

No ka Mahi'ai 'Ana, Māhele 1

'Ōlelo Mua no ka 'Ohina HEN

'O ka Hawaiian Ethnographic Notes (HEN), he 'ohina palapala 'ōlelo Hawai'i ia ma ke Ke'ena Waihona Palapala Kahiko o ka Hale Hō'ike'ike o Kamehameha. He māhele ia 'ohina o ka ho'oilina a Mary Kawena Pukui i waiho mai ai mai kona mau makahiki e hana ana ma ka Hale Hō'ike'ike o Kamehameha. Aia ma ka HEN nā 'ano palapala like 'ole a Mrs. Pukui i 'ohi ai mai nā molekumu he nui e like ho'i me nā nūpepa 'ōlelo Hawai'i, nā puke pai a me nā pepa a mo'olelo pilikino ('a'ole i maopopo loa ka molekumu o ia mau palapala a pau). 'Oiai ua 'oko'a ke 'ano a me ka molekumu o ia mau palapala, he hō'ike lākou i ko Mrs. Pukui hana nui ma ka 'ohi 'ana, ke kālailai 'ana a me ka unuhi 'ana no ka pono o nā kānaka 'imi na'auao a hiki loa mai i kēia wā. Na Mrs. Pukui ka nui o nā unuhi ma ka HEN. Na kekahi po'e 'ē a'e, i pa'a 'ole mai ka inoa o ka nui, ke koena o nā unuhi a me nā ho'oponopono 'ana. E mōakāka hou mai paha ka mea nāna i hana ma kēlā palapala kēia palapala i ke kilo 'ana i ke kaila unuhi a lima kākau paha.

Ua nui nā pae unuhi i loko o ka HEN, mai ke kāmua me ka papa helu o nā nīnau a me ka hō'ulu'ulu mana'o i nā unuhi no'ēau i ho'opa'a mai'au 'ia. I loko o ia 'ohina e 'ike 'ia ai ka ulu 'ana o ka mākaukau o Mrs. Pukui, mai ka hana a ke kaikamahine 'ōpiopio a hiki i ka loea launa 'ole o ka wahine o'o. Ua 'ohi 'ia ka HEN i waihona no Mrs. Pukui pono'i iho nō, a no ka nui po'e e noi mai ana i kona kōkua. No laila, e ho'omaopopo ke kanaka noi'i ē he māhele wale nō ia mau unuhi o ka 'ike a Mrs. Pukui i 'ohi ai. Ua nui ho'i ka 'ike i koe i mālama 'ia i ka waihona no'ono'o o Mrs. Pukui āna i ho'opa'a 'ole iho ai ma luna o ka pepa.

Ma kekahi 'ano, he mea kōkua ka HEN iā Mrs. Pukui i maopopo a mōakāka hou mai ai nā kumuhana like 'ole, 'oiai ua pa'a mua iā ia ka 'ōlelo a me nā kuluma o ka po'e Hawai'i. No ia 'ike i pa'a mua iā ia, 'a'ole 'o ia i ho'okomo mau i nā wehewehe 'ana a me nā unuhi piha pono e ma'alahi hou mai ai ka heluhelu 'ana o ka po'e 'ike 'ole. No laila, e ho'ohana 'ia ka HEN i ke'ehi mua a puka komo paha i loko o nā waihona palapala molekumu 'ē a'e he nui.

Na Kawena Pukui ka nui o nā unuhi ma kēia māhele o nei puke pai. E like me nā hana ho'opuka puke ma'amau, ua ho'oponopono iki 'ia kekahi o nā unuhi 'ōlelo Pelekānia. ('A'ole i hō'ike 'ia ma 'ane'i nā mea i ho'oponopono 'ia.) No ka palapala i unuhi hapa 'ia e Mrs. Pukui, ua hana 'ia he unuhi hou loa na kekahi o nā lae'ula 'ōlelo o *Ka Ho'oilina* (ua hō'ike 'ia ka inoa o ia lae'ula). No ke kilo a noi'i hou 'ana aku, ua noa ka HEN – he 'ane'ane nō e piha 8,000 'ao'ao – i nā po'e a pau ma nā hola e hāmama ai ke Ke'ena Waihona Palapala Kahiko o ka Hale Hō'ike'ike o Kamehameha.

Agricultural Lore, Part 1

Introduction to the HEN Collection

The Hawaiian Ethnographic Notes (HEN) collection of Hawaiian manuscript material in Bishop Museum Archives is part of the legacy of Mary Kawena Pukui's years of employment at Bishop Museum. The collection consists of materials she gathered from many sources, including Hawaiian language newspapers, journals and other papers and personal accounts. (In some cases the sources of these original materials are not known.) Although these various pieces are diverse in origin and content, all of them are evidence of Mrs. Pukui's efforts in gathering, interpreting and translating these many documents for the continuing benefit of researchers, years after she completed her work. The majority of the translations in HEN are Mrs. Pukui's. In other cases, however, complete translations (and/or edits) were done by different people, some of whom remain unidentified. Further study into translation or handwriting styles may clarify who worked on each piece.

There are many levels of translation work within the collection, ranging from drafts and lists of questions and summaries to pieces that have been carefully completed. Within this assembly Mrs. Pukui's own growth can be seen, from the work of a young woman to the mastery of her mature years. HEN was assembled as a repository for Mrs. Pukui herself, as well as for those seeking her assistance. With that in mind, researchers should be aware that the translated works reflect only a portion of the knowledge that Mrs. Pukui compiled. Those who study this material should recognize that there remained far more than is contained here. This knowledge was held in the mind of Mrs. Pukui and was never reduced to writing.

HEN served in part as a tool to remind and clarify subjects for Mrs. Pukui, who herself was already very familiar with the customs and native language of the Hawaiian people. This familiarity meant that explanations and final translations that would make the readings easier were not always included. With this in mind, the HEN material should be utilized as an initial step or as a point of entry into whatever original document resources are available.

This section of the journal relies upon these translations of Kawena Pukui. In keeping with standard publishing procedures, some minor editing of the English texts has been done. (These changes are not indicated here.) In cases where Mrs. Pukui wrote only a partial translation of an original Hawaiian piece, an entirely new translation by a modern writer has been substituted. The authorship of such new works is noted. For further study, the nearly 8,000 pages of the Hawaiian Ethnographic Notes are available to everyone during Bishop Museum Archives' public hours.

Mahi'ai 'Ana i ka 'Āina Wai

Ma kēia leka e pili ana i ka ho'omākaukau 'ana i ka 'āina wai no ke kanu 'ana i ke kalo, hō'ike mai ka mea kākau i kekahi o nā lōina ko'iko'i o ka mahi'ai, 'o ia ho'i 'o ka pule mau i ke akua i mea e ola ai ka 'āina. Ua pa'i 'ia ma *Ka Hōkū o ka Pākipika*, i ka lā 15 o Mei, 1862, ma lalo o ke po'omana'o "Ka Mahi'ai 'Ana i ka 'Āina Wai." 'A'ole i hō'ike pono 'ia ka mea nāna i kākau i kēia leka, akā, na John Kāneali'i nō paha, 'oi ai ua kākau hou 'ia a ho'omōhala 'ia kēia mo'olelo i kekahi makahiki mai ma kāna leka "No ka Mahi'ai 'Ana i ka Wā Kahiko," o ka lā 19 o Dekemapa, 1863 ma *Ka Nūpepa Kū'oko'a*.

1. Mahi'ai ana i ka Aina wai.

Eia hoi ke ano o ka mahi'ai ana ma ka aina wai i ka wa kahiko. Hele ke kanaka mahi'ai a kona loi, kulapa oia i ka nāhelehe a pau, waiho aku a pulu ka mauu ana i hana ai mamua, alaila, kupele hou ka loi, a ike oia i ke ano kupono o ke kanu ana, alaila, kii keia i ka puahuli lawe a hiki i ka loi ana, puepue mua a pau ka loi, alaila, kanu ka huli a paa ka loi, alaila, noho aku a liuliu, ulu ae la ka mauu hele ke kanaka e mahi'ai, o ke ano oia mahi'ai ana, he au loi, a ekolu lau o ka ai i mohala, alaila, lau pai ka ai, alaila, kii ke kanaka ako i ka lau o ka ai, a nui, alaila, ope a paa, hoa ke ahi pulehu i ua ope lu'au nei a mo'a, wehe oia i ke ino a pau, alaila, wehe ke poi o ka umeke, pule aku i ke Akua, penei ka pule ana, e kane i ka wai e ola, eia ka laau, ka lau mua o ka ai a kuaa, e kane, e hoi e ai, e ola ia'u i ka pulapula, i mahi'ai, i kukulu hale, i lawaia no hoi, a kani koo pala lau hala kanaka i ke ao, kau ola ia e ke akua, amama ua noa, lele wale hoi, pau ka pule ana, alaila, ai ka ai a maona, noho a hiki i ke o-o ana o ke kalo, alaila, hele ua mahi'ai nei a ka loi ana, ku iho la ua kanaka mahi'ai nei ma kuauna, kahea aku la ia i ke akua hooulu ai. Panei ke kahea ana. E Kuikeolowalu, he olowalu kalo, he pa maia ka ha, he lau maia ka lau, e Kuikeolowalu, nalo wale kanaka iloko o kakau kalo la, e Kuikeolowalu, kuu akua i ke oo ana o ka ai, e Kuikeolowalu, e uhuki ka ai a kuaa la, e Kuikeolowalu, lawe au i ke kalo, me na oha, me na ka mau, koe aku ka

1. Mahi'ai 'ana i ka 'Āina wai.

Eia ho'i ke 'ano o ka mahi'ai 'ana ma ka 'āina wai i ka wā kahiko. Hele ke kanaka mahi'ai a kona lo'i, kŭlapa 'o ia i ka nāhelehele¹ a pau, waiho aku a pulu ka mau'u āna i hana ai ma mua, a laila, kŭpele hou ka lo'i, a 'ike 'o ia i ke 'ano kŭpono o ke kanu 'ana, a laila, ki'i kēia i ka pū'ā huli, lawe a hiki i ka lo'i āna, pu'epu'e mua a pau ka lo'i, a laila, kanu ka huli a pa'a ka lo'i, a laila, noho aku a li'uli'u, ulu a'ela ka mau'u, hele ke kanaka e mahi'ai. 'O ke 'ano o ia mahi'ai 'ana, he au lo'i, a 'ekolu lau o ka 'ai i mōhala, a laila, laupa'i ka 'ai, a laila, ki'i ke kanaka 'ako i ka lau o ka 'ai, a nui, a laila, 'ope a pa'a, hō'ā ke ahi pūlehu i ua 'ope lū'au nei a mo'a, wehe 'o ia i ke 'ino a pau, a laila, wehe ke po'i o ka 'umeke, pule aku i ke akua, penei ka pule 'ana,

- 1a. "E Kāne i ka wai e ola,
Eia ka lā'au,
Ka lau mua o ka 'ai a kuaa,
E Kāne, e ho'i e 'ai,
E ola ia'u i ka pulapula, i mahi'ai,
i kŭkulu hale, i lawai'a nō ho'i,
a kaniko'o, pala lau hala kanaka i ke
ao,
Kāu ola ia e ke Akua,
'āmama ua noa,
lele wale ho'i."

Cultivating Wetland

In this letter about the preparation of wetland for planting taro, the author reveals one important traditional practice of the farmer, namely piety. In order to ensure the life of the land, people regularly prayed to the gods. Published in *Ka Hōkū o ka Pākipika (The Star of the Pacific)* newspaper, May 15, 1862, under the title "Cultivating Wetland." It is not clear who wrote this letter. However, it was probably John Kāneali'i because this article was reproduced and enlarged in his letter of the following year, "Concerning Farming in Ancient Times," published on December 19, 1863, in *Ka Nūpepa Kū'oko'a (The Independent Press)*.

1. Cultivating Wetland.

This was the method of cultivating wetland in ancient times. The man will go to cultivate his taro terrace; he will remove all weeds and leave them till (they were treated with) the grass he had prepared, when he will work over the patch again to see the proper way for its planting, whereupon he will obtain the taro tops and, reaching his patch, will first hill up the patch in circular mounds, then set out all the taro tops therein, its full extent, resting a short while thereafter; when the grass grows, the man will proceed to cultivate. The method of cultivation is the patch must be allowed to develop: when three leaves have opened up he will trim them, and afterwards pluck the leaves of the taro, plentifully, wrapping them securely, will light the fire and cook these leaves on the coals as greens, and removing all injured portions, then removing the cover of the calabash will offer prayer to the god, in this manner:

- 1a. "O Kāne of the living water,
Here are the greens,
The first leaves of our food,
O Kāne, go and eat,
Preserve me an offspring, to cultivate,
To build a house, to fish also,
Till old and enfeebled, man of the day
preserved by thee, the god,
Amen, 'tis free, it flies away."

kolamu (column) 2

1. Ua ho'ololi 'ia 'o "nāhelehe" 'o ia 'o "nāhelehele."
"Nāhelehe" was changed to "nāhelehele."

puu i ola, i huli no ka amau a kaula la, e
 Kuikeolowalu, huihui ka ai a kaula la, auamo ka
 ai, hoa ka imu o ka ai a kaula la, kalua ka ai a
 moa, a kui a wali ka ai a kaula la, e Kuikeolowalu,
 haohao i ka umeke, a hoowali a wali ka ai a kaula
 la, e Kuikeolowalu e, kaka ka wahie, hoa ka imu,
 u-umi ka puua, kau i ka imu, ununu ka hulu, kuai
 ka puua, kalua ka imu o ka puua a kaula la, ea e
 Kuikeolowalu, a moa ka puua, okioki a piha ke pa
 laau, e ai ke kane, e ai ka wahine, e ai ke keiki i ka
 puua, i ke kalo a kaula, ea e Kuikeolowalu, a papa
 iki, a papa nui, elieli kapu, elieli noa, i ae na
 honua ua noa, pau ke kapu, a pau keia e kii e ohi
 i ke kalo. Ua pau ae la ke ano o ka mahiai ana i ka
 aina wai, aina he koena kahi e hai mai no, koe
 nae na kai mahope aku.

1b. Pau ka pule ‘ana, a laila, ‘ai ka ‘ai a mā‘ona,
 noho a hiki i ke o‘o ‘ana o ke kalo, a laila, hele ua
 mahi‘ai nei a ka lo‘i āna, kū ihola ua kanaka
 mahi‘ai nei ma kuāuna, kāhea akula ia i ke akua
 ho‘oulu ‘ai. Penei² ke kāhea ‘ana.

1c. “E Kūikeolowalu, he olowalu kalo, he
 pū³ mai‘a ka hā, he lau mai‘a ka lau,
 E Kūikeolowalu, nalowale kanaka i
 loko o kā kākou⁴ kalo lā,
 E Kūikeolowalu, ku‘u Akua i ke o‘o
 ‘ana o ka ‘ai,
 E Kūikeolowalu, e uhuki ka ‘ai a kāua
 lā,
 E Kūikeolowalu, lawe au i ke kalo, me
 nā ‘ohā, me nā kā mau, koe aku ka
 pu‘u i ola, i huli no ka ‘ama‘u a kāua
 lā,
 E Kūikeolowalu, huihui ka ‘ai a kāua lā,
 ‘auamo ka ‘ai, hō‘ā ka imu o ka ‘ai a
 kāua lā, kālua ka ‘ai a mo‘a, a ku‘i a
 wali ka ‘ai a kāua lā,
 E Kūikeolowalu, haohao i ka ‘umeke, a
 ho‘owali a wali ka ‘ai a kāua lā,
 E Kūikeolowalu ē, kākā ka wahie, hō‘ā
 ka imu, ‘u‘umi ka pu‘a, kau i ka
 imu, unūnu ka hulu, kuai⁵
 ka pu‘a, kālua ka imu o ka pu‘a a
 kāua lā, ‘eā,
 E Kūikeolowalu, a mo‘a ka pu‘a,
 ‘okī‘oki a piha ke pā lā‘au, e ‘ai ke
 kāne, e ‘ai ka wahine, e ‘ai ke keiki i
 ka pu‘a, i ke kalo a kāua, ‘eā,
 E Kūikeolowalu, a papa iki, a papa nui,
 ‘eli‘eli kapu, ‘eli‘eli noa, i ‘ai⁶ na
 honua ua noa, pau ke kapu.”

1d. A pau kēia, e ki‘i e ‘ohi i ke kalo. Ua pau a‘ela
 ke ‘ano o ka mahi‘ai ‘ana i ka ‘aina wai, a inā he
 koena kahi e ha‘i mai nō, koe na‘e nā kai ma
 hope aku.

1b. The prayer ended, he eats of the food till sat-
 isfied, then rests till the time of digging the taro,
 when he will go to his patch, and standing on its
 bank will call on the god of food growth, in this
 manner:

1c. “O Kūikeolowalu, a taro storehouse,
 the stem is (as large as) a banana
 stalk and the leaves (are as large as)
 a banana leaf,
 O Kūikeolowalu, let man be lost in our
 taro field,
 O Kūikeolowalu, my god in digging the
 food,
 O Kūikeolowalu, pull our food,
 O Kūikeolowalu, I gather the taro, with
 its suckers, and steady vines, leaving
 the hills to live, as sprigs for our
 preservation,
 O Kūikeolowalu, mix our food, carry
 our food, light our oven fire, cook
 the food till done, pound and mix
 our food,
 O Kūikeolowalu, dip it into our cal-
 abash, reduce our food till soft,
 O Kūikeolowalu, split the firewood,
 light the oven fire, strangle the pig,
 place it on the oven, remove its hair,
 rub the pig, bake it in our under-
 ground oven, say,
 O Kūikeolowalu, when the pig is
 cooked, cut it up and fill the platters,
 as food for man, for woman, and the
 child in our house, say,
 O Kūikeolowalu, multiply it, multiply it
 greatly, dig repeatedly sacred, dig
 repeatedly free, gratuitous food, ‘tis
 free, restrictions are removed.”

1d. When this is done go and gather up the taro.
 This completes the method of cultivating wet-
 land, that of remaining land may be told later.¹

kolamu (column) 2

2. Ua ho‘ololi ‘ia ‘o “paneī” ‘o ia ‘o “peneī.”
 “Paneī” was changed to “peneī.”
3. Ua ho‘ololi ‘ia ‘o “pa” ‘o ia ‘o “pū.”
 “Pa” was changed to “pū.”
4. Ua ho‘ololi ‘ia ‘o “kakau” ‘o ia ‘o “kā kākou.”
 “Kakau” was changed to “kā kākou.”
5. ‘O kekahi pela ‘ana, me ka mana‘o ‘oko‘a, ‘o ia ‘o
 “kua‘i.”
 An alternative spelling here, with a different meaning,
 could be “kua‘i.”
6. Ua ho‘ololi ‘ia ‘o “ae” ‘o ia ‘o “ai” no ko Mary Kawena
 Pukui unuhi ‘ana ‘o “food.”
 “Ae” was changed to “ai” to reflect Mary Kawena
 Pukui’s use of “food” (“ai”).

kolamu (column) 3

1. ‘O kēia kekahi mana‘o o ka hopuna ‘ōlelo hope:
 “And if there remains anything else, it will be covered,
 except for the beach lands, which will be covered
 later.”
 The meaning of the final sentence could also be:
 “And if there remains anything else, it will be covered,
 except for the beach lands, which will be covered
 later.”