

NĀ PALAPALA PA‘I HOU ‘IA / REPRINTS

“No ka Unuhi ana i ka Palapala Hemolele iloko o ka Olelo Hawaii.” 1857. *Ka Hae Hawaii*, 8 Iulai, 57–58

“Regarding the Translation of the Holy Scriptures into the Hawaiian Language.” 1857. *Ka Hae Hawaii*, July 8, 57–58

‘ŌLELO HO‘OLAUNA / INTRODUCTION

‘O ka unuhi ‘ana o ka Baibala a loko o ka ‘ōlelo a kānaka, ‘o ia nō ka maka mua, a, malia paha, ke kilohana, o nā papahana kākau puke ma Hawai‘i nei. ‘O ke kolamu nūpepa i pa‘i ‘ia ma lalo iho nei, ‘o ia ka piha loa i loa‘a mai, a, ma ke ‘ano like ‘ole me nā kolamu ‘ōlelo haole, hō‘ike ‘ia ka hana ‘ano nui a nā ali‘i nui, nā kākā‘ōlelo ho‘i, nāna i ho‘oponopono a pono ka ‘ōlelo malihini a nā mea unuhi ‘Amelika.

‘A‘ole i pūlima ‘ia ka inoa o ka mea kākau, akā, ma ka hemahema o kāna ‘ōlelo mai penei: “He 10 na makahiki a *kakou*’ e unuhi ana i ka Palapala Hemolele,” he ahuwale mai nō, na kekahi o nā kāhuna pule haole i kākau. ‘O kekahi hō‘ailona ho‘i, ‘o ia ka pae ma‘alahi o ka ‘ōlelo; he akāka nō, akā, me ka māhie ‘ole. No laila, ‘o Tatina (Asa Thurston), a i ‘ole ia, ‘o Bihopa (Artemas Bishop) nō paha kai kākau.

Na Kapali Lyon ka unuhi ‘ōlelo haole. E nānā i ka ‘atikala noi‘i “The Making of the Baibala Hemolele” ma kēia pukana ho‘okahi o *Palapala* i mea e loa‘a mai ai kahi ‘ike hou a‘e.

NO KA UNUHI ANA I KA PALAPALA HEMOLELE ILOKO O KA OLELO HAWAII

I ka makahiki 1826 kohoia e ka Aha Misionari na mea eha o lakou i poe nana e unuhi i ka olelo a ke Akua iloko o ka olelo o keia Pae

The translation of the Bible into Hawaiian was the first, and still one of the most significant, literary projects undertaken in Hawaiian. The account here is the fullest available and has the additional merit, unlike nearly all the English-language accounts, of discussing the important role played by prominent Hawaiian chiefs and advisors who turned missionary drafts into lucid Hawaiian.

The article is unsigned, but the curious usage of the inclusive pronoun in “He 10 na makahiki a *kakou* e unuhi ana i ka Palapala Hemolele” (We [including the reader!] spent ten years translating the Holy Scriptures) and the otherwise pedestrian language probably indicate that the writer was a member of the American translation team, either Asa Thurston or, more likely, Artemas Bishop.

The English translation was supplied by Jeffrey Lyon. For more information on the translation of the Bible, see the article “The Making of the Baibala Hemolele” in this issue of *Palapala*.

THE TRANSLATION OF THE HOLY SCRIPTURES INTO THE HAWAIIAN LANGUAGE

In 1826 the annual meeting of the mission chose four of their members to translate the word of God into the language of the

Aina Hawaii. O Binamu, o Tatina, o Rikeke, a me Bihopa ka poe i kohoia. Houluulu mua lakou eha, ma Kailua, Hawaii, me Kuakini a me Kamakau, i mau kokua Hawaii, e hooholo i ke ano o na huaolelo nui, e pono ke kakauia maloko o ka palapala. Elua paha malama o ke kukakuka ana o lakou. I kekahi la ua paa ka pauku olelo hookahi, elua paha i kekahi la, a keu aku i kekahi la, e like me ka paakiki ana, a ka oluolu ana o ka unuhi iloko o ka hua Hawaii. O ka akahi ana no ia o ka olelo Hawaii e hoike i ka olelo a ke Akua. Oia ka mea i akahēle ai lakou, i kupono ke ano o ka olelo me ka manao o ka olelo Hebera a me ka Helene.

A hala ia manawa, ua paa ka “Olelo ma ka Mauna,” (Mat. V. VI. me ka VII.) i ke kakauia, a hoi mai o Binamu i Honolulu, ua paaia a hoolahaia na na haumana kula o na wahi a pau. Nui ka olioli o na haumana i ka ike i kauwahi o ka olelo a ke Akua ma ka olelo Hawaii. Aohe liuliu, ua pau i ka paanaauia e lakou a pau. Aole nae lakou i maona i ka olelo, a noi mai i mea hou, e like me ke keiki pololi i maona hapa i ka ai, a pau e no ia. He poe kanaka makua a me na wahine makua na haumana kula ia manawa. He kakaikahi na keiki ao palapala o ia wa. Ua like lakou me na keiki kao ma ka pali, ua laka ole.

I ka wa e akoakoa ana na unuhiolelo, haawiiia mai ka Mataio a me ka Ioane ia Tatina me Bihopa, e unuhiia'i. O ka Mareko ia Ri- o ka Luka ia Binamu, e unuhiia'i. I ka wa e hana ana lakou, ua koho ka mea unuhi i kanaka akamai ma ka olelo Hawaii, e kokua mai, i pololei ka olelo. Haawi no ke kumu i ka manao, e like me ke ano o ka olelo a ke Akua, me ka pahemahema nae o na hua Hawaii, a loa pono i ke kokua, ke ano o ka manao, alaila, lawe kela i keia manao, a hoonohonoho i na hua me ka pololei iloko o ka olelo maoli. A paaia i ke kakauia ma ka pepa, alaila, komo aku ma ka pauku hou, a pela no ka hana ana ia pauku ae, ia pauku ae. He akahēle wale no ka hana ana, aohe nui o na pauku i paa i ka la hookahi. A i kekahi wa, ua loa kahi paakiki loa, no ka olelo ole maloko o ka Hawaii e kupono ana i

Hawaiian Islands. The persons chosen were Bingham, Thurston, Richards, and Bishop. They first assembled in Kailua, Hawai'i, with Kuakini and [Kēlou] Kamakau, as Hawaiian assistants, who decided on the appropriate Hawaiian wording in order that the work might be properly written. They conferred about two months, completing one, two, or possibly more verses per day, depending on the difficulty or ease of the work of translation into Hawaiian. This was the first time that the Hawaiian language had ever been used to show forth God's word, and this was the reason for their great care, that the language chosen might properly convey the meaning of the Hebrew and the Greek.

By the end of this period the translation of the Sermon on the Mount (Matthew 5–7) was complete. Bingham returned to Honolulu, and this passage was printed and distributed to school students everywhere. The students were delighted to see some portion of God's word in Hawaiian. Not long after, all of them had memorized it, but were not yet sated, asking for more, like a hungry child who is not yet nearly full when the food is gone. The students of those days were adult men and women, for only a handful of children were then learning to read and write. They were like young goats on a precipice, with nothing more to eat.

When the translators gathered next, Thurston and Bishop were tasked to translate Matthew and John. Mark was given to Richards and Luke to Bingham. In the course of the work, each translator chose a native accomplished in the Hawaiian language who would help to ensure that the language was correct. The teacher [*kumu*] would give the basic meaning as he found it in God's word, but in awkward Hawaiian; once the assistant got the right sense of it, he would take that meaning and arrange the words in such a way that it would be correctly expressed in the native language. Once it had been written down, they would begin the next verse, and thus the work proceeded, verse by verse. The work was done with great care, completing only a few verses in a single day. Occasionally they would encounter a particularly difficult

ka mana'o. Alaila, o ka imi no ia a liuliu me ka lana ole a po ia la, a waiho ka hana no ka la hou aku. Ina loa'a ole ka huaolelo Hawaii e ku, ua hanaia he huaolelo hou e kupono ana i ke ano, e like me mana'io, mana'olana, enemi, a me na mea e ae he nui. Akahi no a komo mai ia mau hua ma ka olelo maoli ia wa. Eia kekahi mau kokua i ka unuhi olelo ana, o Keoni Ii ia Binamu, o Davida Malo me Hoapili ia Rikeke, a o Kuakini me Kamakau ia Tatina ma i Kailua.

A pau kekahi Buke i ka unuhiia, a me ke kakau ponoia, ua hooiia'ku ka pepa i na mea a pau o ke komite unuhi, a na lakou e hoopolelei i na mea kekee, a pahemahema paha. A pono ia i kela mea keia mea o lakou a pau, alaila, ua hoihoi ia ua pepa la me na hua hooponopono, i ka mea nana i kakau mua. A nana hou ka mea unuhi, mai ka mua a ka hope o ka palapala, e hookomo ana i na hua pololei, me ka haalele i na hua kekee. A pau ia, alaila kope hou oia i ka palapala ma ka pepa hou, a maikai. A paa ia kakau ana, ua makaukau ka Buke no ke Paipalapala.

I ka makahiki 1827, ua paa ka Mataio, ka Mareko, a me ka Ioane i ka unuhiia. Aka, ua hoi o Mr. Lumiki i Amerika, aohe mea nana e pai maanei. Nolaila, ua hooiia'ku ia mau Buke ma Amerika, e paia'i e ka Ahahui pai Babala [sic], e kokua ana o Lumiki i pololei. Aole nae i pololei maoli ka olelo iloko oia mau Buke i pai mua ia ma Amerika.

He nui na mea pahemahema o ia mau Buke. Ua hoolaha ia ae no nae i na haumana Hawaii, a oia heluhelua e lakou me ka olioli. Ua maikai ka nui o ia olelo, a ua maopopo lea ke ano; aole pohihihi. Nolaila, aole i poho ka luhi o ia hana; ua kokua ikaika ia na haumana a pau i ke ao i ka heluhelu palapala. A hiki mai ia manawa, aohe nui o na keiki i ao i ka palapala. Ua piha na hale kula i na'lii, a me ko lakou poe aialo, a me na makaainana kanaka makua o lakou. Paanaau lakou i na mokuna okoa, ku iluna i na hoike, iloko o na kapa hou, a pualu mai me ka leo hookahi.

passage, when no appropriate Hawaiian word could be found to express just the right sense. In such cases they would search long and hard until nightfall, and then leave it to the next day. If no appropriate Hawaiian word could be found, a new word would be coined that would yield the required sense, such as *mana'o'i'o* [faith], *mana'olana* [hope], *'enemi* [enemy], and many similar examples. It was only then that these words made their entry into Hawaiian. Others who assisted in the translation were Ioane Papa 'I'i with Bingham, Davida Malo and Hoapili with Richards, while Kuakini and Kamakau assisted Thurston in Kailua.

When a single book had been translated and copied out, the work was distributed among all the members of the translation committee who would in turn correct inaccuracies of meaning and style. When that book had been reviewed by all of them, it was returned, with corrections, to the one who had written out the original translation. This person would look it over from beginning to end, inserting the correct wording and taking out what was deemed wrong. This done, he would make a new copy on fresh paper. When the new manuscript was ready, the book was ready to be printed.

By 1827, Matthew, Mark, and John were fully translated. Mr. Loomis returned to America because there was no one here who could do the printing, and so these books were handed over to the American Bible Society to be printed there, with Mr. Loomis's assistance, that the language might be printed correctly.

The books first printed in America were not quite right, but were, rather, replete with errors. Nevertheless, they were distributed to Hawaiian students and were joyfully read by them. Most of the language was correct and the meaning was clear, not confusing. Thus, the great effort expended on the work had not been in vain. The students were much aided in their efforts at reading. Up until that time, not many children had learned to read. It was *ali'i*, their courtiers, and their commoners who had, until then, filled the school houses. They memorized all the chapters,

Ua kakuai na wahine i na pau, o ka palule wahine ka lole mawaho. He kihei a me ka malo maemaē ko na kane kapa. He kakaikahi na poo i papaleia. Ku lalani lakou, he haneri paha a keu iloko o ke kula hookahi, me na Buke i paaia ma na lima, a me na papapohaku ma na aoao. Heluhelu pakahi lakou mamua, a pau, a kahakaha manao ma na papa, alaila pualu me ka leo hookahi i ka olelo ma ka mauna, a me ka Ui, a me na Himeni, a me na mea e ae paha, alaila hoi, a noho iho; a ku mai kekahi kula hou e hana like ai.

He la nui ka la hoike ia manawa. Ua pau loa mai na kane na wahine a me na keiki o ka aina i ka hele mai e nana, a e mahalo. Aole hoi i hoowahawaha mai na'lii ia aha hana. Ua pau loa no lakou, me ka poe o lakou i ka hele mai. Aole hoi i hilahila o Nahienaena a me na'lii e ae, ke ku iluna me na haumana i ka hoike.

I ka makahiki 1828, ua paa ka Luka i ke paia ma Honolulu. Ia manawa ua loa mai ka haole paipalapala hou, o Mr. Sepada. Nana no i pai ka nui o Luka. Ua oi aku ka pololei o ke pai ana ia Luka mamua o na Buke i paia ma Amerika, no ka hooponopono ia i ka wa e pai ana.

Ua unuhiia ka Oihana e Mr. Rikeke, a o ka Roma e Tatina me Bihopa, ke Kor. I, e Rikeke; ke Korineto II, ke Galatia, ka Ep., ka Pil., ia Tatina me Bihopa, ke Kolosa a me ke Talonike; o Timateo a me Tito a me Pilemona ia Rikeke. O ka Hebera ia Binamu, na Petero me ka Iakobo, me na Ioane ia Tatina me Bihopa; a o ka Hoikeana ia Rikeke. Ua pau ia mau Buke i ka hooponoponoia e na mea a pau o ke komike unuhi olelo.

Ma na Buke o ke Kauoha Kahiko, ua unuhiia ke Kinohi e Tatina me Bihopa; ka Pukaana e Rikeke, ka Nahelu e Bihopa, ke Kanawailua e Tatina, ka Iosua e Rikeke; Na Lunakanawai e Binamu, ka Samuela I, e Tatina, ka Samuela II, e Bihopa, Na'lii I, e Binamu, Na'lii II, e Tatina, Na Oihanaalii

and, clothed in new garments, exhibited their knowledge, doing their recitations in unison. Women wore the *pā'ū* under a long blouse. The men's clothing consisted of a clean *malo* and a *kihei*. A few wore hats. They stood in lines, 100 or more to a line with a printed volume in hand and a slate at the side. Each person [of a school] would first read, and then write on the slate. Next, they would recite in unison a text from the Sermon on the Mount, followed by the catechism, hymns, and perhaps even more, and then sit down again, whereupon another school would rise to perform the same exercise.

In those times, examination day was particularly noteworthy. All the men, women, and children of an area would turn out to watch and admire, nor did the *ali'i* scorn these assemblies, but rather attended them with all their people. Not even Nāhi'ena'ena, together with the other *ali'i*, was ashamed to stand up with the students at the examination.

In 1828 Luke was printed in Honolulu. By then there was a foreign printer, Mr. Shepard, who saw most of Luke to press. This printing of Luke was more correct than what had been printed in America because it could be corrected in the course of the printing.

Acts was translated by Mr. Richards; Romans by Thurston and Bishop; I Corinthians by Richards; II Corinthians, Galatians, Ephesians, Philippians by Thurston and Bishop, together with Colossians and Thessalonians. Timothy, Titus, and Philemon by Richards; Hebrews by Bingham. I and II Peter as well as James and the epistles of John by Thurston and Bishop; and Revelation by Richards. All of the books of the New Testament were corrected by the members of the translation committee.

As for the books of the Old Testament, Genesis was translated by Thurston and Bishop; Exodus by Richards; Numbers by Bishop; Deuteronomy by Thurston; Joshua by Richards; Judges by Bingham; I Samuel by Thurston; II Samuel by Bishop; I Kings by Bingham; II Kings by Thurston; I and

e Bihopa, o Ioba ia Tatina, Na Halelu ia Binamu, o Solomona ia Aneru, Kekahuna me ka Mele a Solomona, ia Rikeke; o Isaia ia Rikeke; o Ieremia ia Tatina, me Bihopa; o Ezekielia ia Binamu; o Daniela ia Mi. Gerina; o Hosea, o Amosa, o Obatia, o Iona, o Mika, o Nahuma ia Tatina; o Habakuka, o Tekaria, Tapania a me Maraki ia Bihopa.²

I ka makahiki 1836, ua pau ia mau Buke i ke paiaa, ma Honolulu, a akoakoa iloko o ka Buke nui hookahi. He 10 na makahiki a kakou e unuhi ana i ka Palapala Hemolele. He 10,000 paha na dala o ka Ahahui pai Baibala o Amerika, i ukuia no ka pai ana a me ka wahi ana i ka Baibala mua i paiaa ma ka olelo Hawaii.

I ka makahiki 1839, ua koho ka Aha Misionari ia Binamu laua me Bihopa, e hooponopono hou i ka Baibala okoa, no ke pai hou ia. A hoi o Binamu i Amerika ia manawa, lilo ae la ia hana na Bihopa. He elua makahiki a keu o ka hana ana, a paa i ke paiaa i ka makahiki 1842. O ka hana a pau ma ka unuhi a me ka hooponopono i ka palapala, (he okoa no ka hana a ka poe pai,) ua like paha me ka hana a ka mea hookahi i na makahiki he iwakalua.

Noloko mai o ka olelo Hebera ka unuhi ana i ke Kauoha Kahiko a no ka Helene mai ke Kauoha Hou. Na olelo ia i kakau mua ia'i ka Baibala.

II Chronicles by Bishop; Job by Thurston; Psalms by Bingham; Proverbs by Andrews; Ecclesiastes and Song of Solomon by Richards; Isaiah by Richards; Jeremiah by Thurston and Bishop; Ezekiel by Bingham; Daniel by Mr. Green; Hosea, Amos, Obadiah, Jonah, Micah, and Nahum by Thurston; Habakkuk, Zechariah, Zephaniah, and Malachi by Bishop.³

In 1836 these books were all printed in Honolulu and collected into one large volume. We spent 10 years translating the Holy Scriptures, and approximately \$10,000 were expended by the American Bible Society as payment for the printing and binding of the first Bible printed in Hawaiian.

In 1839, the annual meeting selected Bingham and Bishop to revise the entire Bible for a new printing. When Bingham returned to America, the work fell to Mr. Bishop. The revision required over two years, and the new edition was published in 1842. The combined work of the translators (not counting the labor of the printers) is estimated as the equivalent of a single person working for twenty years.

The Old Testament was translated from Hebrew and the New Testament from Greek, these being the original languages in which the Bible was written.

NOTES

1. Ua ho'ohiō 'ia 'o *kakou* ma 'ane'i; 'a'ole na'e me kēlā ma ke kolamu kumu.
2. 'A'ole i pau nā puke Baialai i ka helu 'ia.
3. Not all books are accounted for.