

(Kusioa, March 10/65)

KA HOOMANA KAHIKO, X.

Na Akua o ka poe Lawaia: Na Oihana hoomana o ka hele ana
The gods of fishermen; The worship customs *was* going fishing.
i ka Lawaia.

1. Na akua o ka poe lawaia. Eia lakou, o Kuula, o Hinapukua, a me

*The gods of fishermen are these; and
his son Aiai. These were the only gods their guardians*
ka laua keiki o Aiai. O keia mau akua iho la na akua a kona poe kahu
and their son
e hoomana'i, wahi a kekahi poe kahiko. He mau akua mana no, ua hiki ke
worshiped, say some old people. They were gods of power that could cause
hoopae mai i ka iatuka nei. O Kuula a me Hina, a me ka laua keiki Aiai,
fish to land-ashore.

he mau kanaka maoli no lakou, he lawaia nae o Kuula a me kana wahine o
were all humans. But Kuula and his wife Hina were
Hina; a ua make laua, a no laua ka ohua ia, a o ka laua keiki Aiai ua ola
fisher who died, they are the fish retainers, and their son Aiai he is alive.
no ia, eia no iuka nei. I ka noho ana o keia keiki o Aiai a makapehu i
and to where here. By the residence of this child Aiai still suffering for

ka ia, ulana iho la i hinai a paa, hele aku la a hiki i ka lae kahakai, ku
fish, he wave, together a basket and when done, took it to the cape at the seashore, set it
aku la ia a olelo aku la penei: "Kuula la kuu makuakane, o Hina la kuu
down and spoke as follows: "O my father, O my

makuahine, a puipui la a lawaia, noho holona'na au la i ke ao malama nei
mother, increase the fishing, I am living unskilled in these bright days."
la e." Pane mai la ka makuahine, "Kaua-kuli, e ola ka' e noho mare i ke
The mother answered. "Our day out, still alive? Release and marry me

kaikamāhine a Keawe kapilimanu i ka mea isia o Hawaii. Puka ka auhau
daughter of "bird-spearer to those of his son of " Release the fishing
lawaia la e kuu haku." Pane aku o Hina i kana kane, "Aua paha la, i
tribute to my guardian". Hina said to her husband: "It may be withheld,

hookahi no a kaua mamō i ola i ke ao nei la, he pauaho i-a." "Ho-aku
we have but one descendant alive in this world, he is discouraged for fish." [want of]
paha ka ia," wahi a Kuula. Pane hou o Kuula, "o ka ia la o keaha?"
"Give the fish" said Kuula. He again said, "what kind of fish?"

Pane hou o Hina, "O ka ia o ka Hinalea, no ka mea, he hinai ka ke keiki a
Hina replied. "The Hinalea variety, because our child has a basket."
kaua." Ho-aku a piha ka hinai, a kaulele iho na Hinaleapalaloa mawaho."
Give until the basket is full, and overflowing with " outside."

"Na Akua o ka poe Lawaia."
from Kuokoa, March 9, 1865.
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Lawe aku la o Aiai i ka hinai a waiho aku la iloko o kaheka, na ka i-a
Aiai took the basket and placed it in the shallow pool, for the fish to enter
no i komo iloko a piha ka hinai. Pela i loa'a i ka i-a ia Aiai.

in until the basket was full. That was the method of Aiai's fishing.

2. Na oihana hoomana o ka hele ana i ka lawaia. Mamua o ka hele

2. The worship custom of those going fishing. Before the person

ana o ka mea e manao ana e hele i ka lawaia, kaoha aku la oia i ko ka
who contemplates going fishing sets out, he directs those of the household to

hale e noho malie, a o kona hele aku la no ia me ka pule ana maloko o
Keep still, when he will go forth with the silent prayer to himself perhaps.

kona naau paha, a kamailio maoli paha penei: "Na aumakua lawaia, ia Kuula
or actually audible, in this manner: "The fishermen's ancestral spirits, to Kuula

i ka po, ia Aiai i ka po, a i kuu wahi makuakane ia Kilua pale ka po, puka
of the night, to " of the night, and my father to Kilua would off the night, let the

i ke ao, owau nei o Hua. Ho-mai he i-a, i i-a nui, i i-a iki." A o ka holo
day down, I am Hua. Send fish, large fish and small fish." He will then

akula no ia i ka lawaia. Ina he lawaia waa, penei e pule ai, i ka wa e
set out for fishing. If canoe fishing, he will offer this prayer when he

hiki ai i ke koo: "E Kane-akilolohua, ia Kane i ka po, eia ka ipu, eia ke
reaches the station: "O " sitting skilled, Kane of the night, here is the gourd, here the

aho, eia ka makau, haawia i ka lihi o ka kua makau la-e, a ku ma ka maha,
fish line, here the hook, grant to the end of our hook success, hook by the gills,

a ku ma ka lehelehe, a ku ma ka waha, a ku ma ka maka, he ole ka nele, he
hook by the lips, hook by the mouth, heart by the eye, that I lack not and return

ole ka hoi wale, o ka nui o ka i-a ka pono, i ai ka makauka, i loa'a hoi ka
not empty, a plentiful supply of fish would be right as you for that the

piele ana'ku i kekahi no ka ai, no ka maia, no ka awa, i hoomana ia'i oe i
trader may exchange them for food, for bananas, for awa, that you, the god, may

ke akua, i haoo'i ka ipu aumakua i ka i-a, i hele a pelekunu, a pelapela ka
be worshipped, that the ancestral spirits' gourd be filled by the fish, to enter fill rank and filthily is

kua ipu la e Ku, i ku ia oe e Kane-akilolohua, elieli kapu, elieli noa, i
our gourd O Ku, standing for you O sitting skilled, dig restriction, dig release, as

ai lonohonua i anoa'i, ua noa."

pressed food it may be for Lonohonua.

O ka pau keia o ka pule, kuu aku la ke aho me ka makau, ua paa i ka

At the close of this prayer the line and the hook, well baited, is

maunu ia. Ina e ku ka i-a ma ka maka a ma ka mahama, e like me ko kakou
lowered. If the fish caught by the eye or by the gills as we have seen

ike maloko o ka pule, alaia, kaena iho la ua kanaka nei me ka olelo iho
in the prayer, then the man will boastfully proclaim

"Na Akua o ka poe Lawaia."

from Kuokoa, March 9, 1865.

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i ka mana o ua mau akua nei ona.

The power of his gods.

Eia keia, ina he lawaia hee ka lawaia, a penei e pule ai, i kona hele

Furthermore, if the fishing should be for squid, he would pray as follows upon
 ana a hiki i ka papa hee: "Ka ia ka hikina, he papa ilaila, he hee ilaila,

reaching the squid grounds: "Fish for them eastward, the ground is there, squid is there,

pīloa ilaila, muhee ilaila, awela ilaila, puone ilaila, he kule ilaila,

the red species, the two-way traveller, the small fish (awela), sand mound, the sand fish (kule - Synodus),

opelu ilaila, makaiwa ilaila, he a-ku ilaila, kaina mai i ko kua aina nei

the mackerel, the squint-eye, the bonito are there, move them toward our land here

la e Ku, a uhu kukuna, a haumanu." a pela no e pule ai a pau keia mau.

o Kee,

?

This is the universal prayer of this

Mokupuni, o ka pule hookahi no keia. Ina hoi he lawaia upena, he kapu, aole

group, it is the principal prayer.

Should it be net-fishing, it is restrictive. The

e ai, aia no a puni ka ia, alaila ai ka poe o ka hale, a me ka poe lawaia,

good is to be eaten until the fish are surrounded, then the folks of the house and the fisherman eat.

a i loa ka i-a, paa ae la hookahi i-a na ke akua, lawe ae la a ke kuahu

On fish being caught seize one for the god.

and take and place it on

kau aku la. O kekahi wahie hoomana'i, he pohaku i hoouhia i ke oloa a

the altar.

This place of sacrifice

are stones overspread with oloa and

paa, malaila e hoomana'i ia Kuula ma. A pela iho la au i aoiia mai ai e

fastened, there is Kuula worshiped.

Such is the instruction I have received

ka poe kahiko, a ua maopopo iho la paha ia kakou ma keia mau wehewehe

from the old people, and we can perhaps clearly judge by this explanation

ana, ke oiaio.

of the truth.

Holokahiki. (Kuokoa, Mch. 16/65)

"Na Akua o ka poe Lawaia."

from Kuokoa, March 9, 1865.

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The Gods of Fishermen: The Worship customs on going fishing.

(X)

1. The gods of fishermen are these: Kuula, Hinapukuia, and their son Aiai. These were the only gods their guardians worshiped, say some old people, They were gods of power that could cause fish to land ashore. Kuula, and Hina and their son Aiai, were all humans. But Kuula and his wife Hina were fish-erfolks who died, they are the retainers, and their son Aiai he is alive and is ashore here. By the residence of this child Aiai, when suffering for fish, he weaves together a basket, and when done takes it to the cape at the sea-shore, sets it down and prays as follows: "O Kuula, my father, O Hina, my mother, increase the fishing. I am living unskilled in these bright days."

The mother answered: "Our deaf one still alive? Reside and marry the daughter of Keawe, bird-snarer to those of his own of Hawaii. Release the fishing tribute to my guardian." Hina said to her husband: "It may be withheld, we have but one descendant alive in this world, he is discouraged for [want of] fish." "Give the fish," said Kuula. He again said, "What kind of fish?" Hina

"The Gods of Fishermen."

English translation of the Hawaiian text "Na Akua o ka poe Lawaia."

Hawaiian text from Kuukoa, March 9, 1865.

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replied, "the hinalea variety, because our child has a basket; give until the basket is full and overflowing with hinaleapalaloa outside."

Aiai took the basket and placed it in the shallow pool for the fish to enter until it was full. That was the method of Aiai's fishing.

2. The worship custom of those going fishing. Before the person who contemplates going fishing sets out, he directs those of his household to keep quiet, when he will go forth with the silent prayer to himself perhaps, or actually audible, in this manner: "The fishermen's ancestral spirits to Kula of the night, to Aiai of the night, and my father, Kilua, ward off the the night, let the day dawn, I am Hua. Send fish, large fish and small fish." He will then set out for fishing. If canoe fishing, he will offer this prayer when he reaches the station: "O Kane-sitting skilled, Kane of the night, here is the gourd, here's the fish-line, here's the hook, grant to the end of our hook success, hook by the gills, hook by the lips, hook by the mouth, hook by the eye, that I lack ^{not} and return empty. A plentiful supply of fish would be right, as food for matipuka that the trader may exchange them for food, for bananas, for awa, that you, the god, may be worshiped, that the ancestral spirits' gourd be filled by the fish, to enter till rank and filthy is our gourd. O Ku, standing for you. O Kane, sitting skilled, dig restrictions, dig release, as freed food it may be for Lonohonua."

"The Gods of Fishermen."

English translation of the Hawaiian text "Na Akua o ka poe Lawaia."

Hawaiian text from Kuokoa, March 9, 1865.

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At the close of this prayer the line and the hook, well baited, is lowered. If the fish is caught by the eye or by the gills as we have seen in the prayer, then the man will boastfully proclaim the power of his gods.

Furthermore, if the fishing should be for squid, he would pray as follows upon reaching the squid grounds: "Fish for them eastward, the ground is there, squid is there, the red species, the two-ways traveler, the small fish (awela), sand mound, the sand fish (kule-synodus), the mackerel, the squint-eye and the bonito are there, move them toward our land here O Ku, and the uhu be net-entangled." This is the universal prayer of this group: it is the principal prayer. Should it be net-fishing it is restrictive. No food is to be eaten until the fish are surrounded, then the folks of the house and the fishermen eat. On fish being caught, seize one for the god, take and place it on the altar. This place of sacrifice are stones overspread with oloa and fastened, there is Kuula worshiped. Such is the instruction I have received from the old people, and we can perhaps clearly judge by this explanation of the truth.

Holokahiki, Kuokoa, Mch. 16, 1865.

"The Gods of Fishermen."
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