

Sociocultural significance of the endangered Hawaiian monk seal and the human dimensions of conservation planning

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Supplement. Additional information on original cultural sources and translations

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1.0 Kumulipo (chant that chronicles the creation story, genealogy and mythology of ancient Hawai‘i)

Kumulipo (Beckwith 1951)

Ka Wa Eone / Chant Six

- 0539. O kupukupu kahili o Kua-ka-mano
Many new fines of chiefs spring up
- 0540. O kuku ka mahimahi, o ka pihapiha kapu
Cultivation arises, full of taboos
- 0541. O ka holo [a]na kuwaluwalu ka linalina
[They go about scratching at the wet lands
- 0542. Holi [a]na, hoomaka, hoomakamaka ka ai
It sprouts, the first blades appear, the food is ready] [?]

0543. Ka ai ana ka piipii wai
Food grown by the water courses
0544. Ka ai ana ka piipii kai
Food grown by the sea
0545. Ka henehene a lualua
Plentiful and heaped up
0546. Noho poopoo ka iole makua
The parent rats dwell in holes
0547. Noho pupii ka iole liilii
The little rats huddle together
0548. O ka hulu ai malama
Those who mark the seasons
0549. Uku lii o ka aina
Little tolls from the land
0550. Uku lii o ka wai
Little tolls from the water courses
0551. O mehe[u] ka akiaki a nei[a] haula
Trace of the nibblings of these brown-coated ones
0552. O lihilihi kuku
With whiskers upstanding
0553. O peepee a uma
They hide here and there
0554. He iole ko uka, he iole ko kai
A rat in the upland, a rat by the sea
0555. He 'iole holo i ka uaua
A rat running beside the wave
0556. Hanau laua a ka Pohiolo
Born to the two, child of the Night-falling-away
0557. Hanau laua a ka Poneeaku
Born to the two, child of the Night-creeping-away
0558. He nenee ka holo a ka iole uku
The little child creeps as it moves
0559. He mahimahi ka lele a ka iole uku
The little child moves with a spring
0560. He lalama i ka iliili
Pilfering at the rind
0561. Ka iliili hua ohia, hua ole o ka uka
Rind of the 'ohi'a fruit, not a fruit of the upland
0562. He pepe kama a ka po, hiolo i hanau
A tiny child born as the darkness falls away
0563. He lele kama a laua o ka po nee aku
A springing child born as the darkness creeps away

0564. O kama a uli a kama i ka po, nei la
Child of the dark and child in the night now here
0565. Po--no
Still it is night

2.0 Mo'olelo (story in the oral tradition) of Hi'iakaikapoliopole (Hi'iaka)

Translation by M. Puakea Nogelmeier (Nogelmeier 2006, p. 161–162)

As Hi'iaka travels through O'ahu on her way to Kaua'i, she describes an area near Ka'ō'io Point: "there is a plain on the inland side and dangerous waters seaward, a place renowned in the saying, 'Lie calmly in the sea of your chief.' As we go along we will reach Makaua, land of the Ma'akua rain. That is where the 'īlio hā of Kāne dwells, named Kauhike'imakaokalani, an uncle of ours"

The translation continues:

"Hey, dear friend!"

Wahine'ōma'o responded, "Yes?"

Then Hi'iaka asked, as her hand indicated a ridge of steep cliffs descending sharply to the road, "Do you see that line of cliffs overgrown with ti leaves?" Wahine'ōma'o agreed that she did, and her friend asked again, "Do you see that stone lying there, shaped like an 'īlio, a dog, with the head, the body, and all the features of a dog?"

Looking carefully at the stone her friend pointed out, Wahine'ōma'o could make out a great strong that looked just like a dog lying down with its head up, facing inland of the cliff. When Wahine'ōma'o had spotted the stone, she said, "Oh Hi'i, I do see the stone you are talking about; it is like a great dog. But our dogs are tiny, and that one is huge. That is amazing. Was that rock crafted like that by the people of this place? What is the nature of that stone, my friend?"

"That is no stone carved by man, but rather the rock form of one of our uncles, one I mentioned to you. That is Kauhike'imakaolani. He is the 'īlio hā that Kane brought from Kahiki, and he is always seen yonder, at Ka'ō'io Point, that high spot before one reaches the flatlands on the way to Kāne'ōhe. The third place where he's often seen is at the mouth of Nu'uauu Valley, where one enters Kahaukomo.

As I told you, this 'īlio hā belongs to Kāne, and his lineage is recited, for he is from Kumuhonua and his wife Polohina. His lineage chant is a prayer memorized by our ancestors. Just so you will understand, I shall show you a bit of that prayer, and here it is."

And then Hi'iaka recited the prayer below, shown here by the writer as a haiku in this version of the Story of Hi'iaka.

[Chant sixty-two]

The supernatural 'Īlio hā rules the island

Born of the royal ones, Kūhonua

Polohaina as his wife

Royal ones made scared by Kāne

“And what is an 'Īlio hā?” Wahine'ōma'o asked her friend.

“Yes, replied Hi'iaka, going on to say, “There is much confusion among people about this thing, an 'Īlio hā. Some thought it was a form of mo'o [lizard], but that is not true. 'Īlio hā is like saying 'Īlio kāhā, an oversized, hulking dog, the same way a pig can be oversized. It means it is huge, heavy, plump, and fleshy. But this dog-uncle of ours you see there has the body of a massive dog, and the largest expanse of his fur is on his head and neck ...”

3.0 Mo'olelo of Hawai'i-Loa

After Light had been created or brought forth from the *Po* (the darkness or chaos) the gods looked upon the empty space (*ka lewa*) and there was no place to dwell in. They then created the heavens for themselves. Three heavens did they create or call into existence by their word of command. The uppermost heaven was called “*Lani-Makua*,” the one next below was called “*he Lani o Ku*,” and the lowest was called “*he Lani o Lono*.”

* * *

The first man, generally called Kumu Honua, had a number of names – already mentioned; he was a tall, handsome, majestic looking person, and so was his wife. He was along upon the land for about one century (*kipaelui* or *kihipea*) before his wife Lalo Honua was created.

Among the animals enumerated in the legend as dwelling in peace and comfort with Kumu Honua in Kalani i Hauola were:

Ka puua nui Hihimanu a Kane (the large Hihimanu hog of Kane); ka ilio nui niho oi a Kane (the large sharp-toothed dog of Kane); ka ilio holo i ka uaua a Lono (the dog running at the voice of Lono); ka puua maoli (the common hog); ka ilio alii a Kane (the royal dog of Kane); na moo (lizards)... (Fornander 1916-1920, emphasis added).

4.0 Mo'olelo of Pinao and Kamālama at Ka Lae o ka 'Īlio, Hawai'i Island

The following is an oral tradition and story (*mo'olelo*) from a kūpuna interviewed on Hawai'i Island, near Ka Lae o ka 'Īlio (“the cape of the dog”), about the monk seal. Names and some information have been withheld to protect the identity of the respondent.

Respondent:

I'm from Ka'ū [Hawai'i Island], but originally I come from Moloka'i, from the area called Kalama'ula. I relocated here [to Ka'ū] because of my husband. My husband was a cowboy by trade.

Today I'm going to share with you a little mo'olelo, a little story that comes from the opposite end called Ka Lae. A lot of people call this area South Point, but it's really Ka Lae.

Now in this area, there was this young woman and her name was Kamālama. And Kamālama had a good friend who she loved dearly and his name was Pinao.

Well Pinao and Kamālama were always happy together. They loved each other dearly.

But one day, Kua, the Shark God, he's traveling the moana, the ocean. He sees her [Kamālama] [heart fluttering motion]. Hū [oh] my goodness, he loves this young lady.

No. She doesn't want him at all.

Kua is very upset; and so Kua causes a pō'ino. He puts a curse on this young lady, Kamālama, and Pinao.

And, Kamālama no longer stays as a woman; but she withdraws to the ocean and she becomes an *'aukai*, a sea-god or a seal. And poor Pinao. Pinao who stands so very tall; now begin to bear wings and he begin to flutter and fly. He becomes a dragonfly. Auē! They no longer can be together.

And whenever Kamālama come up to the white sand, at this particular beach, she's not able to embrace her good friend Pinao. And Pinao, he comes and he flutters down upon her, and he is no longer able to hold her anymore.

Well, the god Kū, finally comes to realize what is happening; and he feels love and compassion for this young couple, for this young man and this young lady. And so what happens: Kū decides that this should not happen, that Kua's jealousy gets in the way. And so, the god Kū decides to make a new rule, and he says: when Nā Huihui [reference to the star cluster Nā-Huihui-a-Makali'i, otherwise known as Pleiades, whose rise & fall in the Hawaiian night skies marks the start and end of the Makahiki Season, generally from end Oct/beg Nov to end Jan/beg Feb] all the stars shine during these particular months then this young man and this young lady will be able to have the... This young man and this young lady will be able to share this time to Kū, to take on their human forms again, so that they will no longer be this dragonfly, nor will she be this *'aukai*, this seadog or this seal of the ocean.

And so from the months of October, November, December [until] part of February, they then take on this form, and they come back to who they really were; and they're able to enjoy each other's company, and to embrace each other once again.

And so this is the short story of Pinao and Kamālama. I'm not sure if that's what you were looking for.

I doubt if you're going to find it in any books, like you do [the mo'olelo of] Kauila because I heard this, again, from my father-in-law.

When he was here, he was busy sharing things. And he was trying to recall things and I didn't realize what he was doing is recalling because he was going to go on his journey [pass away]. He was going to leave us.

And so, um, most of the stories that I am sharing every now and then, I haven't seen it in any book. So, and, I haven't shared this, except for my own family. This is the first time I've shared it outside.

5.0 Historical English-language and translated Hawaiian-language sources

Early observations of the Hawaiian Islands were recorded by explorers, traders and merchants, whaling and sealing crew members and captains, missionaries and Native Hawaiians. These written accounts vary with respect to their description, but most contain information about coastal environments and social relationships with these ecosystems. Of the sources listed below (summarized in part by Marion Kelly in the forward, Freycinet 1978), no references to the Hawaiian monk seal were found (Watson et al. 2011).

List of Sources:

Arago (1823, 1971)
Bingham (1849)
Broughton (1804)
Byron (1826)
Campbell (1825)
Cook (1842, 1999)
Cook & King (1784)
Corney (1965)
Ellis (1826)
Eveleth (1829)
Franchère (2007)
Ii (1993)
Kamakau (1961, 1976, 1992, 1993)
Kotzebue (1821)
Krusenstern (1821)
La Pérouse (1807)
Langsdorft (1817)
Ledyard (1781)
Lisiansky (1814)
Malo (1951)
Mathison (1825)
Meares (1790)
Mortimer (1791)
Portlock & Dixon (1789)
Quimper Benitez del Pino (1822)
Stewart (1828)
Turnbull (1813)
Vancouver (1798, 1801)

6.0 Place names

Additional place names throughout the archipelago may reference Hawaiian monk seals and warrant more research. Some of these include: Kane'ilio, Kū'ilioloa, and Pu'uanahulu. Pūkui notes that Pu'uanahulu was "perhaps named for a supernatural dog of that name; see Ka-lae-o-ka-'ilio" (Pūkui et al. 1974). The reference to Ka-lae-o-ka-'ilio reads: "points at Kona, Hawai'i; Kau-pō, Maui; northwest Molokai (also called 'Īlio and Ka-'ilio). Lit., the cape of the dog. (At the Kona point in a sea pool is the body of Anahulu, a supernatural dog that was changed to stone by Pele. See Pu'u-anahulu)" (Pūkui et al. 1974). Lae o Ka 'Īlio point on the northwest tip of Moloka'i, also known as 'Īlio point, bears similarity in name to the site in Kaua'i. The Hawai'i Department of Land and Natural Resources has linked the 'Īlio Point, or Kalaeokailio, to an

ancient legend of a red dog, rather than a monk seal (DLNR 2009 [citing Ne & Cronin 1992]), but monk seals are found in the area (Duvall 2009). Another place name is Kīpahulu in the Hāna district of Maui, but interviewees indicated this site was used by seabirds and did not know of any association with the monk seal. Finally, a *heiau* (ritual site) in the Wai‘anae district of O‘ahu island is named Kū‘ilioloa (“The long dog form of Kū”), and *mo‘olelo* about this site reference a dog that would bark at the ocean when enemies were coming. Respondents interviewed in this research identified this site, and said that although the name has *‘ilio* (dog) in it, it does not necessarily mean it was named after the monk seal.

7.0 Hawaiian-language newspapers (own translations)

| Page nos. | ‘Ōlelo Hawai‘i (Hawaiian) | English translation |
|-------------------------------------|--|---|
| 1a before & 1a (& 1 b before & b/c) | <p>Ka Hae Hawai‘i ‘Okatoba 19, 1859, 115 [‘Ao‘ao 6, Paukū 1] Ha‘awina XXIV. No ke kākau hō‘ike ‘ana i nā moku. Paukū 630. ‘A‘ole e pono ke kākau hō‘ike iā kekahi moku ma kēia Aupuni, ‘a‘ole ho‘i e mana‘o iā kekahi moku, he moku Hawai‘i i loa‘a nā pōmaika‘i i pili i nā moku Hawai‘i, ke ‘ole ‘o ia ka waiwai pono‘ī a kekahi kanaka kupa a mau kānaka ho‘okupa ‘ia paha o kēia Aupuni. Akā ho‘i, ‘o hiki nō ke kākau hō‘ike iā kekahi moku, i ho‘omākaukau ‘ia no ka lā...</p> <p>[‘Ao‘ao 1, Paukū 1 (ka hopena a ka paukū 630 ma luna a‘e)] ...waia ‘ōkoholā, a no ka ‘imi ‘ana i nā ‘īliokai, ma ka moa[na] o ka mea nona kekahi hapa o ia moku, inā he kanaka kupa ia a he kanaka kupa ‘ole paha, a inā e noho pa‘a a[n]a ‘o ia i loko o kēia Aupuni. [‘Ao‘ao 2, Paukū 3] Paukū 636. Ma ke kākau hō‘ike ‘ana i kekahi moku, e like me ka ‘ōlelo a ka paukū ma luna a‘e nei, e koi aku ka Luna Dute Nui, i ka mea nāna i noi mai a ‘o ke kākau hō‘ike ‘ana, e hā‘awi mai ‘o ia i palapala ho‘opa‘a me nā hope kūpono i ka mana‘o o ka Luna Dute Nui, no nā dālā ‘a‘ole ‘emi mai ma lalo o nā haneri ‘elua, ‘a‘ole ho‘i ‘oi [a]ku i ‘elua tausani, e ho‘ohālike ‘ia e ka Luna Dute Nui me ka nui o nā tona o ka moku; e ‘ōlelo ana ia palapala ho‘opa‘a, e hana ‘ia ka palapala hō‘ike i ke kākau ‘ana no ka moku, āna i hā‘awi ‘ia ai wale nō, ‘a‘ole ho‘i e kū‘ai ‘ia, a e hā‘awi lilo ‘ole ‘ia, a e ho‘olilo ‘ia paha ma ke ‘ano ‘ē a‘e, i kekahi kanaka; a inā e lilo ia moku a pau, a ‘o kekahi hapa paha o ka</p> | <p>The Hawaiian Flag October 19, 1859, 115 [Page 6, Paragraph 1] Article XXIV. Regarding writing bonds for vessels Paragraph 630. This vessels ought not be a written bond, without due consideration of this vessel, a Hawaiian vessel with all profits acquired belonging to Hawaiian vessels, when he refuses the due assets of a citizen and one who may become a citizen of this Kingdom. But also, a vessel may give written bond, prepared for the day... [Page 1, Paragraph 1 (end of paragraph 630 directly above)] ...disgraced whaling, and for searching for the seadog, in the ocean of the one for whom is half of the vessel, if a citizen or not a citizen, and if permanently residing in this Kingdom. [Page 2, Paragraph 3] Paragraph 636. In bond writing for a vessel, similar to the language of the paragraph directly above, the Chief Customs Officer requires, of the one who request the bond writing, to give him an insurance policy with equitable legal surety as is the will of the Chief Customs Officer, for a sum not less than \$200.00, and not too exceed \$2,000.00, to be matched by the Chief Customs Officer with the larger part of the tonnage of the vessel; this insurance policy states, the insurance policy shall be done in</p> |

| Page nos. | ‘Ōlelo Hawai‘i (Hawaiian) | English translation |
|-----------|---|---|
| | <p>moku, inā ‘a‘ole ia he moku ‘ōkoholā a moku ‘imi ‘īlio o kai, no kekahi haole a mau haole paha i kupa ‘ole ma kēia ‘Aupuni, a inā paha e pō‘ino, a i lawe pio ‘ia paha e kekahi ‘enemi, a i ho‘opau ‘ia i ke ahi, a i wāwahi ‘ia ka moku paha, a laila, e ho‘iho‘i ‘ia mai ka palapala hō‘ike i ka Luna Dute Nui, ma loko o nā Mālama ‘eono, ma hope iho o ia ho‘olilo ‘ana o ka moku i ka ona ‘ē, a ‘o kona pō‘ino ‘ana, a lawe pio ‘ana, a pau ‘ana i ke ahi, a wāwahi ‘ana paha; Akā ho‘i, inā i lawe pio ‘ia a pau i ke ahi, a pō‘ino paha, a laila, e ho‘oku‘u ‘ia nā mea i kākau inoa ‘ia i ua palapala ho‘opa‘a la, inā e ho‘omaopopo i ka Luna Dute Nui, ‘a‘ole e hiki, ke ho‘opakele i ka palapala hō‘ike.</p> | <p>writing for the vessel, only for what he was awarded, not to be sold, and not to be granted absolutely, or conveyed in a different manner, to a person; and if the entire vessel is transferred, or half of the vessel, or if it is not a whaling vessel and a sea dog investigating vessel, for a foreigner or foreigners not citizens in this Kingdom, or if damaged, or if abducted by an enemy, and consumed in a fire, or ship-wrecked, then, the insurance policy shall be returned to the Chief Customs Officer, within six months, after this transference of the vessel to a different owner, for his damage, abduction, consumption due to fire, or ship-wrecked; but also, if extinguished entirely by fire, or misfortuned, then, the things signed on this insurance policy shall be relinquished, as understood by the Chief Customs Officer, [who is] unable to be released from the insurance policy.</p> |

| Page nos. | ‘Ōlelo Hawai‘i (Hawaiian) | English translation |
|------------|---|--|
| 1a (& b/c) | <p>4 Honolulu, O‘ahu Pō‘akahi, Maraki 19, 1894. Ka Maka‘āinana <i>He Nūpepe ‘Ō‘ili Pule</i> W.H. Kapu Luna Nui a Lunaho‘oponopono F.J. Testa (Hoke), Pu‘ukū. Pō‘akahi, Maraki 19, 1894. [‘Ao‘ao 1, Kolamu 2, Paukū 2] Mai Pūlama Aku. ‘O ia nō kēia mākou e uwalo aku nei i nā hoa maka‘āinana a pau, mai pūlama aku i nā hana a kēia po‘e no ka mea pili i ka pono koho balota no nā ‘elele i ka ‘aha hana kumukānāwai a lākou. Ua lohe ‘ia mai aia kā nā po‘e o na Kona a me Ka‘ū, Hawai‘i, ke pīkokoī nui lā e kākau inoa ma lalo o ka ho‘ohiki a ua po‘e pākaha nei, a mākou nō ho‘i i hō‘ai‘ai aku ai ma ka helu i hala i ka waiwai ‘ole o ko ka lāhui kumu hana aku pēlā, no ka mea, ke ho‘okō, ‘o ka ‘āpono ‘ana nō ia</p> | <p>4 Honolulu, O‘ahu Monday, March 19, 1894. The Citizen <i>A Blessed Newspaper</i> W.H. Kapu Chief Officer and Editor F.J. Testa (Hoke), Treasurer. Monday, March 19, 1894. [Page 1, Column 2, Paragraph 2] Don’t Bother This is what we declare to all of the fellow residents, don’t bother with the activities of this group because they are associated with the equal ballot election for the delegates in their constitutional labor convention. It was heard, there were the groups of Kona and Ka‘ū, Hawai‘i, largely gathering to register beneath the names of these crooks, and we also released in the list of offenses</p> |

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| | <p>iā lākou nei, a lilo kā lākou nei ‘ino i hana mai ai iā kākou i mea maika‘i. ‘O kā mākou ho‘i e makemake nei, ‘o ia nō ko kākou kū mai nō i ka wā, ‘oia i, aia iā Amerika Huipū ‘ia ka hana. No ka mea, ua ‘oia‘i‘o loa nō kā mākou i ho‘omahu‘i aku ai inā kākou e kōkua ‘ole aku, ‘a‘ale loa lākou e ‘ike ‘ia mai a huli ke ao nei. ‘O ko kākou wā kēia e hō‘ike ai i ko kākou lōkahi, ‘a‘ohe manawa e aku nō kākou; a inā nō ‘o nā po‘e lawelawe ‘oihana Aupuni a po‘e na‘aua[o] paha ma lalo o lākou, ‘a‘ohe nō ia o ka lāhui, akā, e ho‘oku‘u aku nō i kēlā po‘e a ‘alu‘alu aku i ko lākou pono e like lā me nā ‘īlio holo i ka uaua. Aka, no ka lāhui ho‘i, e unuhi mai nō a ka‘awale; a laila, lawe aku nō a kai hohonu, ho‘okuene pono iho ‘ana i laila.</p> | <p>national concerns and such that are unbeneficial, because, when ratified, it will then be enforced by them, and their offenses will become worthless to our benefit. As for our needs, it’s for us to rise to the time, while the United States is reasonable. Because, our impersonation was incredibly accurate, if we didn’t render aid, they certainly wouldn’t have been seen until the day was over. This is our time to demonstrate our unity, there is no time for us to run; else indeed the Kingdom officials and possibly the learned persons below them, truly without a nation, but, released to that group, will then slacken in their moral resolve like the dog-running-in-the-rough-seas. But, as for the nation, it will transform and separate; and then, truly be taken unto the depths of the ocean, and properly arranged there.</p> |
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| Page nos. | ‘Ōlelo Hawai‘i (Hawaiian) | English translation |
|------------------|---|---|
| a (&b) | <p>Lama Hawai‘i [‘Ao‘ao 1, Kolamu 3, Paukū 3] No kekahi ‘ao‘ao kahiko. Eia kekahi mea kupanaha a mākou: ‘o ke kūkini. Inā i ‘ōlelo ‘ia he mau kūkini: ‘apōpō, holo; a laila, hele maila kanaka he nui loa me ka waiwai, a pili a mau ihola, a laila, hele akula ua mau kanaka lā ‘elua a hiki i ka pahukū. Kūkini maila ua mau kanaka lā, a hopu i ka pahu kekahi, a laila, eo a‘ela nāna. ‘Oli‘oli ihola ka po‘e i kō. Akā, ‘o ka po‘e i eo, mihi ihola lākou i ke eo ‘ana. Inā e ‘ōlelo ke Konohiki i nā maka‘āinana, ‘apōpō kākou ko‘ele a pau, a ahiahi iho, hō‘ike i ka waiwai: A laila, hana ihola lākou i ua mau mea nei a ke Konohiki i ‘ōlelo mai ai: ‘o ka pua‘a, ‘o ka ‘īlio, ‘o ke kapa, ‘o ke olonā, ‘o ka hulu, ‘o ka ‘upena, ‘o kēlā mea kēia mea a pau. ‘O ia ka waiwai, a mākou i hō‘ike ai i ka wā kahiko.</p> | <p>Hawaiian Torch [Page 1, Column 3, Paragraph 3] Concerning an ancient way of life. Here is something wondrous for us: runners. If some runners said: tomorrow, is a race; and then a multitude of persons came with money, and continued to place bets down, and then, two of these persons then ran until they reached the goal. These people then raced, and grabbed the baton, and then, it was won for him. The people were then joyful for the triumph. But, as for the persons who lost, they apologized for losing. If the Konohiki said to the citizens, tomorrow we all walk until the evening to show the tribute: and then, they lay down these things the Konohiki requested: pig, dog, cloth, fiber, fur, fishing net, everything. These are the goods that we exhibited in ancient days.</p> |

| Page nos. | ‘Ōlelo Hawai‘i (Hawaiian) | English translation |
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| 1a (b/c/d) | <p>30</p> <p>Ke Alaula [‘Ao‘ao 1, Kolamu 1, Paukū 1] ...kou holoholona i mālama loa ai. ‘Ai nō ho‘i ‘o Kauka Kaina i ka ‘īlio a me nā ‘iole i loa‘a iā lākou ma luna o ka moku. Loa‘a iā lākou ma nā ‘ae kai nā ‘īlio-holo-i-ka-uaua a me nā ‘elepani kai. He maka‘u nā kama‘āina Ekimo i kēia holoholona nui, akā make nō ia lākou i kekahi manawa. I ka ho‘i ‘ana mai o Kauka Kalina i Piledelepīa, ho‘opuka ‘o ia he buke mo‘olelo o nā mea āna i ‘ike ai ma ia ‘āina anu, a ua piha ia buke i nā ki‘i nani loa. Eia mai ke ki‘i o ka ‘elepani-kai.</p> | <p>30</p> <p>The Dawn [Page 1, Column 1, Paragraph 1] ...your animal to attend. Doctor Kaina also eats dogs and rats they found on the ship. They catch on the seashore the dogs-running-in-the-rough-seas and the sea elephants. The local Eskimo are afraid of this big animal, but they also sometimes kill it. When Doctor Kaina returned from Philadelphia, he published a story book of the things he saw in this frozen land, and this book was filled with very beautiful pictures. Here is the picture of the sea elephant.</p> |
| 2a (b/c) | <p>Ke Alaula Honolulu, Novemaba, 1867 Buke II, Helu 8 [‘Ao‘ao 1, Kolamu 2, Paukū 2] Kokoke aku lākou i ka Wēlau ‘Ākau. I ka noho ‘ana o lākou i ka moku, holo a‘e kekahi po‘e o lākou i ka ‘ākau ha[u] aku ma luna o nā holopapa i kauō ‘ia e nā ‘īlio. Ke ‘ike lā ‘oukou ma ke ki‘i ma luna a‘e nei i ke ‘ano o ka ho‘okaulua ‘ia o nā ‘īlio, a ho‘ohui ‘ia lākou e kauō i ka holopapa. Noho iho ke kanaka ma luna o ka papa, a kauō māmā loa ‘ia ‘o ia e nā ‘īlio ma luna o ka hau pa‘a. I kekahi manawa ‘elima a ‘eono ‘īlio kā i ho‘opa‘a ‘ia i ka papa; i kekahi ho‘i he nui aku – he ‘umikūmāmāhā a ‘umikūmāmāono paha. Holo aku kekahi po‘e o lākou i ka ‘ākau a hiki i ka latitu 82° 30’. I laila ‘ike aku lākou i ka Moana Anu ‘Ākau. ‘Akahi nō a launa kokoke aku kekahi i ka wēlau ‘ākau e like me kēia – 450 wale nō mile koe a loa‘a aku nō. Akā, ‘a‘ole nō he kanaka i hiki aku i laila, no ke anu loa – make e ma‘i nō i ke anu. ‘A‘ole i loa‘a iā lākou he wahi meheu no Sir Ioane Feranekelina. Ma hope loa mai ua loa‘a ‘ia i kekahi po‘e ‘ē a‘e. ‘Elua a ‘ekolu paha o kēia po‘e a Kauka Kaina i loa‘a i ka ma‘i a make; ho‘okahi i loa‘a i ke anu ma kekahi wāwae a ‘oki ‘ia aku ka wāwae; lilo ho‘i ‘elua manamana wāwae o kekahi. ‘O ko lākou kapa e mehana ai, ‘o ka ‘ili o ka ‘īlio-holo-i-ka-uaua a me nā holoholona huluhulu pahe‘e ‘ē</p> | <p>The Dawn Honolulu, November 1867 Book II, Volume 8 [Page 1, Column 2, Paragraph 2] They are approaching the North Pole. When they were staying on the ship, a group of them went to the icy north on top of the sled dragged by the dogs. You see in the picture above the disposition of the harnessed dogs, and they are united to drag the sled. The people sit on top of the sled, and he is quickly sled by the dogs on top of the hard snow. One time five maybe six dogs were secured to the sled; another time more – fourteen maybe fifteen. Some of them went to the north until the latitude 82° 30’. There they saw Arctic Ocean. It was the first time someone approached the end of the north pole like this – just 450 miles left until the end. But, there was no person that could go there, because of the extreme cold – becoming deathly ill because of the cold. They didn’t find a trace of Sir John Franklin. A long time afterward, it was reached by other people. Two maybe three of these groups and Doctor Kaina got sick and died; one got frostbite on a foot and the foot was cut off; and two toes of one was</p> |

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| | a‘e, e like me kā nā kānaka i hō‘ike‘ike ‘ia ma ke ki‘i ma luna a‘e nei. | lost as well. Their clothing to keep warm was the pelt of the dog-running-in-the-rough-seas and the other slippery, furry animals, like the men shown in the picture directly above. |
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| Page nos. | ‘Ōlelo Hawai‘i (Hawaiian) | English translation |
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| 1a (b/c) | <p>Ka Nonanona Buke 1, Pepa 3, ‘Ao‘ao 9-01 ‘Augate 3, 1841; 3 ‘Aukake 1841 [‘Ao‘ao 1, Kolamu 2, Paukū 4] No Ka Ulu Moku ‘Imi ‘Āina. I ka mālama o ‘Okatoba 1841, hiki maila ka ulu moku ‘imi ‘āina no Amerika huipū ‘ia, ma Honolulu nei. ‘Ehā moku, ‘o ka moku nui, (‘o ka Winisani, a me ka Pīkaka) a ‘elua ho‘i moku nuku iho, (‘o ka Nai‘a, a me ka Mālolo) a ‘o Kali Wilika ko lākou ali‘i nui. Ua ‘imi ‘āina nā ulu moku nei ma ka huina loa, a ua ‘ike lākou i ka ‘āina nui ma laila, i ka lā 13 o Ianuari, 1840, ma ka latitu 65°30 lonitu 104°24. Pōpilikia ‘ia ko lākou holo ‘ana ma kēlā moana hema, no ka nui loa o ka hau; me he mau moku ‘āina nui lā, e lana wale ana, a e huikau ana, ua hau pa‘a nei ma kēlā wahi. Ili ka Pīkaka i ka moku hau, a mai nāhāhā loa: ua pākela nō na‘e no ke akamai loa o kona kāpena ‘o Hudesona. Holo kokoke i kēlā ‘āina hema ka Winisani i 1700 mile a ‘ike pinepine lākou i ka ‘āina; he ‘āina pali, paupū i ka hau, ‘a‘ole kanaka, he mau walerusa, a me nā sila wale nō ko laila holoholona. Pau kēia;</p> | <p>The Multitude Book 1, Paper 3, Page 9-01 August 3, 1841; 3 August 1841 [Page 1, Column 2, Paragraph 4] About the Land Exploration Fleet. In the month of October 1841, the land exploration fleet arrived from the United States of America, here in Honolulu. There were four ships, the large ships, (the Winisani, and the Pīkaka) as well as two nose diving ships [submarines?], the Dolphin, and the Flying Fish and Kali Wilika was their high commander. The fleet explored land in it’s entire length, and they saw great lands there, on the 13th day of January, 1840, in the latitude 65°30’ longitude 104°24’. Their progression was troubled upon that Antarctic ocean, because of the expanse of the ice; like great big islets, just floating, haphazard, ice-locked in that place. The Pīkaka was run aground on an iceberg, and very nearly wrecked: we escaped because of the good judgment of his Captain Hudson. The Winisani approached that arctic land which is 1700 miles and they frequently saw land; a precipice, filled with ice, no people, just walruses and seals were the animals that belonged there. This is done;</p> |

| Page nos. | ‘Ōlelo Hawai‘i (Hawaiian) | English translation |
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| 1a | <p>Ka Nūpepa Kū‘oko‘a [‘Ao ‘ao 1, Kolamu 1, Pauku 6] A i ka pō ‘ana iho, hele akula ia i ka Halepule, me ke ‘eke ma luna o kona kua, he pū‘olo ma lalo o ka lima, a he ipu-kukui ma ka lima. He pāpa‘i ko loko o ke ‘eke, a he ihoiho kukui pokopoko ko loko o ka pū‘olo. I</p> | <p>The Independent Newspaper [Page 1, Column 1, Paragraph 6] And when night came, he went into the Church, with the sack on top of his back, a bag below his arm, and a lamp in his hand. Crabs were inside of the sack, and short kukui-nut</p> |

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| | <p>kona komo ‘ana aku i loko o ka pā o ka Halepule, wehe a‘ela ‘ia ho‘okahi pāpa‘i mai loko a‘e o ke ‘eke, a ho‘opili ihola i ka ihoiho kukui ma luna o ke kua a ho‘oku‘u iho i lalo e kolo ai. A wehe a‘ela ‘ia i ka lua, i ke kolu, a pēlā aku, a hiki i ka pau ‘ana o ka papa‘i o loko o ke ‘eke. Ma hope o ia, komo ihola ia he koloka lō‘ihi ‘ele‘ele, he kapa like ‘ia me ko ka Mōnaka (Monk) a ho‘opili a‘ela he ‘umi‘umi hina ma kona ‘auwae. No ia mea, ua ‘ano ‘ē loa a‘ela ia, a hele akula. Ia wā, kani ka pele o ka Luakini i ka hora hope, ho‘omaka a‘ela ka ‘Aihue Akamai, e kāhea me ka leo nui, “E lohe ‘oukou e nā lawehala a pau loa! E lohe, e lohe! Ua hiki mai ka hopena o ka honua, a ua kokoke ka lā nui; e lohe, e lohe! ‘O ka mea e makemake ana e pi‘i i ka lani me a‘u, e komo mai i loko o kēia ‘eke. ‘O Petero au, ka mea nāna e wehe a e pani ka puka o ka lani. E nānā aku ‘oukou i loko o ka pā i ‘ike ‘oukou i ka po‘e make e hele ana i ‘ō a i ‘ane‘i, e ‘ohi ana i ko lākou mau iwi. E komo mai, e komo mai i loko i ke ‘eke; no ka mea, e nalo aku ana ka honua.”</p> | <p>candles were inside of the bag. When he entered the yard of the Church, one crab was loosed from inside of the sack, and a kukui nut candle affixed on top of the back and it was released below to crawl. The second was then freed, the third, and so on, until all of the crabs inside of the sack were gone. After this, he put on a black, long cloak, a cloth likened to that of a Monk’s and affixed a gray beard to his chin. With this, he was made very different, and then left. At this time, the bell of the Temple rang the last hour, and then the Cunning Thief began to call out with a loud voice, “Listen all of you sinners! Listen, listen! The end of the world has come, and the day of reckoning has approached; listen, listen! Those desiring to rise to heaven with me, come inside of this sack. I am Peter, the one who opens and closes the door of heaven. All of you look in the yard and you will see the dead, walking here and there, gathering their bones. Come, come inside of the sack; because, the world shall disappear.”</p> |
| 2a (b/c/d) | <p>Ka Nūpepa Kū‘oko‘a <i>Ke Kilohana Po‘okela no ka Lāhui Hawai‘i</i> Buke III. Helu 51. Honolulu, Dekemaba 17, 1864. Nā Helu A Pau 100. [‘Ao‘ao 1, Kolamu 4, Pauku 10] Ka Lā‘au Ka-umaka e pau ai ka Niniaole O Nā Maka Hū‘alu Pepe‘ekue O W.H. Kalae-O-Kaena. E Ka Nūpepa Kū‘oko‘a E; Aloha ‘oe: -- Ua ‘ikea iho ma kou ‘ao‘ao 3 o ke Kahua kua o ka lā 27 o ‘Okatoba, Helu 44 o ka Buke III o ke “Kilohana Po‘okela o ka Lāhui Hawai‘i.” Aia ma laila ka pehina (throwing/pelting, as of rain) mai nei a W.H. Kalaeokaena, i nā pōhaku ‘elekū pukapuka o nā hekili ku‘i-pāmalō a ua ‘īlioholoikauaua lā, ‘alu‘alu pāpa‘i niho kekē o Koholāloa; e hāhā pō‘ele lā i ua i‘a lā o ka ‘āina āna (W.H.K.) e noho lā; me he Ihuanu lā e mana‘o ana e hina o ‘Aiwohikupua, i ka hele wahi ‘ana a kani ka pola o ka malo; ‘ū! e olo</p> | <p>The Independent Newspaper <i>The Foremost Champion for the Hawaiian Nation</i> Book III, Number 51. Honolulu, December 17, 1864. The Numbers Until 100. [Page 1, Column 4, Paragraph 10] The Beloved Medicine that cured the waterlessness of the thick viscous membrane covering the eye of W.H. Kalae-O-Kaena (loose skin over the eyeball; slight viscous membrane covering the eye) Dear Independent Newspaper; Greetings to you: -- It was observed in your 3rd page of the war section on the 27th day of October, Number 44 of Book III of the “Foremost Champion for the Hawaiian Nation.” There was W.H. Kalaeokaena’s raining of the hole riddled basalt rocks [bullets] of the</p> |

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| | <p>ho‘i! hina lā ana kei! a ‘o paha e olo ka hina o ke ‘A‘ali‘ikūmakani o Ka‘ū iā ‘oe, e nā lā‘auohala kumu Pūhala ne‘ine‘i.</p> | <p>roaring thunder-with out rain [gun] upon this dog-running-in-the-rough seas; the misshapen crab claw of Koholāloa, ignorantly groping for this fish on the land where he (W.H.K.) lives; like the Ihuanu wind thinking to topple over ‘Aiwohikupua, going somewhere until the flap of the loincloth sounds; ‘ū! resounding! glorious toppling! and perhaps resounding the steady blowing of the ‘A‘ali‘ikūmakani wind of Ka‘ū to you, the hala leaves of the grove of the low-lying hala trees...[a continued slinging of insults]</p> |
| <p>3a (b/c/d)</p> | <p>Ka Nūpepa Kū‘oko‘a Vol. 4, No. 26 29 June 1865 [‘Ao‘ao 1, Kolamu 6, Paukū 7] He ‘Aumoku hou, e holo ana ka Wēlau ‘Ākau. Ke ho‘omākaukau nei o Kapena Osbone (Osborne) o nā Moku manu wā o Beritania e holo i ka Wēlau ‘Ākau. Ua makemake ‘ia i ‘elua mau moku māhu li‘ili‘i me nā kānaka he 120, a i ka Makahiki 1866 e hiki mai ana e holo ai ia. I loko o ke kau e holo aku lākou i ke Kaikū‘ono o Bafine ma ke komohana o ‘Āina‘ōma‘oma‘o, a hala loa aku i loko e like me ka lō‘ihi o kahi e hiki ai ke hele aku. I loko o kēia mau makahiki aku ‘elua, e holo ana lākou me nā wa‘apā a me nā koa na ka ‘īlio e kauō a hiki i ka Wēlau. ‘O kākou o ka po‘e ho‘i e noho nei i ka lā pumehana o Hawai‘i nei, kai ‘ike ‘ole i ke anu o ia wahi. Ua ‘emi iho ka waidālā o ka hō‘ailona māhu (thermometer) i kekahi manawa, i nā degere he 50 ma lalo o ka ‘ole. He hau wale nō ka mea ‘ike ‘ia ma laila, ‘a‘ole mea kanu; ‘o nā bea ke‘oke‘o na‘e ka mea nui, me nā ‘īlioholoikauaua, a me nā ‘elepani o ke kai. I loko nā kānaka o nā hale hau e noho ai me nā lōle hulu, a ‘o kā lākou ‘ai o ka ‘i‘o momona me ka ‘aila a me kekahi mau mea ‘ē a‘e. Ma laila e lilo ai ka bia a me kekahi mau wai ona ‘ē a‘e i mea ‘o‘ole‘a me he pōhaka lā. I ka wā ho‘oilo, he pō lō‘ihi ko lākou no nā mālama he nui wale, i ahona iki i ka mahina, no ka mea, he kōnane maika‘i loa ka mahina ma laila, a me kekahi mālmalama ‘ano ‘ē ma</p> | <p>The Independent Newspaper Vol. 4, No. 26 29 June 1865 [Page 1, Column 6, Paragraph 7] A new fleet, sailing to the North Pole. Captain Osborne is preparing the British battleships to sail to the North Pole. Two small steamships were wanted with 120 men, and in the coming year 1866 he will set sail. During the summer they will sail through Baffin Bay in the west of Greenland, and stay awhile in there like the length of one who comes and goes. Within these two years, they will go with sleds and guards for the dogs to tow until they arrive at the Pole. We are to be sure the ones living here in the warmth of Hawai‘i, unacquainted with the chill of this place. The mercury of the thermometer lowered once to 50 degrees below zero. Just snow is what is seen there, no plants; the polar bear is still important, with the dogs-running-in-the-rough-seas, and the sea elephants. Inside, the people stay in igloos with fur clothing, and as for their food it is rich meat and oil and other things. There, beer and alcoholic drinks become as hard as stone. In the winter, they have a long night for many months; the moon is a little</p> |

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| | <p>laila ia kapa 'ia ka Aurora Borealis (Aurora Borealis) a 'o ka Mālamalama 'Ākau. Ma ka Wēlau ma laila ka pō no nā mālama 'eono, a me ka lā no nā mālama 'eono. Inā e hiki 'i'o 'o Kapena Osebone ma ia wahi, e kaulana nō kona inoa, no ka mea, 'o ia ke kanaka mua i hiki ma laila.</p> | <p>better, because, the moon there has very good clear, bright moonlight; and there is a kind of strange light there named the Aurora Borealis otherwise known as the Northern Lights. At the Pole it's night there for six months, and day for six months. If Captain Osborne actually goes there, his name will be truly famous, because, he will be the first man to go there.</p> |
| 4a (b/c/d) | <p>Nūpepa Kū'oko'a <i>Ke Kilohana Po'okela no ka Lāhui Hawai'i,</i> Buke XV, Helu 8, Honolulu, Pō'aono, Feberuari 19, 1876, Nā Helu a pau 742. ['Ao'ao 1, Kolamu 4, Paukū 8] "Ba," i uilani a'e ai o Nede me nā 'ano huhū: "he aha kāu i mana'o ai no nā mea a kākou e ai ai ma'anei? He ake honu, he lālā manō, a me nā 'i'o kō'ala 'ia o ka 'Īlioholoikauaua."</p> | <p>Independent Newspaper <i>The Foremost Champion for the Hawaiian Nation,</i> Book XV, Number 8, Honolulu, Saturday, February 19, 1876, The numbers until 742. [Page 1, Column 4, Paragraph 8] "Ba," queried Nede in anger: "what are the things you think we eat here? Turtle liver, shark fin, and the broiled meat of the Dog-running-in-the-rough-seas.</p> |
| 5a (b/c/d/e) | <p>Nūpepa Kū'oko'a <i>Ke Kilohana Po'okela no ka Lāhui Hawai'i,</i> Buke 15, Helu 12 18 Malaki 1876 ['Ao'ao 1, Kolamu 2, Paukū 16]</p> | <p>Independent Newspaper <i>The Foremost Champion for the Hawaiian Nation,</i> Book 15, Number 12 18 March 1876 [Page 1, Column 2, Paragraph 16] 'Īliopi'i – cape & bay, Kalaupapa peninsula, <i>lit. climbing dog.</i></p> |
| 6a (b/c/d) | <p>Nūpepa Kū'oko'a <i>Ke Kilohana Po'okela no ka Lāhui Hawai'i,</i> Buke XV, Helu 32, Honolulu, Pō'aono, Augate 5, 1876, Ka Helu a pau 766. He 'Iwakālua Tausani Legue Ma Lalo O Ke Kai! --Nā Mea-- Kupanaha O Ka Moana! Ke Ala O Ka Mea Huna --A 'O Ka Mea-- Pohihihi O Ka 1866! Mahele 1 Mokuna XVI He Ululā'au Moana. ['Ao'ao 1, Kolamu 2, Paukū 8] Aia ma kēia wahi, he mea e ka lehulehu o nā i'a li'ilii'i o kēlā me kēia 'ano, i kūpono 'ole no ke kī 'ana me nā pōkā. A no ka lelehu loa o nā i'a li'ilii'i, ua hiki pono 'ole ia'u ke 'ike aku i nā mea nui; akā, 'o Kapena Nimo, ua</p> | <p>Independent Newspaper <i>The Foremost Champion for the Hawaiian Nation,</i> Book XV, Number 32, Honolulu, Saturday, August 5, 1876, The number until 766. 20,000 Leagues Under The Sea! --The-- Wonders of the Ocean! The Path Of Secret --And -- Mystery of 1866! Section 1 Chapter XVI A Fleet At Sea. [Page 1, Column 2, Paragraph 8] In this place is something of a multitude, a variety of little fish, for which it is illegal to shoot with bullets. And because of the very duskiness of the little fish, I couldn't</p> |

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| | <p>‘ike akula nō ia i kekahi holoholon[a] nui, he otera ka ‘ino, he holohona ‘ano like me ka ‘īlio holo-ikauaua; a ‘o ke kī koke akula nō ia no ia o ua Kapena Nimo, a mae ana ua holoholona nei. He ‘elima kapua‘i kona loa, a he mea ho‘i i makemake nui ia, no ka nani o kona hulu. ‘O nā kapa i hana ‘ia no loko mai o ia ‘ano hulu, he \$400.00 ke kumukū‘ai. Ua ‘ike nui ia nā kapa o kēia ‘ano ma nā mākeke o Rusia a me Kina. ‘O kahi noho nui o kēia ‘ano holoholona, aia ma ka Moana Pakipika ‘Ākau.</p> | <p>properly see the larger things; but, Captain Nimo then saw a large animal, a vicious otter, an animal somewhat like the dog-running-in-the-rough-seas (seal); and Captain Nimo then shot it, and this animal slumped over. It is five foot long, and something for which it is greatly desired, is the beauty of its coat. Blankets made from this type of fur is a costly \$400.00. Blankets of this type are largely seen in the markets of Russia and China. The place where this type of animal mainly inhabits is the North Pacific Ocean.</p> |
| 7a (b/c) | <p>Nūpepa Kū‘oko‘a <i>Ke Kilohana Po‘okela no ka Lāhui Hawai‘i</i>, Buke 18, Helu 11 15 Malaki 1879 [‘Ao‘ao 1, Kolamu 3, Pauku 18]</p> | <p>Independent Newspaper <i>The Foremost Champion for the Hawaiian Nation</i>, Book 18, Number 11 15 March 1879 [Page 1, Column 3, Paragraph 18] ‘Īliopi‘i – cape & bay, Kalaupapa peninsula, <i>lit. climbing dog</i>.</p> |

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