab at anything, stirring up a fire for the fish.”*

*This was a discriminating type of fisherman before, but now, nothing is left to share; it is a result of greed, and that is how he goes at it in this district and all the way to Ni‘ihau. Not only the worthless fish, but the good ones too, all snared by this fisherman in his net until heads are rubbed raw and scales chafed off, yet it is patiently endured.*

*Sincerely,*

*S. MAHIOLÉ.*

*Hanapēpē, Kaua‘i, Nowemaba 17, 1865.*

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*All images courtesy of the Hawai`i State Archives.*

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