

KAULA  
G.H. BALAZS FILE

# GREENPEACE

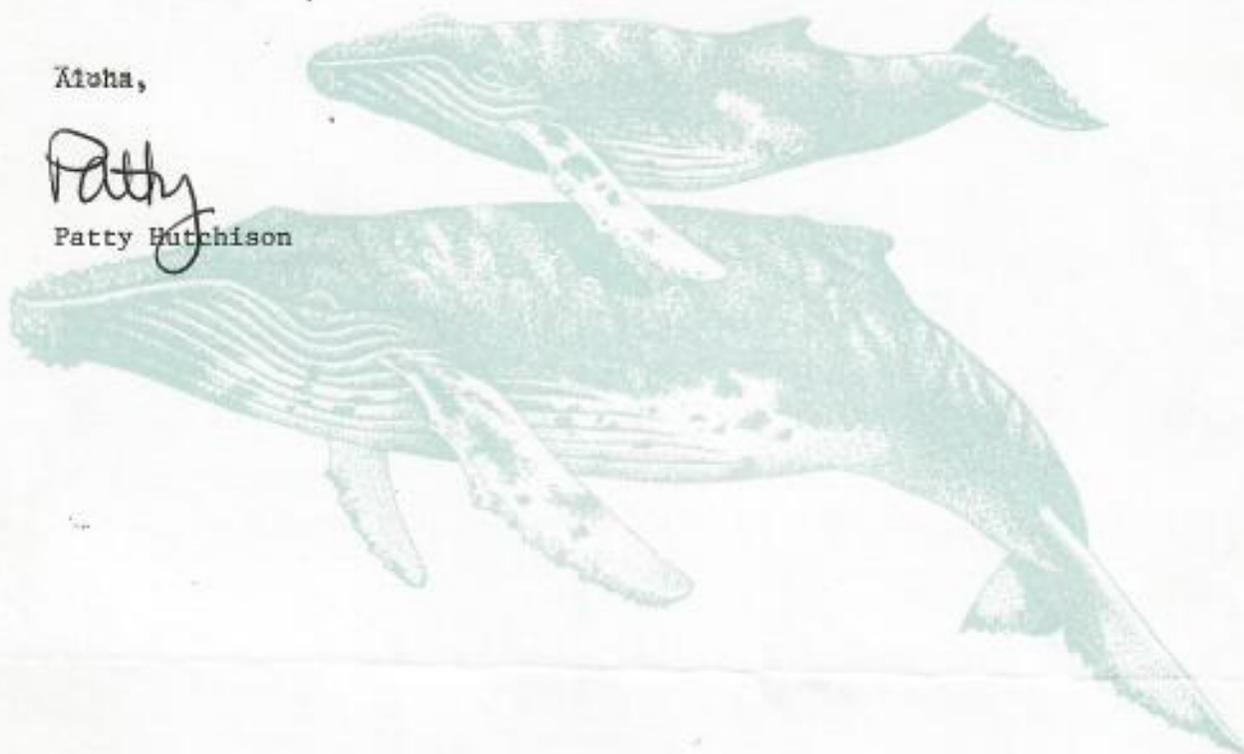
Dear George,

Enclosed is a copy of a letter sent to me by Lt Carson back when RIM PAC was happening. He says that the Navy does not currently use live ordnance at Kaula. Also enclosed is a letter I've written, as you requested. When we get a reply I'll ask someone in the office to send you a copy...I'll be leaving the island for a few months and won't be able to forward it myself.

Hope all is well with you. Thanks for the report you sent along with Sue D.

Aloha,

*Patty*  
Patty Hutchison





## Navy To Restudy Isle Bomb Range

WASHINGTON (UPI) — The U.S. Navy yesterday agreed to reconsider its use of Maula Rock, located 15 miles south of Nihoa, Hawaii, as a bombing range.

Rear Admiral W. I. Martin, acting deputy chief of naval air operations, advised Sen. Daniel K. Inouye, D-Hawaii, requirements for the Kaula Rock target would be reviewed because of ob-

jections the bird life in the area is being destroyed.

Martin said it "appears mandatory" to continue use of the target because of its "unique advantages of being remotely located in an uninhabited, danger-free area and the Navy's increased readiness requirement to meet Southeast Asia commitments."

But he said he would ask the Hawaiian air fleet commander to review the case "in appreciation of the concern for the seabirds, and their relation to game fishing in the area."

The Kauai County Board of Supervisors passed a resolution April 7 asking the Navy to cease bombing operations at Kaula Rock until a study could be made to determine its value as a bird sanctuary.

The island of Kahoolawe, just south of Maui, is the only other Navy bombing range in Hawaii.

## 3 'Death' Drivers Go Free

Three drivers who were convicted in Circuit Court of negligent homicide because of three traffic deaths received probation or light fines yesterday.

Alberto Ibanez, 63, a taxi driver, lost his chauffeur's license. Judge Tom Okino also placed him on two years' probation.

Ibanez was the driver of a taxi which hit a monkey-pod tree on Kapaa Quarry Road Jan. 17, killing Marine Pvt. Thomas T. Crawford, 18, a passenger.

Also placed on probation was Patricia Kamaka, 20, of Maui, who was convicted in the traffic death of Mamerto S. Odeniza, 62. She got one year's probation.

## Lei Queen Coronation Tomorrow

Nani Kapu Chan, the 1945 Lei Queen, will be crowned at 1 p.m. tomorrow at the Kapiolani Park bandstand.

Yes, all Appliances  
**Hotp**

ALMOST EVERYTHING IN ELECTRIC RANGES!

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FRIGIDAIRE

# Dec.-April Halt Asked

By Helen Altom  
Star-Bulletin Writer

The National Marine Fisheries Service has recommended that the Navy stop using live ammunition in training missions on Kaula Rock from December through April to protect Hawaii's migrating humpback whales.

The fisheries service also has suggested action to strengthen protection of humpbacks around Kahoolawe, although a consultant team said the whales are not likely to be endangered if the Navy restricts detonation of ammunition to the existing target area.

The findings on the two targets are cited in an opinion prepared by the fisheries service for Vice Adm. Kin-

alrd R. McKee, commander of the 3rd Fleet.

The Navy cooperated in the study, conducted under provisions of the Endangered Species Act to determine the impact on Hawaii's native whales and other endangered species from military bombings of Kaula and Kahoolawe.

SCIENTISTS HAD threatened to seek a court injunction in February to stop the bombings on Kaula, about 20 miles southwest of Ni'ihau, because of the high population of whales in the area.

The Navy subsequently agreed to a temporary halt in the use of live ammunition on the rock, from February to May, and a survey was conducted of the whale population in the area.

The efforts focused on whales because the study team found no indications of danger to birds or plants.

The conclusions were reported to the 3rd Fleet commander by Terry L. Leitzell, assistant administrator for fisheries.

"BASED ON THE continued use of the extreme nearshore waters of Kaula by humpback whales, coupled with the small size of the target and the fact that ordnance frequently misses the land mass, we recommend that no live ordnance be utilized at Kaula Island from the months of December through April," the consultant team said.

"At all times extreme caution should be exercised by pilots to place ordnance, both live and inert,

## Airline simulator breakthrough

DALLAS (UPI) — With recent approval by the Federal Aviation Administration of a new technique, Braniff International has the capability of training pilots under conditions previously impossible to simulate.

Braniff is the first airline to receive FAA approval for Phase II of the agency's requirements for advanced simulation training.

The Redifon Boeing 747 flight simulator is a sophisticated model which gives more freedom of motion and more closely simulates flight characteristics than previous models. Capt. Dales States, vice president of flight training, said recently.

Instead of viewing a small screen, pilots in training have complete wrap-around vision and view the runways of specific airports, including Dallas-Fort Worth, London, Honolulu and Los Angeles, he said.

"We can also put in runway contaminants not previously possible — such as ice or floods," States said.

makes crosswinds more realistic.

"If we had an icy runway or very low ceiling, we would not go out in an airplane to train in those conditions. Now we can (train) without jeopardy to life or property.

"Anything we can do to better qualify pilots is to everybody's benefit."

He said since most of the training is done in a simulator instead of an aircraft, a savings in energy costs is a side

benefit.

The three phases of the FAA's training regulations allow increased use of flight simulators instead of aircraft in flight training. Phase III will permit pilot qualification for particular aircraft to be accomplished only in the simulator.

Redifon managing director John Yeomans said Phase II approval is the breakthrough the airlines and the industry have been aiming at for a decade.

B-7  
Honolulu, February 22, 1981 The Sunday Star-Bulletin & Advertiser

# in Kaula Rock Bombing

on the target end of Kaula. All misses should be reported to the commander, Third Fleet, and logged," the report said.

It also said an annual report should be made to the fisheries service's southwest regional director detailing the number and percentage of explosive devices entering the water.

FISHERIES officials also recommended that the Navy place sound-equipment buoys in the water around Kaula from October to May to record vocalizing humpback whales and provide data needed to determine the arrival time of the first whales in the area and their approximate departure time.

Recent data indicates that 500 to

600 humpbacks come to Hawaii annually for the winter breeding season but little is known about their arrival or departure.

If the buoys or visual observations indicate the whales are in the Kaula area before December or after April, "then use of live ordnance should cease immediately" and not resume until whales are clear of the area, the report said.

Although the whales are not likely to be jeopardized around Kahoolawe, the consultant team said waters surrounding most of the Island are an important habitat for the whales.

"Thus, extreme caution should be exercised to assure that ordnance does not impact on the shoreline or nearshore waters surrounding the Island," the team said.

RECOMMENDATIONS also include:

—A Navy study to determine the effects of vibration and noise on whales and other marine animals from bombing activities by surface vessels. The findings are to be reported to the fisheries service and included in the final environmental impact study on the Kahoolawe Island Target Complex.

—Relocation of the Navy's ordnance jettison area for unexploded munitions, southwest of Kahoolawe, to a point further offshore in a southerly direction.

—Continuation of the Navy's erosion control project on Kahoolawe to reduce the turbidity in the nearshore waters.

*The Discovery of the  
by*

Cook came west from the Cook group to Tonga. Here, on 16 May 1777, he gave the first firm record of the eastern islands of the Haapai sector, Uoleva, Lifuka, Foa, and Haano, some or all of which were probably seen by Duclesmeur as he skirted the group on its west side (see section 34).

From Tonga Cook came east for the Society Islands. On 8 August 1777 an island with hills was discovered. Its greatest extent in any direction was not above 5 or 6 miles. Its position was taken as latitude  $22^{\circ} 15' S.$ , longitude  $210^{\circ} 37' E.$  Some men in canoes said the name of the island was Toobouai.

This was Tubuai in the Austral Islands, answering in position and description to Cook's data.

The men in the canoes were of the same people and language as the Tahitians. They had only a loincloth as covering, but some of those seen on the beach were entirely clothed with a kind of white garment. Some of the islanders wore pearl-shell necklaces. One kept blowing a large conch shell. Their canoes, which appeared to be about 30 feet long, were single paddling canoes with outriggers, well carved, the sides being decorated with flat white shells disposed nearly in concentric semicircles with the curve upward. No weapons were seen.

After some time in the Society Islands, where Omai remained, the expedition set out for the North Pacific, where Cook had instructions to look for a passage to the Atlantic. On 24 December 1777 a low lagoon island was discovered. Landing parties found it uninhabited. It appeared to be crescent-shaped, and about 15 or 20 leagues in circumference. On the west side the position given was latitude  $1^{\circ} 59' N.$ , longitude  $202^{\circ} 30' E.$  Cook called it Christmas Island.

This was Christmas Island, in the mid-Pacific area, a detached atoll answering to Cook's position and other details.

On 2 January 1778 Cook resumed his course to the north. There was a gentle breeze at east and east-south-east till the latitude of  $7^{\circ} 45' N.$ , then one calm day, succeeded by a north-east by east and east-north-east wind which freshened as they advanced to the north. On 18 January 1778 two high islands were seen. The next day, 19 January 1778, when Cook was some distance to the south of the second of these islands, a third was seen to the west-north-west. The ships anchored at the second island, the native name of which was stated by the inhabitants to be Atooi. The name of the first island seen on 18 January

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548*

Pacific Islands  
Andrew  
Sharp

1778 was Woahoo, the latitude according to Cook being  $21^{\circ} 30' N.$  There were actually three islands near Atooi on the west side, called by the people of Atooi Oneehcow, Oreehoua, and Tahoora, all of which were seen by Cook, and of which Oneehcow, being much the largest, must have been part or all of the land seen as the third island on the 19th. Just when the smaller islands Oreehoua and Tahoora were first seen is not clear. The five islands seen by Cook were placed by him between latitudes  $21^{\circ} 30'$  and  $22^{\circ} 15' N.$ , and longitudes  $199^{\circ} 20'$  and  $201^{\circ} 30' E.$

These were the islands Oahu (Woahoo), Kauai (Atooi), Niihau (Oneehcow), Lehua (Oreehoua), and Kaula (Tahoora) in the Hawaii group.

After visiting Niihau as well as Kauai, Cook went north and explored the North American and Behring Strait area. He returned south, and on 25 November 1778, at daybreak, land was seen to the south. At 8 a.m. the ships were 2 leagues distant from its northern coast. The summit of an elevated saddle hill appeared above the clouds. The ships sailed west along the northern coast. At noon they were near a low flat like an isthmus. Here the position was taken as latitude  $20^{\circ} 59' N.$ , longitude  $203^{\circ} 50' E.$  They did not go farther west, having made contact with some islanders in canoes. In the evening, the horizon being clear to the west, the westernmost land in sight was judged to be a separate island. Cook came back east along this coast. On 30 November 1778 another island was discovered. The name given by the inhabitants was Owhyhee, and to the island first seen on the 25th, Mowee. Snow lay on the high land of Owhyhee. Having rounded this island on the east and south sides, the ships anchored in a bay on its west coast called by the inhabitants Karakakooa.

Mowee was Maui in the Hawaii group. The *Pacific Islands Pilot* says it consists of two sectors joined by a low, flat isthmus, and that the crater of Haleakala in the eastern sector, rising to 10,025 feet with a large gap or opening on its northern side, is often seen above the clouds. The position given by Cook when near the low flat like an isthmus is a point close to the north side of the low isthmus between the two sectors of Maui. Molokai, an island about  $7\frac{1}{2}$  miles north-west of Maui, rises to 4,970 feet.<sup>1</sup> It is evident, therefore, that Cook, having come to the eastern part of Maui and seen Haleakala, sailed west as far as the low, flat isthmus

<sup>1</sup> *Pacific Islands Pilot*, vol. iii, pp. 240, 246, 256.

Extend of the Hawaiian Group  
1960

Extend Hawaiian Group

LIBRARY OF  
GEORGE H. BALAZS

## NAVY'S USE OF KAULA ISLAND DEEMED "IN CONFLICT"

The Fish and Wildlife Service, by letter on 22 January 1980, denied the U.S. Navy permission to kill nesting seabirds on Kaula Island during bombing activity. This ruling, pursuant to the Migratory Bird Treaty Act, comes less than a year after the Navy agreed to comply with a National Marine Fisheries Service Request to stop the use of live ammunition on Kaula from December through April. This was to avoid adverse impacts on Humpback Whales known to frequent the waters around the island. The FWS letter, from Mr. Jack E. Downs (Special Agent in Charge, Law Enforcement District #2), indicated that the "authority to issue Special Purpose Permits is based upon a sufficient showing of benefit to the migratory bird resource, important research reasons, humane, or other compelling justification." He noted that the proposed bombing "appears to be in direct conflict with these standards." Downs' letter went on to say, "We are unable to reconcile our commitment to protect migratory birds with a proposed activity that has such potential for mass destruction of these birds; specifically an activity for which there is no practical means of accurately assessing the destruction, thus precluding any meaningful limitations as a condition of the permit. The very nature of the activity 'practice bomb' does not lend itself to a disciplined controlled take of birds, nests, or eggs."

It is apparent, however, that the issue of bombing at Kaula is not settled for good. Bombing with inert ordnance will continue while Navy attorneys meet with Interior department officials in Washington to appeal the permit denial. Lt. Jamie Davidson, a Navy spokesman, has been quoted as saying that the Navy will seek the permit on the basis of "compelling justification." He also noted that bombing is restricted to the southern tip of the island where birds do not nest and that field studies at Kaula found no damage to birds. However, it should be noted that it was repeated observations of bombs exploding far from the target area on the southern tip that originally led scientists aboard the research vessel *Easy Rider* to threaten a court injunction to stop the bombing. Also, contrary to Lt. Davidson's quoted remarks, state and federal biologists did document seabird mortality directly attributable to bombing during a March 1979 survey of the island.

One astute observer has asked the question, if the Navy can successfully restrict its ordnance to the small southern target area, as they contend, then why do they have to practice?

The Society has a long history of documented opposition to the continued bombing of this valuable nesting island and is in strong support of the FWS denial of the Special Purpose Permit. The Navy has yet to fully assess the adverse impacts of this activity, or to make the complete results of preliminary surveys available for public review. A Navy EIA, dated 27 December 1976, concluded that there was "no evidence to indicate that military use was adversely affecting bird populations on the island," although it was not mentioned that no surveys prior to that date had been conducted during the peak nesting season of the most abundant bird, the Sooty Tern. The EIA also wrote off a list of potentially viable alternatives apparently with little evaluation. An Environmental Impact Statement has not been prepared and circulated for public review, and the Society feels that the failure to do so is in direct conflict with the National Environmental Policy Act. We will continue to oppose the misuse of this island through efforts in Hawaii and in Washington, with the assistance of the National Audubon Society. Any participation from the membership would be welcomed.



THE NAVY'S TARGET?? Nesting seabirds have been killed by "practice" bombs on Kaula Island.

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## HAWAII AUDUBON SCHEDULE OF EVENTS

(for details, see inside back page)

- Mar. 3 (Monday) Board Meeting at Anita Manning's home, 1617 S Beretania St. (946-8131). All members welcomed - 7 pm.
- Mar. 9 (Sunday) Field Trip to Kawainui Marsh to view waterbirds and old Hawaiian cultural practices in the area. 7 am at the State Library on Punchbowl or 7:30 at the Kailua Drive-in. Leader Rob Shallenberger (261-3741).
- Mar. 17 (Monday) Regular meeting on *Habitat Selection in Marine Invertebrates* by Dr. Michael Hadfield. At the McCully-Moiliili Library, 2211 S. King St. at 7:30 p.m.

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HAWAII AUDUBON SOCIETY  
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HONOLULU, HAWAII 96822  
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# United States Department of the Interior

ADDRESS ONLY THE DIRECTOR,  
FISH AND WILDLIFE SERVICE

FISH AND WILDLIFE SERVICE  
WASHINGTON, D.C. 20240

NOV 7 1980

In Reply Refer To:  
FWS/MBMO

Mr. George H. Balazs  
992-A Awaawaanoa Place  
Honolulu, Hawaii 96825

Dear Mr. Balazs:

Thank you for your letter of October 23 concerning your previous correspondence. Your original letter of September 20 was received. A response was mailed October 21. In the event the letter may have been lost, a copy is enclosed.

Again, thank you for your interest and concern.

Sincerely yours,

*Robert E. Simmons*  
Acting Associate  
Director

Enclosure



# United States Department of the Interior

ADDRESS ONLY THE DIRECTOR,  
FISH AND WILDLIFE SERVICE

FISH AND WILDLIFE SERVICE  
WASHINGTON, D.C. 20240

OCT 21 1980

**In Reply Refer  
To: FWS/MEMO**

**Mr. George H. Balazs  
892-A Awaawanea Place  
Honolulu, Hawaii 96825**

**Dear Mr. Balazs:**

Thank you for your inquiry about our decision affecting the Navy's use of Kaula Rock as a bombing target.

We want to resolve this matter in a manner that best serves the interests of both us and the Navy. To do this, facts are needed about the extent and significance of bird loss that results from bombing a portion of this island. Can bombing be conducted in such a way that bird losses are avoided or greatly reduced?

The Navy has contracted with an independent ornithologist to gather facts about the results of practice bombing. Dr. Ralph Schrieber of the Los Angeles County Natural History Museum is experienced with bird life in the Central Pacific. He is Past-President of the Pacific Seabird Group and a recognized authority on marine birds. We are working with him and the Navy to develop a research program for gathering needed information.

Again, thank you for sharing your thoughts. We understand and appreciate your concerns.

Sincerely yours,

/sgd./Lynn A. Greenwalt

Director

George B.



United States Department of the Interior

FISH AND WILDLIFE SERVICE  
WASHINGTON, D.C. 20240

ADDRESS ONLY THE DIRECTOR  
FISH AND WILDLIFE SERVICE  
SAC 2  
X PIA-Hawaii  
*[Handwritten initials]*

OCT 16 1980

MEMORANDUM

To: Regional Director, Portland  
From: ~~ACIDB~~ Associate Director - Wildlife Resources  
Subject: Study - Kaula Rock

The U.S. Navy uses Kaula Rock as a bombing range. There is controversy about continuation of this practice because of possible negative impact on the marine birds of the island. The Service and the Navy have reached an understanding whereby naval use of the island will be continued for a 2-year period while research is conducted to assess the actual impacts on the island avifauna. The Navy has contracted with Dr. Ralph Schreiber of the Los Angeles County Museum of Natural History to conduct the research. Mr. E. W. Johnson of the Environmental Protection and Occupational Safety and Health Division of the Chief of Naval Operations will be the Navy's contact person for this project (697-363-9189). Mark Shaffer of the Office of Migratory Bird Management will represent the Service in developing this study.

I would appreciate it if Dr. Rob Shallenberger (Honolulu AO) could be made available for consultation on this project, both in review of the proposed research and evaluation of the results.

*[Handwritten signature]*

RECEIVED  
NOV 8 1980

OFFICE OF THE ASSISTANT  
SECRETARY FOR WILDLIFE  
MANAGEMENT

RECEIVED  
OCT 20 1980  
USFWS  
PORTLAND, OR

cc: Honolulu

Nov 9, 1980

Dear George,

Got the copies of your letters re: Kaula - fell off the chair laughing so hard. Did I send you copies of our letters to Grenwalt & to State Division of Fish and Game? I think I did, but if not let me know. I got an answer from Fish & Game which I found strange. Kaula and wildlife has been turned over to Forestry in the departments reorganization so my letter has been referred to Forestry. I am anxiously awaiting their reply! Haven't received my "receipt" from Grenwalt's letter as yet.

I would like to see Kaula resolved as soon as possible so I can start a new file entitled "Examples of vituperative letters and

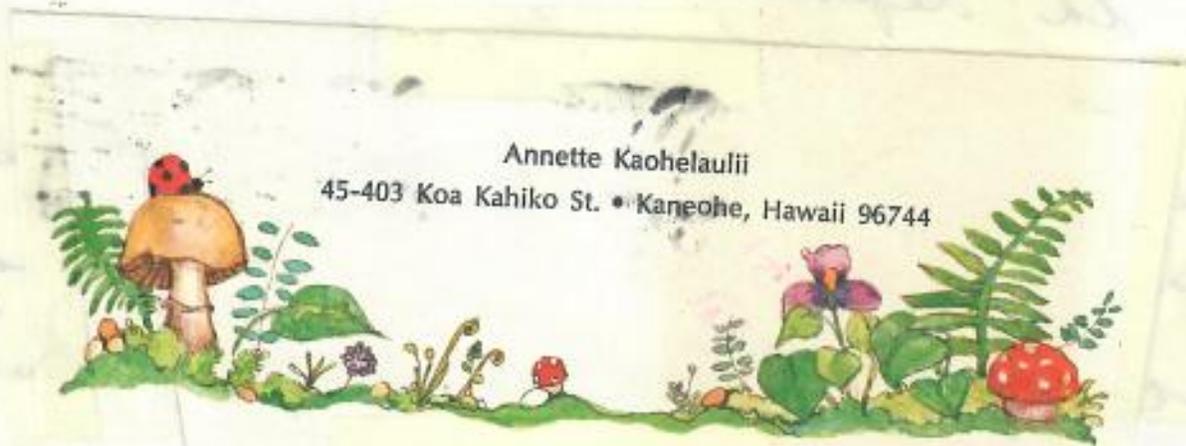
non replies from people in  
important pieces"

I'll let you know when I get  
a reply from Greenwalt. And if  
I don't receive a reply in a  
timely fashion I'll start  
composing a vituperous letter  
of my own.

Keep up the spirit!

Love

Annette



Annette Kaohelaulii  
45-403 Koa Kahiko St. • Kaneohe, Hawaii 96744

# FORUM

## the Readers' Page

### **Kaula Bombing**

Individuals concerned about the misuse of our Hawaiian environment should take the time to read the informative documentary article in the August issue of Honolulu magazine dealing with Navy practice bombing at the seabird nesting site of Kaula islet.

For the most part, U.S. military forces have been a highly responsible component of our democratic way of life. However, in this sad instance it is apparent that Navy admirals have knowingly and inexcusably violated the Migratory Bird Treaty Act for at least the past 28 years. Failure to prepare an environmental impact statement for this bombing action under the National Environmental Policy Act constitutes a further disregard for the legal process. Compliance with the laws of our land, the very laws the Navy has vowed to defend, is certainly long overdue.

If the U.S. Fish and Wildlife Service bureaucrats in Washington, D.C. do indeed overturn the denial decision made by regional authorities and grant the Navy a "special" permit to kill our seabirds, lawsuits should be filed by the State of Hawaii so the matter can be settled in court.

There are really no compelling national security or national defense reasons for the bombing of Kaula. The site is only advantageous from the standpoint of convenience and low costs, as admitted by the Navy spokesman quoted in the article.

*Linda Evans*

# BOMBS, BIRDS AND WHALES:

## The Little-Known Story of Kaula

By Victor Lipman

It was a sunny February afternoon two years ago and Skip Naftel of the *Easy Rider* had just observed three humpback whales and a school of spinner dolphins and was pulling away from the island when the planes came.

On government contract doing a humpback whale survey, Naftel watched as the planes made one pass over the island and then began to bomb. The bombing lasted about a half-hour. Bombs were hitting all over the island; many were missing the island and landing in the water. Naftel could feel the reverberations in his boat, several miles away.

The island was Kaula. A commercial fisherman, Naftel knew Kaula and the waters around it well, and was aware of its use as a military target. What upset him was the haphazard nature of the bombing, in theory confined to one tip of rocky wasteland but in practice endangering bird colonies and the whales and dolphins he had just observed.

"They were bombing it and they weren't bombing where they were supposed to be bombing," Naftel recalls. Back in Honolulu he filed formal complaints with the National Marine Fisheries Service and the U.S. Fish & Wildlife Service.

The image of "little brown-eyed birds with Marine jets screaming in on them" has more than a little



potential for sensationalism, says Navy spokesman Lt. Jamie Davidson. Yet the fact Kaula has been bombed by the Navy (and occasionally by Marines and Air Force) for nearly 30 years and few people outside Hawaii's environmentalist community know about it is testimony to the island's obscurity.

Located 23 miles southwest of Ni'ihau, Kaula is little more than a dot on a map, covering 280 acres. It is

crescent-shaped, and the curving top of the crestline is about a mile long. Lacking fresh water, Kaula is uninhabited by humans. It is, however, a nesting ground for approximately 25 species of seabirds, including shearwaters, boobies, and noddies and sooty terns.

It seems an odd battleground, desolate and remote. Yet competition for this unlikely prize has sparked a controversy that has spread to the highest bureaucratic levels in Washington, D.C.

The Kaula story is not an easy one to unravel. In simplest terms, the military, for reasons they claim to be of national security, is bombing the island, and a loose coalition of conservationists and commercial fishermen is angry at what they feel is a needless destruction of valuable animal habitat.

But on closer inspection Hawaii's environmental community itself is divided. Some scientists feel the dangers posed by the bombing are exaggerated and unproven. Others even praise the Navy for its responsiveness, for pioneering high-technology projects potentially beneficial to researchers.

*Associate editor Victor Lipman wrote about endangered wildlife in the leeward islands in the 1978 Holiday Annual.*



Masked boobies (left) are one of approximately 25 seabird species found on Kaula. An aerial view of Kaula (above). Nearest land is Niihau, more than 20 miles away.

Perhaps most curious is the treatment accorded Kaula by the news media. While the bombing of Kahoolawe has in recent years been nothing short of a media feast, the bombing of Kaula has been ignored. As one biologist put it, "Kaula? Who the hell has heard of Kaula?"

"It's an extremely rich area," says Ed Shallenberger, a commercial fisherman and vice president of Sea Life Park, "not just for humpback whales—for two species of porpoise, many species of fish. It's a good place for fishermen to make their livelihood. I've done pretty well there. Certainly others have. It's really a rich area. It's a shame to see them bomb the thing."

The events that led eventually to the bombing of Kaula were set in motion in 1909, when, for reasons that may never be entirely clear, Kaula was omitted from Theodore Roosevelt's Executive Order establishing nearly all of the leeward islands as a seabird sanctuary. In 1924, Territorial Governor Wallace Farrington made Kaula a U.S. Lighthouse Reservation, under control of the Department of Commerce; eight years later a lighthouse was actually built. In 1939, the lighthouse service

was transferred from the Department of Commerce to the U.S. Coast Guard. In 1947 the lighthouse was closed, and in 1952 the bombing began.

For years the bombing went virtually unnoticed. Scattered protests came in the early '60s from Kauai, where commercial fishermen were upset at the disturbance to birds, which are valuable in helping to locate schools of fish. In 1965 Rep. Patsy Mink brought complaints to the attention of the Department of the Interior, which was subsequently convinced by the Navy that Kaula was a vital training ground for the war effort in Vietnam.

Also in 1965, jurisdiction over Kaula once again was transferred, this time from the Coast Guard to the Navy. And in October of that year, two pilots from the aircraft carrier *Ticonderoga*, en route to Vietnam, missed Kaula by more than 20 miles and dropped eight 250-pound bombs on Niihau—a blunder which killed no one but earned a reprimand from Sen. Hiram Fong for "gross carelessness."

Throughout the '70s an occasional lone voice of protest might surface in a newspaper op-ed page, but little more. Then in 1978 Skip Naftel filed his complaints with the Fish & Wildlife Service and the National Marine Fisheries Service, and bureaucratic wheels were once again set

*"In 1965, two pilots from the aircraft carrier Ticonderoga missed Kaula and dropped eight 250-pound bombs on Niihau"*



in motion.

"That's initially what started the action off," Naftel recalls. "Then it sort of quieted down and I screamed and hollered and everybody said it was being negotiated on upper levels. Next year I brought it up again, and Ed Shallenberger also brought it up.

"They scream national defense every time I bring it up. And when they're screaming national defense, there's absolutely nothing you can do."

According to Lt. Jamie Davidson, Kaula normally serves as a target area from Monday through Thursday and is open to fishermen on weekends. It is not the island itself fishermen use, but the waters around it—productive fishing grounds for ahi, aku and deep water snapper, among others.

According to Lt. Davidson, there are two main reasons why Kaula is a valuable target. First, the island is far enough removed from civilization to be a suitable site for large ordnance (often 500-pound bombs)—a role Kahoolawe can't fill because of noise disturbances to residents of Maui. Second, because of its shape (a sharp point of land) Kaula makes a good radar target—a role Kahoolawe can't fill because its targets are inland ("mostly rings and barrels") and not identifiable on radar. "Also," Davidson adds, "a plane can go down to

Kahoolawe, and if the weather is bad we can divert it out to Kaula to complete its mission. That's important because when a plane loads up, you really don't like to come back with a bomb underneath you in landing. It's a dangerous situation, especially for planes based on a carrier."

Implicit in all this is the notion—debated by some—that practice bombing is necessary in the first place. The standard military argument is that it makes no sense to have weapons unless men are trained to use them. "Whatever a plane does," Davidson explains, "a pilot has to be able to demonstrate he can do before he goes over there to the action area, so to speak, the western Pacific and Indian Ocean. If we lost Kaula, those two types of skills—the ability to use 500-pound and larger bombs, and the ability to use radar bombing—well, a man wouldn't have those skills when he deployed.

"Now when I say he wouldn't have them, what would be done is a decision would have to be made whether to get them. It comes down to dollars and cents. Is it practicable to send a man back to California to use San Clemente Island bombing range? Or China Lake, a land-based range over there? Is it practicable to send him back there, and then back here, and then out there [the western Pacific or Indian Ocean]? That's

about a month process. We're gonna send him away for eight or nine months as it is. As you know, people are bailing out of the military right and left. And it doesn't help with our retention if we tell a guy he's gonna go for eight months and then send him away longer."

In short, the military's need for Kaula is a textbook example illustrating the kinds of behind-the-scenes factors which influence policy:

*In other words, losing Kaula would mean a logistical problem?*

Davidson: Cash. Cash and time away from home. We will say Kahoolawe is essential. We will say that because of the type of mission it does. Kaula we will say is essential, it's very important, because of those two important skills.

*Are you saying that Kaula is as essential as Kahoolawe?*

Davidson: No, no. No. No. I wouldn't say that.

*Then it's less essential?*

Davidson: Less essential than Kahoolawe.

*But still . . .*

Davidson: Still very important. For those two aspects of training. If we're gonna give pilots that equipment, we should at least show them how to use it.

The Migratory Bird Treaty Act says it is unlawful to "take" any migratory bird. There are roughly 25



*A sooty tern colony (above left): Despite the bombing, Kaula's bird population has at times exceeded 100,000.*

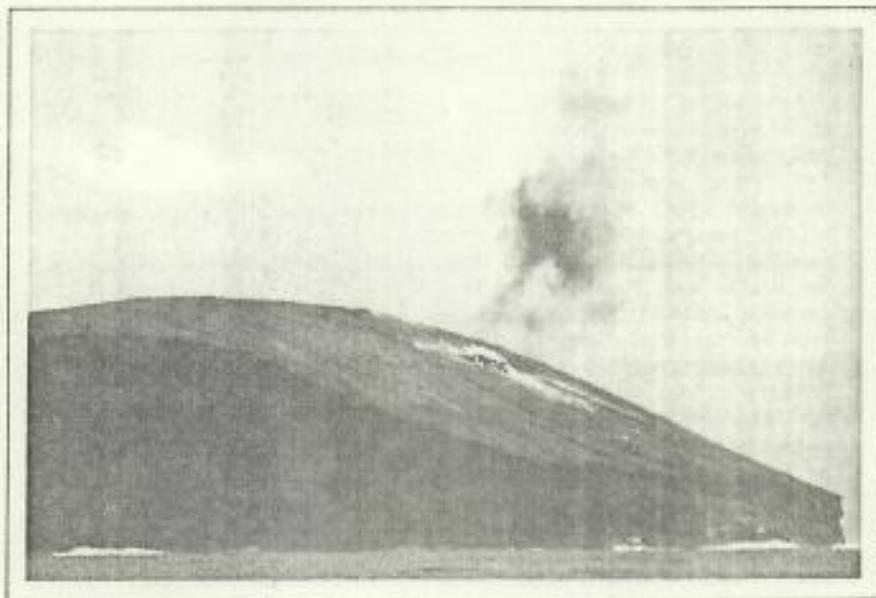
*An odd landscape (above): Bombs, birds and shrubby share Kaula's rocky soil.*

*Although bombing is supposed to be restricted to Kaula's southeast tip, bombs occasionally miss their mark (right), as this February 1978 photo shows.*

species of migratory birds on Kaula. In the Migratory Bird Treaty Act, the term "take" is defined as "pursue, hunt, shoot, wound, kill, trap, capture or collect, or attempt to." Although bombing is not specifically included in the definition, it requires little imagination to see that dropping explosives on or near birds is contrary to the spirit of the law. Violators face a maximum fine of \$500 and/or six months in jail—a punishment that in Hawaii has rarely, if ever, been invoked.

Strictly speaking, there has never been a doubt that bombing Kaula violates the Migratory Bird Treaty Act. Bombs are dropped. Some birds are killed. The Navy does not deny this. But how widespread is the destruction? How many birds are being killed?

According to Ron Walker, the state wildlife chief who heads the seabird survey team on Kaula, the number of birds killed by the bombing is difficult to assess. Even with the bombing, Kaula's seabird population has been known to exceed



100,000 at certain times of the year. Says Walker, "On any island whether it's being bombed or not—you'll find dead seabirds. It's hard to show cause and effect because, of course, when you're on Kaula there's no bombing. You have to look at circumstantial evidence. We found very little of that, really. It's difficult to determine what a dead bird died of unless you do an autopsy on it.

"All I can say is that the number of dead birds we've seen on the island is not to be unexpected for an island where there's no bombing going on."

Encouraged perhaps by such fa-

*"In environmental law," says Lt. Davidson, 'you're guilty until you prove yourself innocent' "*

## On Kaula

*(In June, Victor Lipman accompanied a team of state, federal and military wildlife researchers on a two-day trip to Kaula. The island is reachable only by helicopter, except in extremely calm weather.)*

Seen from the distance, Kaula rises steeply out of the ocean like a single gigantic slab of rock, something like Rabbit Island but twice as large. One end of the island has a flat area, the only spot suitable for a helicopter landing. As we touch down, clouds of birds, cawing wildly, scatter like confetti.

The helicopter leaves and we are left among birds. Not a few birds, not a few hundred, but thousands, thousands upon thousands of terns, boobies, shearwaters, frigate birds; in the air, on the ground, flying, swooping, nesting, cawing, screeching, flapping their wings, guarding their young, sitting quietly.

After setting up a makeshift camp at the island's one sheltered spot, the party (there are 10 of us) disperses. Bird specialists Ron Walker, Tom Telfer and Robert Shallenberger hike off to observe and count birds, fisheries specialist Gene Nitta watches for whales and other marine life, geologist Michael Garcia gathers rock samples, Navy demolitions specialist Mark Montgomery inspects unexploded ordnance, and so on. For my part, I wander around, doing my best to look purposeful, trying not to get in anybody's way.

This is not the first Navy-organized trip to Kaula. Since 1976, it has been more or less an annual venture for wildlife officials. The purpose? To observe the birds and marine life on and around the island, to see firsthand the impact of the military's bombing, and to make sure, as Navy wildlife biologist Gerry Swedberg puts it, nothing is "drastically wrong." If, for instance, one year this prime nesting spot were suddenly abandoned, it would be safe to say something was seriously ecologically amiss.

My first hike from one end of the island to the other, at a leisurely pace, takes about 45 minutes. The day is hot and sunny, with a stiff, constant wind. Vegetation on Kaula is sparse—a little grass, a few flowers, no trees. Much of



*Camping on Kaula: The site is dusty, but offers shelter from the winds.*



*Whale-watching on a previous trip, near the remains of Kaula's lighthouse.*

the ground is discolored by bird droppings. The droppings are dry and scentless; the rocks look as though they've been spattered by vast quantities of white paint.

Birds abound: mostly masked and brown and red-footed boobies along the crestline, and colonies of common noddies and gray-backed and sooty terns on the slopes. The boobies are my favorites. They are relatively unafraid, standing in groups of two, parent with chick, allowing you to approach within two or three feet of them, watching your every move

carefully through pale yellow eyes. But the second you draw too close they warn you away—males with a peculiar, high-pitched whistle and females with a squawk. Terns, on the other hand, are much more skittish. Any abrupt human movement, even from a distance, can cause a whole colony to take flight. Indeed, fishermen who have witnessed bombing runs have said that many of Kaula's birds, responding perhaps to some sort of instinctive early warning system, evacuate the island long before any plane appears on the horizon, long before human ears can detect an engine's far-off hum.

Scattered about the island are eggs, which we have been instructed not to step on. Also scattered about are bombs and bomb fragments (some rusted, some newer), which we have been instructed not to step on. But actually, you would have to go out of your way to get yourself exploded. Since Kaula has no tall grass or shrubbery, the bombs are easy to see. Only once in the seven trips to Kaula has anyone been hurt—and that when a person slipped on a pile of loose rocks and fell, breaking a rib and puncturing a lung.

Two things are immediately apparent. First, bombs *do* hit all sections of the island. Although they are most abundant in the designated target area (and the ground is most deeply cratered there), metal fragments can be found all over, even around our campsite at the island's opposite end.

And second, virtually no dead birds are lying around. I personally see only one dead bird, a gray-backed tern nestled among rocks, part of its body blown away. Of course, this does not prove conclusively more birds are not killed. Kaula's sides are steep and the wind is strong. Most birds—no matter what they die of—would quickly be swept off the rock into the ocean.

One might think an isolated island would be a quiet place, but this isn't so at all. Such a concentration of birds is noisy, to put it mildly, and the wind is a constant, whistling presence. As the afternoon passes, the wind picks up even more; by evening it is nearly a gale. Apparently, this is the usual pattern.

After dinner a fire is going, and the bird-counters are comparing notes. Ron Walker, the state wildlife chief, organizes a contest in which each person guesses how many birds he thinks are on the island. Walker offers to buy the person who comes closest to the official estimate a bottle of apricot brandy.

In past years, the bird population has ranged from 3,500 in January '76 to 139,000 in March '78. The huge fluctuations can be accounted for by the fact the birds are migratory. Different species breed at different times of the year. Tonight, most of the guesses are middle-of-the-road (50,000 . . . 60,000 . . . 75,000) until the Navy's Gerry Swedberg says 150,000. ("A patriotic guess," he jokes, meaning that birds are thriving despite the bombing.) I say 82,000 and have a totally unfounded hunch I will be right. Tom Telfer, with scientific precision, guesses 69,103. In the end, despite my confidence, I am off by 35,000 birds. Kaula's official bird population for June 1980 is tabulated as 46,579 (29,000 of which are sooty terns), and the apricot brandy winner is Ralph Daehler, a state forester from Kauai.

It is an interesting night. The sky is full of stars and shadowy flying forms, and we are treated to a concert of mournful bird-cries. Setting up camp earlier in the day, we had moved some wedge-tailed shearwaters' eggs. Now, in the dark, the shearwaters have returned home. As I drift off to sleep, a shearwater, probably searching for its egg, waddles across my pillow. In the middle of the night I am awakened by another bird, this time walking across my sleeping bag. Feeling webbed feet on my stomach, I wake with a start, but by the time I look up the bird is gone.

—V.L.

vorable assessments, and anxious—after the mountain of negative publicity over Kahoolawe—to square their operations with the letter of the law, the Navy applied in May 1979 for a special permit that would authorize the occasional taking of birds on Kaula during training operations. If approved, the permit would have given the military's bombing of Kaula an official Fish & Wildlife stamp of approval—and effectively defused the issue.

The Navy's request went to the regional Fish & Wildlife law enforcement office in Portland, Oregon, to a man named Jack Downs. In January of this year, Downs replied:

"We are unable to reconcile our commitment to protect migratory birds," he wrote, "with a proposed activity that has such a potential for mass destruction of these birds. . . . A 'practice bomb' does not lend itself to a disciplined controlled take of birds, nests, or eggs.

"Accordingly, we are denying your request."

The Navy was surprised by this terse answer that apparently made no allowances for national security considerations. "The reasoning was the two activities were incompatible at face value," comments Lt. Davidson. "It didn't get much farther than that."

Downs explains his decision this way: "It just seemed to me my first obligation is protection of these critters, and dropping bombs on them isn't protecting them too well.

"For scientific and educational purposes we *can* issue permits for the taking of otherwise protected birds, but this certainly couldn't be construed as scientific or educational. And usually when we issue a permit we have some sort of control on the method of taking. There's just no way you could drop a bomb and control what it kills after it hits.

"I think if you reviewed all the modern techniques that are available now, you'd find the bombs they use to practice there might be antiquated. I'm not at all an expert on ordnance, but I think anyone who follows armament strategies of today might question whether that method isn't antiquated.

"But that didn't enter into my decision."

The Endangered Species Act says it is unlawful to take an endangered species, and from December to

*Continued on page 84*

*"Kaula has always been out of sight, out of mind"*

## TEST YOUR ENERGY

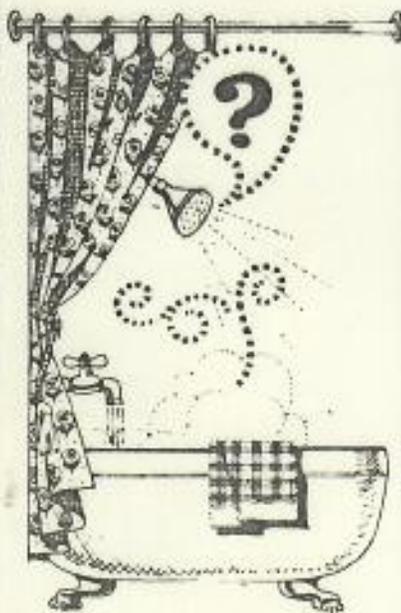
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## Hawaiian Electric



1330

## Kaula

Continued from page 55

May the humpback whale, an endangered species, is present in waters around Kaula.\* A large bank running west of the island makes a good habitat for humpbacks, who prefer depths shallower than 100 fathoms in Hawaiian waters. No danger to whales would exist if all the bombs landed on Kaula, but they don't.

Kaula is not exactly a massive target. The Navy admits that perhaps 10 percent of its bombs miss the island and land in the ocean. Ed Shallenberger, who has witnessed "about eight or 10" bombing runs from a distance, claims the miss ratio is as high as one in three. "It depends on the pilot," he says. "Some pilots are really hot, they never miss. Other pilots miss all the time."

The National Marine Fisheries Service (NMFS) was concerned not only with direct hits on whales—which obviously would be deadly—but with explosions in the general vicinity. "We're not sure—and the Navy's not sure either," says NMFS fishery biologist John Naughton, "exactly what the effects would be, distance-wise, of an underwater explosion on a large marine mammal." Despite the lack of hard data, the assumption was that bombing certainly wouldn't help the already endangered whales and possibly could prove disturbing or disruptive. Accordingly, the NMFS recommended that the Navy not use live bombs from December to May.

The result of all this was that in February 1979 the Navy agreed to use only inert ordnance on Kaula during humpback whale season. In other words, from December to May they would still bomb the island, but the weapons would be dummies and would not explode. Thus, pilots would still get their practice and humpbacks would be safe from all but direct hits—a prospect considered too remote to worry about.

In fact, the Navy went so far as to design a \$15,000 sonar-buoy network which would detect when humpbacks were in the area by picking up their haunting song on a delicate underwater sound system. "There was quite a lot of work in setting this system up," Naughton says, "and in April they put the first test buoys out and they worked very well. We

\*During the rest of the year humpbacks move to colder northern waters.

anticipate their putting them in prior to the whale season next year, so that in case the whales are picked up before December 1—the whales are very vocal—then the Navy will stop [using live bombs] even earlier."

"In all fairness," concludes NMFS administrator Doyle Gates, "we think the Navy has been responsive to our recommendations. We're very pleased at that."

The trouble with using inert bombs, says Lt. Davidson, is that they're *not quite the real thing*—especially for the mechanics and ordnance handlers who actually fuse and load the bombs.

"A person's interest level seems to grow," says Davidson, "when he's working with the real thing, rather than one that will just give out a poof. He has to be able to fuse and load a 500-pound bomb—a *real* 500-pound bomb—as opposed to a practice bomb. It's the final exam, the same thing he would have to do in combat. You don't use practice bombs in combat.

"For all these claims about endangering the whales, nobody's produced any bodies yet. In environmental law," he says with mild sarcasm, "you're guilty until you prove yourself innocent.

"Especially if you're military."

The trouble with using inert bombs, says Ed Shallenberger, is that they still do a lot of damage. Whether explosive or inert, a bomb that lands on a bird will do more than singe a few feathers.

"I've seen bombs hit right in the middle of bird colonies," he says. "Imagine a 500-pound projectile coming at you at 500 miles an hour, or something like that.

"Inert bombs are bad enough."

Following Jack Downs's refusal to grant the Navy a special permit to take birds, the Navy took its case to Washington. There, Navy representatives met with representatives from the Department of the Interior. The question: Would the head Fish & Wildlife office overrule its regional branch and give the Navy the permit?

At this writing, the issue is unresolved.\* When first contacted by

\*Until the issue is settled in Washington, the Navy has decided to refrain from using live ordnance on Kaula. Thus, only inert bombs are being used at present. With a favorable ruling from Washington, the Navy presumably would resume using live bombs from June to December.

HONOLULU, George Brakhage of the Office of Migratory Bird Management said the permit question would probably be decided in a matter of weeks. That was months ago.

One of the points Navy spokesmen made at the meetings was that, to put the matter in perspective, the American military has more than 100 target areas around the world, and every one of them, in some way, at some time, has been controversial. Apparently the search for a target area is somewhat like Oahu's search for a reliever airport: Many people recognize the need for one, but no one wants it in his own backyard.

At last check, Brakhage said bureaucratic wheels were still "grinding away." Once the data on Kaula has circulated throughout the bureaucratic maze, the final permit decision will come from the Division of Fish & Wildlife's director, Lynn Greenwalt. But even if a permit is granted, civilian groups may take legal action to try to stop the bombing. The Sierra Club Legal Defense Fund, for example, has already made inquiries in this regard.

The controversy is unlikely to be settled soon. "What we're finding at this stage," says Brakhage, "is that there are a lot of unknowns about the whole darn issue!"

This, unfortunately, is true. Conclusive evidence about Kaula is scarce.\* What constitutes "disruption" to an animal's habitat, and how does one measure it? Occasional Navy-organized research trips (see accompanying story) show plenty of birds are on Kaula, but who can say for certain the island would not support more birds if the bombing were stopped? Opponents of the bombing say an important issue is not just how many animals are killed, but what is the island's potential?

"It strikes me," says George Balazs of the Hawaii Institute of Marine Biology, "that it's unfair to survey an area even if you're bombing it with dud bombs. You lay off the place for six months, a year, maybe ideally even two years. Then you do a survey and see what the potential of the place is in a relatively undisturbed condition. For instance, nobody's

\*This extends even to such basic facts as Kaula's size. According to the Geography Division of the U.S. Bureau of the Census, Kaula covers 438 square miles, or 280 acres—but nearly all the literature on the subject lists Kaula as 108 or 136 acres.

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ever seen any monk seals out there. But what the hell kind of a monk seal would want to haul up in an area that's being bombed?"

So what does it all mean? You have an island that most people have never heard of being bombed for national security reasons that are not particularly clear, and that bombing is opposed by people who are concerned about dangers that as yet are not well documented.

At the very least, it would seem a good idea to find out more about Kaula. After visiting the island in June, U.S. Fish & Wildlife refuge manager Robert Shallenberger made the point that if the bombing continues, it should be monitored much more closely than it has been in the past. Have researchers visit Kaula more frequently than once a year, he suggests, so they can get a clearer sense, on a month-to-month basis, say, of how the birds and whales are doing, of what happens when the bombs miss their mark.

Unlike Kahoolawe, Kaula has never been a big story. There has never been anything remotely resembling a Protect Kaula Ohana. The island has only the remains of two stone structures which may or may not have been heiaus, the foundation of a lighthouse, and birds.

The bottom line, perhaps, is that Kaula has always been out of sight, out of mind. It is a small island in the middle of nowhere. Standing atop Kaula, you can see the hazy blue outline of a good-sized island to the northeast. Compared to Kaula, it is easy to imagine that distant island as a large and impressive place: with many people, many plush hotels, a hub of activity.

That island is Niihau.

### July's Puzzle Answer



# HONOLULU

Volume XV No. 2 August 1980

## Features

### 50 Bombs, Birds and Whales: The Story of Kaula

By Victor Lipman

Everybody knows Kahoolawe is a military target, but most people have never heard of Kaula. Yet this island is bombed too, and some people oppose it—though reasons are very different than with Kahoolawe.

### 56 How Mainland Travelers See Hawaii

By Tom and Karen Horton

We know what the Mainland press is saying about Hawaii, but what about travelers who have actually vacationed here? Tom and Karen Horton examine how others see us.

### 61 Born-Again Homes

By Pat Pitzer

Homeowners have many different reasons for remodeling, and many ways to do it. Associate editor Pat Pitzer talks with a variety of people who have gone through the process.



## Interview

### 37 Frenchy DeSoto

By Victor Lipman

The manager of Waianae satellite city hall talks about the Leeward Coast and the problems of being Hawaiian in Hawaii.



## Special Supplement

### 89 Annual All-Island Restaurant Guide

A comprehensive pull-out guide featuring descriptions of 300 noteworthy places to dine and contributing editor Tom Horton's clues to finding the perfect restaurant in Hawaii.

Cover photograph by Gil Gilbert  
(Clothes courtesy of Baba's)



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DANIEL K. INOUE  
HAWAII

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## United States Senate

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July 24, 1980

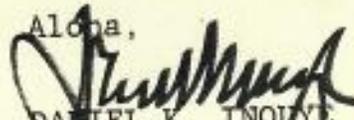
Mr. Gary L. Naftel  
1050 Koloa Street  
Honolulu, Hawaii 96816

Dear Mr. Naftel:

I wish to share with you a copy of a letter that I received from the Chief of Naval Operations.

I believe that the letter is self-explanatory but should you have any further questions, please feel free to contact me.

Aloha,

  
DANIEL K. INOUE  
United States Senator

DKI:bhm  
Enclosure



CHIEF OF NAVAL OPERATIONS

13 JUL 24 11 5 21 July 1980

Dear Senator Inouye,

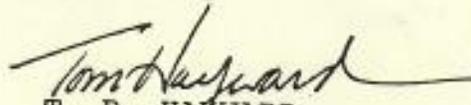
This is in response to your letter of June 2nd wherein you requested a copy of an Environmental Impact Statement (EIS) for Navy practice bombing on Kaula Rock (Island).

The Navy has not prepared a statement for this continuing action. We were recently denied a permit under the Migratory Bird Act to "take" (destroy) birds as a result of bombing activities and we are now in consultation with the U. S. Fish and Wildlife Service (USFWS) to ascertain whether a permit might eventually be granted. Thus far the issue seems to be a more precise determination of birds present, over and above any previous surveys conducted, and the impacts of our use as shown by monitoring on a routine basis.

Assuming the USFWS will agree to a cooperative study, and the results show the Navy impacts not to be detrimental to the birds in general, it is possible we would receive a permit and there would be no need for an environmental statement.

Should further information be desired on the outcome of the joint venture now being discussed, or on additional details concerning Navy use of the target, please advise me.

Sincerely,

  
T. B. HAYWARD  
Admiral U. S. Navy

The Honorable Daniel K. Inouye  
United States Senate  
Washington, D. C. 20510

Easy Rider Corporation  
1050 Koloa Street  
Honolulu, Hawaii 96816  
25 August 1980

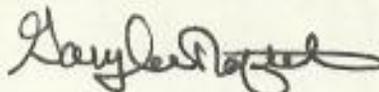
Mr. Michael R. Sherwood  
Sierra Club Legal Defense Fund, Inc.  
311 California St., Suite 311  
San Francisco, California 94104

Dear Mr. Sherwood,

Thank you for sending me a copy of your letter of 7 August 1980 to George Balazs. I appreciate your concern for the Kaula Rock case.

I have enclosed an article on the subject for your perusal which was published in the August, 1980 edition of the magazine Honolulu. If you have any further questions or comments on this matter, please don't hesitate to contact me.

Aloha,



Gary L. Naftel  
Captain

lmb

enclosure

copy: George Balazs

CONTRIBUTIONS TO THE PETROGRAPHY, GEOCHEMISTRY  
AND GEOCHRONOLOGY OF VOLCANIC ROCKS FROM ALONG  
AND NEAR THE WESTERN HAWAIIAN RIDGE AND  
KAULA ISLAND, HAWAIIAN CHAIN

A THESIS SUBMITTED TO THE GRADUATE DIVISION OF THE  
UNIVERSITY OF HAWAII IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF SCIENCE

IN GEOLOGY AND GEOPHYSICS

AUGUST 1980

By

David G. Grooms

Thesis Committee:

Michael O. Garcia, Chairman

John M. Sinton

Ralph Moberly

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## CONCLUSIONS

The results of this study confirm that Gardner Pinnacles is a shield volcano similar in composition to those of the principal Hawaiian Islands. Transitional basalts from Brooks Bank and from an unnamed seamount 200 km southeast of Necker Island probably represent late shield-building lavas for these volcanic centers. A second sample from Brooks Bank, samples from two unnamed seamounts 300 km west of Midway Islands and halfway between Necker and Nihoa Islands are hawaiites. These lavas are similar in composition to volcanic rocks of the alkalic-cap stage of volcanism on Hawaiian volcanoes.

K-Ar age determinations yielded ages of  $13.4 \pm 0.8$  m.y.,  $15.9 \pm 1.0$  m.y. and  $16.2$  m.y. for Gardner Pinnacles,  $17.6 \pm 0.6$  m.y. for Brooks Bank and  $10.12 \pm 0.6$  m.y. for the unnamed seamount halfway between Necker and Nihoa Islands. These ages are consistent with the general trend of increase in age to the northwest, away from Kilauea volcano, as predicted by the 'hot spot' hypothesis. However, the age progression is not exactly linear and there is considerable scatter for the ages northwest of French Frigate Shoal.

Off-ridge volcanic rocks recovered from an unnamed seamount located 500 km northwest of Midway Islands and from two unnamed seamounts 200 km north and 625 km northeast of Pearl and Hermes Reef are hawaiites. Two samples from an off-ridge seamount located 140 km southwest of Salmon Bank are hornblende benmoreites, differentiated rocks [unlike] any lavas from the Hawaiian Islands.

K-Ar age determinations on the hornblende benmoreite and from the off-ridge seamount northwest of Midway Island yielded ages of approximately 110 m.y. These seamounts were built at nearly the same time as the underlying oceanic crust and are not part of the Hawaiian Ridge. Radiometric age determination were not made of samples from the other two off-ridge seamounts because no unaltered samples were available. The relation of these two seamounts to the Hawaiian Ridge is uncertain.

Kaula Island, located approximately 33 km southwest of Niihau, is an eroded remnant of a tuff cone built near the southeast edge of a submarine shield volcano. Accidental blocks from the tuff include: basanitoids similar in composition to some post-erosional lavas of the Koloa Group on Kauai; biotite phonolites, differentiated rocks previously unreported among the lavas of the principal Hawaiian Islands; some mantle-derived lherzolites and a garnet websterite. The occurrence of garnet websterite has only been reported from one other location in the Pacific basin: Oahu, Hawaii.

Whole-rock K-Ar age determinations on two biotite phonolites yielded ages of  $4.00 \pm 0.09$  m.y. and  $4.22 \pm 0.25$  m.y. A single age determination on biotite phenocrysts in the second sample yielded an age of  $3.98 \pm 0.7$  m.y. These ages may represent the age of the post-erosional stage of volcanism on Kaula volcano. These ages, however, are noticeably older than ages expected for post-erosional lavas for that location and are more consistent with the trend for alkalic-cap volcanism.

# Birds Making Headway on Kaula Rock

By Helen Altton  
Star-Bulletin Writer

Birds are beginning to repopulate the southeastern tip of Kaula Rock, north of Kauai, which is marked off for military bombing missions, a scientific group found during a recent overnight visit.

There were virtually no birds in the target area in the past, said Ronald Walker, chief of the state Fish and Game Division's Wildlife Branch.

However, he said a 10-member survey party last Thursday and Friday found several colonies of birds moving back into the area and gray-backed terns were nesting there.

He speculated that the reappearance of birds in the impact area might be due to the use of inert ordnance instead of live bombs in the military training operations.

"I have no doubt that if the bombing stopped entirely the birds would recolonize that point," he said.

WALKER SAID THE GROUP "found no direct evidence of bird mortality due to bombing" anywhere on the Island, although there were signs of natural mortality with eggs washing down to the sea because of recent rainstorms.

The Navy has temporarily halted use of live ordnance on Kaula Rock pending high-level Washington discussions regarding its authority to use the seabird sanctuary as a bombing target.

The U.S. Department of Interior's Portland Regional Office denied a special purpose permit to the Navy in January to allow "accidental" destruction of birds, eggs or nests in Kaula Rock bombing missions, saying:

"We are unable to reconcile our commitment to protect migratory birds with a proposed activity that has such a potential for mass destruction of these birds."

The Navy has appealed the decision, made under provisions of the Migratory Bird Species Act; and is seeking the permit under a clause allowing "compelling justification."

The Interior Department's action followed complaints against the practice bombing operations filed by Hawaii scientists in 1978 under the Migratory Bird Species Act, the Marine Mammal Protection Act and the Endangered Species Act.

Lt. Jamie Davidson, Navy spokesman on Kaula Rock and Kahopuaweha matters, said no live ordnance will be used on Kaula until the issue is resolved.

However, he said there has been no change in the number of training missions, approximately 150 a year.

THE BOMBINGS ARE RESTRICTED to Kaula's southeastern tip, where birds previously never ventured.

State, federal and Navy scientists concerned with conservation of birds and mammals have been making annual excursions to the Island to monitor the wildlife population.

The last trip was in April 1979. "We've never been there at this time of year," Walker said. "But we didn't see any seabirds doing things we didn't expect them to."

The team found 13 species of seabirds on the tiny Island, one shore bird — the turnstone — and one barn owl.

They estimated about 47,000 birds of all species. The sooty tern was the most numerous, with a colony of about 30,000.

The scientists tried for the first time to map the distribution of the birds, which Walker said covered the entire Island except the southeastern tip, where they are just beginning to enter.

"We did see an unusual sighting of Laysan albatross and black-footed albatross, which we had reported on the Island before, but not this late in the period," Walker said.

He said there were 10 Laysan albatross and one black-footed albatross. "By now they should have flown away," he said. However, he said they still had their baby down.

He said no whales, marine mammals or even sharks were seen in the waters around the Island. But this was not unexpected, he said, since the peak of the humpback whale season runs from December through April.

Some botanical explorations also were done but no new specimens were found, he said.

Davidson said an environmental impact assessment has been prepared for Kaula by Navy conservationist Jerry Swedberg, a participant in the Island study group.

The EIA has not been published but reportedly was reviewed during meetings between Navy and Interior Department officials in May to discuss a request from the Deputy Under Secretary of the Navy for reconsideration of the permit denial.

DANIEL K. AKAKA  
SECOND DISTRICT, HAWAII

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In Reply, Please  
Refer to:

August 29, 1980 .

Mr. Gary L. Naftel  
1050 Koloa Street  
Honolulu, Hawaii 96816

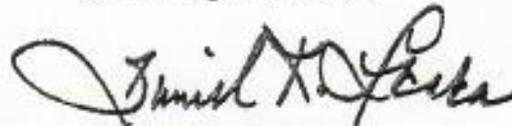
Dear Mr. Naftel:

This is in response to your letter regarding the continued bombing of Kaula by the Navy.

The Hawaii delegation has been in constant communication with the Navy regarding the bombing of both Kahoolawe and Kaula by the Navy. You may be assured that I will continue to push for the complete cessation of bombing and all military activities on both Kahoolawe and Kaula.

Thank you for including the article on Kaula. If I may be of further assistance, please do not hesitate to contact me.

Aloha pumehana,



DANIEL K. AKAKA  
Member of Congress

August 30, 1980  
P.O. Box 1346  
Kaneohe, Hawaii 96744

Mr. Michael R. Sherwood  
Sierra Club Legal Defense Fund, Inc.  
311 California Street, Suite 311  
San Francisco, CA 94104

Dear Mr. Sherwood:

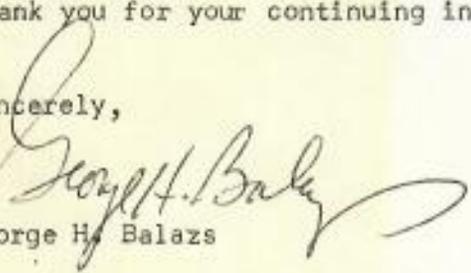
Thank you for your letter of August 7th which acknowledges my correspondence of May 27th concerning Kaula. On approximately August 5th I sent you a comprehensive dossier of current information on this case. Hopefully you have received this material and are now in a better situation to determine what might be accomplished. Along with several others here in Hawaii, I am eager to learn of your thoughts and opinions. They will undoubtedly weigh heavily in the courses of action that each of us decide to pursue.

I have some additional information, obtained from a reliable source within the Fish and Wildlife Service, which you may find interesting. That is, that the FWS solicitor in Washington D.C. was fully prepared and willing to back up Mr. Downs' "no permit" decision on Navy bombing at Kaula. As you have read in the correspondence I sent, Mr. Greenwalt has now reversed this decision by his regional administrator. This sort of action must be very demoralizing to dedicated members of the Fish and Wildlife Service.

Since the Navy has yet to prepare an EIS for Kaula, wouldn't the FWS have to prepare an EIS for the action of granting the Navy a permit to take seabirds by bombing? Another possibly important point that doesn't seem to have been given much consideration is that seabirds are protected against harassment and killing under laws of the State of Hawaii. Consequently, I believe that the Navy must first obtain a permit from the state before FWS can legally issue their permit.

Thank you for your continuing interest in this problem.

Sincerely,

  
George H. Balazs

cc G.L. Nafel

enclosures

August 25, 1980  
1050 Koloa  
Honolulu, Hawaii 96816

The Honorable Cecil Heftel  
The Honorable Spark Matsunaga  
The Honorable Daniel Akaka

In the event that it has not already been brought to your attention, I am sending you an article from this month's Honolulu Magazine concerning the Navy's practice bombing at the seabird nesting site of Kaula islet. I sincerely hope that you will be able to read through this timely documentary which points out abuses of both the Hawaiian environment and federal laws.

The continued bombing of Kaula is not absolutely necessary for our national security or defense. It is only advantageous because of convenience and low cost, as admitted by the Navy spokesman quoted in the article. Convenience and cost are not sufficient reasons to violate or severely distort the intent of the Migratory Bird Treaty Act or the National Environmental Policy Act. Further study at Kaula which includes continued bombing is, in my opinion, a waste of the taxpayer's money. It is just plain common sense that nesting birds and bombs are not compatible at such a small site. The U.S. Fish and Wildlife Service officials in Washington D.C. should not be allowed to overturn the permit denial to kill seabirds that was communicated to the Navy by regional officials of the Fish and Wildlife Service. If such a reversal takes place and a "special" permit is indeed granted, more taxpayer's money will be needlessly spent defending the Fish and Wildlife Service's faulty decision in lawsuits that will surely be filed by conservation organizations.

I would like to ask for your assistance and direct involvement in the resolution of this bombing issue. The nesting seabirds of Kaula should at long last become fully protected, as called for in the Migratory Bird Treaty Act.

Sincerely,

Gary L. Naftel



Spark Matsunaga

# 34 sites on Kahoolawe eligible for U.S. list

## Honolulu Advertiser

★★ Saturday, February 2, 1980 A-3

The Department of the Interior announced yesterday that 34 archeological sites on the target island of Kahoolawe are eligible for inclusion in the National Register of Historic Places.

The announcement, which delighted members of the Protect Kaho'olawe Ohana, was made through Sen. Spark Matsunaga, who sits on the Senate Energy and Natural Resources Committee. The panel has jurisdiction over matters concerning historic preservation.

The fact that the sites are eligible for placement in the national register has no immediate effect on military bombing and artillery practice on the uninhabited island southwest of Maui, said Navy Lt. Jamie Davidson.

But Ohana attorney Cynthia Thielan said the announcement "is highly significant (because it shows) the quality of the archeological findings on Kahoolawe. The Navy must now take immediate steps to protect these sites."

Thielan said some of the sites included yesterday are ruins of ko'a, or fishing shrines, built by native Hawaiians who inhabited the island several centuries ago.

In a related matter, the Navy yesterday said it will appeal another Interior Department decision to refuse a permit which would allow the Navy to accidentally kill birds which live on Kaula Rock.

The 106-acre islet, 19 miles southwest of Nihoa, is the home of thousands of sooty terns.

January 18, 1978 Honolulu Star-Bulletin

# FORUM

## the Readers' Page

### Kaula Island

Kaula, located 20 miles southwest of Nihoa, was one of the five islands seen by Captain Cook during his first visit to Hawaii in 1778, 200 years ago this month. Following Cook's death during his second visit in 1779, Kaula was the very last island seen when the expedition's ships departed from Hawaiian waters.

Unfortunately, for the past 26 years Navy and Marine Corps aircraft have been bombing Kaula for practice, in spite of the fact that the island is an important breeding site for Hawaiian seabirds. Many of these birds are important to fishermen from Kauai for locating schools of fish.

Recent news articles have indicated that the Navy vessel *Conserver* will formally participate in celebrations being held on Kauai in honor of Captain Cook's arrival. This is an excellent time for the Navy to announce that it will stop bombing Kaula, and leave the seabird inhabitants in peace.

Linda Evans

## Toyofuku proposes More food

State Senator George Toyofuku has introduced a bill calling for the creation of a State food stamp program to meet the needs of those elderly citizens not adequately covered by existing programs.

The program, which is to be separate from the federal program, has developed in response to the needs of a burgeoning population of those 65 or older in the State. From 1970 to 1975, this group increased from 43,000 to 57,000, representing an increase of nearly 30%, the Senator noted.

During that same period, the nation and the State have experienced the effects of sustained, high levels of inflation, which has stripped much of the buying power of those on fixed incomes, notably the elderly.

The State program would be set up along the lines of the federal program, and would serve to supplement that program.

Senator Toyofuku also noted that the program is also expected to help stimulate the State's food industry and promote a better distribution of the State's agricultural resources.

## ★ Sugar problems Will governm

(Continued from Page 1)

see is the short-term restriction of sugar imports by presidential action.

Secondly the Planters want a new long-term regulatory program involving new legislation.

The Secretary of Agriculture, Robert Bergland, has expressed a desire to help the sugar industry and has appointed a task force to study the problems and make recommendations for action the President Carter. This Task Force is scheduled to advise President Carter of possible action about March 1st.

We urge all elements of the com-



ANON 1977

The Garden Island - Kauai

21 Feb A:3

**Heffel:**

## Give back Kaula Rock instead of Kaho'olawe

OUR MEN ... in Washington are met by Mayor Eduardo Maloof (above) as they visit Kauai to set up a "better system of communication." Ready to enter the County Building (for a closed to the public conference) are Senator Dan Inouye (turned to greet a friend), Senator Spark Matsunaga, the Mayor, and Representatives Cecil Heffel and Danny Akaka.

The military would return a piece of the rock — Kaula Rock, that is — to either the State or County, under a suggestion by U.S. Rep. Cecil Heffel.

Heffel, while discussing the Kaho'olawe situation Wednesday, said he thought it would be a "very fine compromise" if the military returned Kaula to civilian control.

The military uses the barren, half-square-mile island off Nihoa for target practice. The island is primarily a nesting place for birds.

Heffel said the island had little military value. He suggested a meeting between Hawaiian organizations and local officials to initiate the return.

Heffel was on Kauai Wednesday with fellow U.S. Rep. Dan Akaka and Sens. Daniel Inouye and Spark Matsunaga. The "Washington delegation" met with County officials during the morning in the first of what Inouye said would be several meetings between State, County and Federal government officials.

"I think we have set up a better system of communication," he said. Akaka announced the appointment of Champ S. Ono as his Congressional island coordinator for Kauai.

"I am pleased to have a man like Champ, who has served Kauai so selflessly over the years, working for me," Akaka said.

Ono is a Department of Education curriculum specialist. He served as a teacher-coach at Kauai High School from 1949 to 1956, and went on to become principal of Koolau, Kazamakani and Kekaha Schools between 1956 and 1965.

"I look forward to working the community on matters that concern them on both the community and Federal levels," Ono said.

He is married to the former Tsuneko Tamaribachi of Kekaha. Ono will be available to represent the Congressman from 5 p.m. to 9 p.m. daily except Sundays. He can be contacted at 245-4100.

## Seniors to meet and plan Kalaheo Center

Kalaheo Senior Citizens, Kauai Senior Centers, Inc. announces an organizational meeting for a senior center in your community to be held this Wednesday, February 23, 9 a.m. at Holy Cross (Mater).

Elsa Huittel, executive director, will explain the program possibilities and answer questions. Senior citizen entertainment and refreshments will be provided.

Kauai Senior Centers, Inc. is a private, non-profit corporation funded by United Way, private, and government grants and operates the most active senior meal program in the state.

# FREE DIC

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BY NANA

...a double and a single and Ken Yamane had the other.

The Kalaheo Cottages under new manager Mike Kihara gave up 18 hits to Lihue but they themselves batted the ball home for 18 times enough to win an average game. They hope to do so again.

Although we had 36-45 by the Lamee Knights on Monday night Dick Watanabe's crew did a bang-up job against a team that is rated seventh in the State. The Knights of Oahu have one of their best teams in their school history and expect to be serious contenders for the Hawaii State title.

The two high school teams from the mainland were not able to beat the best teams in the early season tourneys in Honolulu and the Cottage Grove and Creswell outfits most likely are not any better. Let's hope they keep the gym warm enough so that the Northwest winners will neither the Warriors nor Coach Watanabe has good height this year and plenty of speed. He has four six-footers in John Kauwahi at 6-3; Emery Kauwahi at 6-3; Brian Meats at 6-2 and Brian Osmoro at 6 even.

The probable starting lineup will be Brian Meats at center; John Kauwahi and Dennis Nae at forwards; and Willy Sibayan and Dorin Kauwahi at guards.

Others on the team are William Corrae, Robert

### Canoe Club Sets Meeting

Kaui Canoe and Racing Association will hold its annual meeting on Monday, Dec. 28 at 5 o'clock at the Clubhouse at Niumalu.

Chairman Eddie Medeiros of the Steering Committee reports that the meeting will be unusually important because it is necessary to get a "head start" on next year's program. The Kamehameha Day Races will take a good deal of training and work, he said.

Other matters on the agenda will include dedication of the new kitchen facilities and election of officers.



INDIVIDUAL WINNERS AND SECOND RUNNERS UP get trophies for a group photo. Add it named our Year. (Clockwise from top left) Dick Watanabe, winner of the 11-7 1972-73; Dick Watanabe, 11-7 award; Dick Watanabe appreciation award; and John Pata 11-7-73.

### Telephone Club Award to Sahara

The Annual Hawaiian Telephone Golf Club President's award was won by Archie Sahara with a net 147. The 36 Hole tourney was played at the Waialua course on separate weekends.

Charles Sheldon won the Ace of Ace with a net 64, while Larry Cup Choy won the 18 hole medal tourney with a net 63. Both received merchandise gift certificates as prizes.

Support Your Local United Fund

### First Round Pairings For WGC Match Play

Pairings have been drawn for first round matches to the Waialua Golf Club's annual match championship. Matches are to be played every two weeks with the final round scheduled for Sunday, February 21.

The qualifying round was played this past Sunday at the Waialua course with Gordon Tam and Dick Tom plying all qualifiers with 70 net scores.

Fifteen of the 16 players named qualified for match play through the 18-hole medal test on Sunday.

Stanley Sato of Lihue automatically moves into the tournament as defending match champion.

All first round matches are to be completed no later than January 3.

In the upper bracket's first round eliminations, Stanley Sato plays Noboru Takamura, Bob Yamamoto vs Steve Takenouchi, Dick Tom vs Melvin Nakamura and Albert Nagasaki vs Ronald Kobayashi.

Lower bracket matches will have Gordon Tam against Yoshio Awakuni, Gilbert Tanaka vs Bob Kure, Joe Stason vs Bob Kaseoka and Hias Mizumura vs Sam Yokomoro.

In the club's regular monthly tournament, held in conjunction with the

qualifying round, Tam with 78-8-70 and Tom with 82-12-70, wound up tied for first place.

Third place went to Joe Stason with 91-20-71 and fourth to Bob Yamamoto with 94-18-71.

Others finishing as prize winners were Gilbert Tanaka 86-16-72, Albert Nagasaki, 91-19-73, Hias Mizumura, 84-11-73, and Noboru Takamura, 89-15-74.

### Nada's 65 Wins Kentron Event

Kentron Christmas tournament was won by Jack Nada, whose net 65 was two strokes better than the next lowest. Nada had an 81-16-65, to lead the A Flight, followed by Joe Kaohi 86-17-69, Stan Okumoto 88-18-70, and a three-way tie at net 92 between Don Kahaieku-lu, Sadao Tawata and George Fernandez.

B Flight winners were Masao Matsumura 90-23-67, Tom Shimozaki 91-21-70, Mugsy Morikawa 92-20-72, Jerry Santos 98-26-72, Richard Brun 98-24-74 and Fred Weber 97-23-74. The club plans a special tournament at Waialua at 7:30 a.m. Dec. 26.

### Navy To Open Fishing Area at Kaula Rock

OAHU - The Navy will open the waters surrounding its target island of Kaula Rock on weekends only to fishermen beginning January 1. The opening will be on a trial basis for six months, except for periods when the Navy is actually using the target.

The waters have previously been closed at all times.

The target island is located 59 miles west south-

west of Kauai. At no time will the fishermen be able to land on the rock due to the dangers of unexploded ordnance.

Navy Captain Joseph Elmer and Fish and Game representative Michio Takata will discuss the opening and the various regulations with interested fishermen in Lihue, Kauai, in the Kauai County Council Room at 7:30 p.m. December 29, 1970.

### TS VS

...the GIGC at this Sunday, Dec. 27, golf match va participat... make their and start-off in set first prize disc... rizes too, ousomes port to the than 8:15

### THE NEW CHRISTY MINSTRELS



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12-23-1970 8:10 The Garden Island

Ferr, Charles Jr. (1975) The Garden Island  
April 9, A:12

to finance the construction of power plants, by the use of State and County revenues funds.

The main idea behind the bill was that State and County bonds which are tax free carry a much lower rate of interest than the standard bonds of electric power companies. Bond interest is an impairment of asset for power companies.

By using the State and County credits for power plant construction, considerable savings would result. Savings that would be passed on to the consumer.

### IRS has approved the program

The Internal Revenue Service has already approved this low cost of financing for power plant construction. This decision eliminates all problems in this area.

It is my understanding that Hawaiian Electric's interest in this field was limited solely to the use of oil as fuel.

Somewhere along the line the recent mainland development of using garbage as fuel to develop power came into consideration.

Then the point was raised that perhaps bagasse and cane trash had similar potentials. It was pointed out that a new plantation power plant on Hawaii using such fuel was supplying surplus power to the Hilo Electric Co.

### Bagasse already in use as fuel

Bagasse is being used as fuel on all Hawaii plantations. One of the reasons is, it is a simple way to get rid of it. It is said however that the present method of using bagasse is not too efficient.

New type boilers could improve the efficiency to a great degree which in turn would mean a decided increase in power production.

There appears to be a decided potential in the use of bagasse and cane trash to develop power. Kaula legislators have expressed an interest in the possibilities.

As matters now stand the Hawaiian Electric Co. bill is dead. However it is expected that the new interest in use of bagasse and cane trash as a fuel will result in some study between sessions. The main interest is expected to come from the outer islands.

### Council moves on Kaula Rock hassle

I was very pleased to see that the Council has followed my suggestion and has backed up Kotchi Masaki in his battle of Kaula Rock. They have endorsed his stand with a resolution, as I suggested.

You may recall I pointed out that the Maui Council had supported Mayor Elmer Cravath with a resolution supporting his stand on Kahoolawe, in his battle with the Navy.

Both Kotchi and Elmer have been conducting long running battles with the U.S. Navy on these two fronts. I felt that Elmer had made greater progress, due to the support he had received from the Maui Council. Under these circumstances I suggested the Kaula Council should come to Kotchi's aid, which they have done.

I have one additional suggestion to make that I feel will help Kotchi in his campaign with the Navy.

The last time negotiations were held on Kaula, regarding the bombing of Kaula Rock, the Navy sent a commander and two lieutenant commanders to do the negotiating for the Navy. The result was Kotchi was completely outranked.

So my suggestion is that the Council pass another resolution promoting Kotchi to an admiral in the Kaula Navy. Such a move would more than place Kotchi on equal basis with whomever the Navy might send. Salute Admiral Masaki.

Kaula's four legislators are very busy with conferences these days. Senator Toyofuku is on several senate committees. Rep. Tony Kumura is on at least two that I know of, finance and higher education. Rep. Dennis Yamada, as chairman of consumer protection has his hands full and Rep. Richard Kawakami, as chairman of land use has two hot potatoes, in the land use and abortion control bills.

out the money to even cover our golf cartures, he said, and questioned why the County should subsidize my luxury development of hotels.

The writer also urged the County make provision for loans or subsidies in repairs, strengthen, and paint the old style buildings. If something like that is not done, he said, Hana paper will become an ugly shack.

Dr. Harris suggested the church along Hanalei Road, which was to be torn down to make a new town park, should be preserved because it is the most attractive landmark in town. It might be made into a museum, he said.

A request for increases in zoning density from R-4 to R-6 was made by James B. Levine, manager of land planning for A. B. Corp., which is planning to develop an 85-acre parcel at Elele for residential use. Mr. Levine wrote that the R-4 density does not permit development of lower cost homesites, and urging that the higher density would provide more affordable parcels for housing.

Several other letters echoed Mr. Ozaki's views that a golf course would help develop the Westside. These included Dr. Ben Hirano, George Okada, George Kaima and Guy Shimomura.

## Obituary

### Carmen Ortiz

Carmen Ortiz, 65, of Koloa, died at Wilcox Hospital, Sunday, April 6.

Friends may call at the Garden Island Mortuary Thursday, April 10, from 6 to 9 p.m., and again Friday, April 11, at 9 a.m. There will be wake services at 8 p.m. Thursday.

Funeral services are scheduled for Friday at 11 a.m., at the Garden Island Mortuary, with burial to follow at the Koloa County Cemetery.

Mrs. Ortiz was born Sept. 15, 1909, in Lualaba.

She is survived by her husband, Berrios; one son, George of Koloa; two daughters, Mrs. Emily Azataho of Koloa and Mrs. Carmen Rivera of San Francisco; three sisters, Mrs. Julia Ortiz and Mrs. Juanita Castro, both of San Francisco; and Mrs. Clara Garcia of Aiea, Oahu; 11 grandchildren; and five great grandchildren.

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...position to approach the PATE leader intelligently, instead of just reacting to the federal proposals in an offhand manner or under pressure of a legislative deadline.

The Republican Congressional Committee has pleaded a bad time to complain about Rep. Spark Matsunaga's vote for a 120-a-month pay raise for Congressmen. The bill failed and their pay remains at \$30,000. The increase would have been identical per cent. The complaint comes just after Kauai Republicans supervisors liked their own pay by \$200 to \$600 a month (50 per cent) and Honolulu's Republican Mayor Neal Blaisdell put through a raise for City Councilmen from \$130 to \$175 per month (40 per cent). This is economy in government.

### Solution Unsatisfactory

The Navy has announced that last week's bombing of Nihoa was caused by two pilots who lost their way when en route to Kauai rock.

In future, it says, pilots making their first trip to Kauai will be taken in hand by an experienced pilot. He will fly over both islands and will tell them, "The big island over there is Nihoa. The little island right here is Kauai."

The Navy also disclosed that both pilots had passed out of radar range when they made their bombing runs at Nihoa. If they had only VHF radio aboard, they may have been out of radio contact as well. Even ordinary short-wave radio can be straggled over inter-island distances.

We believe there is a connection between what happened at Nihoa and a recent incident in Viet Nam reported by Jack Poole in Saturday's Honolulu Advertiser. His account (somewhat condensed) follows:

"On successive days there were three bombings of the demilitarized zone between South and North Viet Nam from mid-September . . . causing casualties to North Viet namese on one side of the border and to South Vietnamese on the other side.

"Within a day or so the American command admitted its planes were responsible and promised a complete report after investigation.

"A week later a spokesman for the Seventh Fleet stood up and confessed.

"The Navy has always, with pride, identified from which carriers its planes fly against North Viet Nam. But in this case the spokesmen declined to identify the flat-top the mistaken skyhawks flew from.

"His same reasoning was that there was only circumstantial evidence that the Navy had bombed wrong after all."

We suspect that pilots operating off both carriers may have been accomplished as bombardiers but were weak in navigation and map-reading. We also wonder about the quality of air-to-ground radio liaison and radar control. These are matters for which the pilots themselves are not solely responsible. Is Defense Secretary McNamara's cost accounting a factor in this problem?

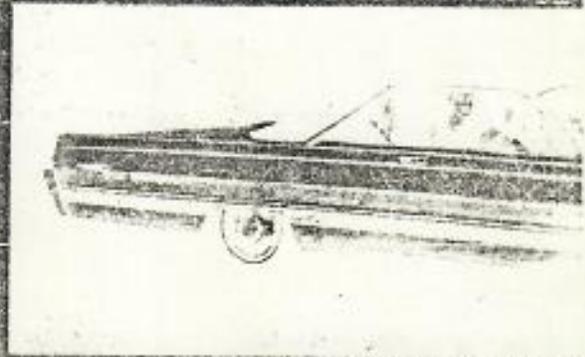
If American pilots can bomb Nihoa instead of Kauai rock, if they can bomb a demilitarized zone in Viet Nam by mistake, they could also bomb the North Vietnamese capital of Hanoi by mistake. This would escalate the war in short order as nothing else could.

The Honolulu Star-Bulletin has suggested that old sensors would be more suitable markers for the Thunderbolt's pilot than Kauai rock. We agree. Old sensors can be anchored any place, which would give the pilots practice in navigation. They can also be painted in bright colors so as not to be mistaken for a Young Bitch, badge.

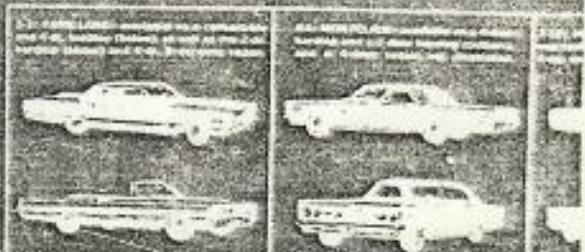
**Housewife Ready To Help**  
 The group explained that since the Club chapter is already set up, the staffing is in a position to offer its facilities to a Kauai chapter. Mr. Dalgic said the Kauai Women's Association, an independent organization of the district, will be presented the proposal that it join with the

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C2 Honolulu Star-Bulletin Thurs., August 19, 1971

# Kaula Rock Is Too Small for Targetry, Navy Says

By Lyle Nelson  
 Staff Writer

Kaula Rock, whose bird population was studied yesterday by State and Federal scientists, is too small to serve as the Navy's bombing target in the Islands, the Navy said yesterday.

A Pearl Harbor spokesman was asked if the Navy has considered shifting all bombing activity from Kaula to Nihoa, a small island about 20 miles southwest of Nihoa.

Both islands have been bombed by Navy and Marine Corps aircraft for years.

A SPOKESMAN for Rear Adm. Thomas B. Hayward, the 14th Naval District commander, said it is impossible to place targets on Kaula because of the terrain—a rocky, steep coastline.

Targets, such as rows of trucks, are arranged in flat areas of Kahoolawe for bombing.

The Navy drops only its biggest ordnance, 500-pound bombs, on Kaula Rock.

Smaller bombs are used to limit the noise, which is irksome to Maui residents.

A BIRD and wildlife survey is being conducted on both target islands to determine an environmental impact assessment wanted by President Nixon.

In the last session of the State House, a resolution was passed requesting Hawaii's congressional members to seek an end to the bombing of Kaula.

Fishermen say bombing Kaula upsets the bird population and birds are helpful in spotting schools of fish.

In 1955 planes from the carrier USS Intrepid dropped bombs on an uninhabited beach.

KAULA HAS 100 acres

Neighboring Nihoa has 72 square miles.

Kaula has an elevation of 540 feet and there is almost no place to land a boat. Senator visited it by helicopter.

As a political issue, Kaula has been less bothersome to the Navy than Kahoolawe. Recently Maui Mayor Elmer Cravalho filed suit in Federal court to halt Navy bombing of Kahoolawe, which is part of his county.

A Pearl Harbor spokesman said other islands in the Laysan chain between Nihoa and Midway also are filled with birds, are unsuitable for bombing because they are out of the range of Nihoa-based jet bombers.

## Cravalho to Close Maui Jail

WAILUKU, Maui — Mayor Elmer F. Cravalho says he is closing the Maui County Jail. He has informed 2nd Circuit Court Judge S. George Finkelson that the institution is no longer available to receive any more prisoners.

Cravalho said yesterday he took the action because the jail "is not fit to be utilized or inhabited by any form of animal life, much less a human being."

# Lockheed to Build New Isle Sugar Ship

A 23,000-ton bulk sugar vessel, designed mainly to haul raw sugar from Hawaii to East and Gulf Coast ports, will be built by Lockheed Shipbuilding & Construction Co. of Seattle.

The \$15 million ship will be built for Bankers Trust Co. of New York and will be placed on long-term charter to the California & Hawaiian Sugar Co.

CSH, owned by Hawaii's sugar growers, is the Mainland marketing organization for Isle sugar. More than a million tons of sugar a year leave from Hawaii to the Mainland.

The ship is expected to make some voyages to the CSH refinery at Colton, Calif.

Delivery of the new ship is expected late in 1973.

More Nerve Gas

February 20, 1976

**FISH & GAME:**Kawainui (Duck)  
Swamp

About 50 endangered Hawaiian Ducks --the Koloa-- reared on the island of Hawaii at Pohakuloa, will be released into a gentle release pen erected in Kawainui swamp in late February. After care and feeding for two weeks, they will be set free, hopefully to take up residence in the area.

Biological  
Survey

Wildlife and Fisheries biologists assisted the U.S. Navy in a biological survey of the island of Kaula, 20 miles southwest of Niihau (.7 miles long, 108 acres, 550 feet high), which is used as a bombing target by the military. A total of 3,521 birds of 16 species of albatross (seabirds) nesting on the island was made. This is the southernmost breeding record for the Laysan and Black-footed albatross on record.

**FORESTRY:**Slide-tape  
Ready

Final copies of a slide-tape presentation on the subject of Ohia Forest decline by Tom Harlan, Information Officer of the U.S. Forest Service Region 5, has been received by the Division. The tape gives a good introduction to the Ohia decline, the inherent problems, and the directions of present Ohia re-establishment work. Requests for showings of this 19-minute program will be handled by both the Division and the U.S. Forest Service Institute of Pacific Islands Forestry.

**LAND MANAGEMENT:**Glimpse of Land  
Value

A public auction was held at the Maui State Office Building in Wailuku, for the sale of two house lots, and two house lots with improvements in the Wahikuli, Lahaina area. The upset price for the former lots was \$1.52 and \$1.48 per square foot; and the total upset price for the latter was \$65,000.00 and \$64,000.00. The house lots actually sold for \$4.00 per sq. ft.; and the house lots with improvements sold for \$96,000.00 and \$84,000.00 respectively.

**STATE PARKS:**Kahoolawe  
Revisited

State archaeologists at the invitation of the U.S. Navy went to Kahoolawe via Navy helicopter on January 29, 1976 in order to conduct a preliminary archaeological survey. What is believed to be an agricultural site --a C shaped stone wall 25 feet in diameter-- was found on the North North East slopes of Puu Moiwi, a crater referred to as 'South Crater' on the Navy map. This is the first serious archaeological look at Kahoolawe since a survey by G. McAllister in 1933. The archaeologists feel that there is definite cause to resume field studies on Kahoolawe within the next few months. The Board at its February 13 meeting approved the emergency hire of a research person to do a background study of the island. These investigations might lead to the establishing of some Kahoolawe sites on the National Register of Historic Places; in which case the Navy would be required by Federal law to protect those sites.



Land Appraisal  
Contracts

Contracts have been negotiated for the land value appraisals of Rainbow Bay near Aiea (3 acres); Wawamalu (Queen's) Beach (102 acres); Sacred Falls (1,500 acres); and Malaekahana (33 acres). The appraisals are expected to be completed by late March. Once the appraisals are received, and depending on the availability of funds, the Division can negotiate the purchase of the above lands for the purpose of establishing State Parks.

WATER & LAND  
DEVELOPMENT:

Maialeale Water  
Study, Kauai

The feasibility and associated environmental impacts of impounding surface waters of the Wailua River Basin for the production of hydroelectric power, for flood control, and for the development of the water resources for irrigation, recreation and domestic use is being investigated. The Wailua Basin has abundant rainfall, much of which flows uncontrolled out to sea as storm runoff. The objective of the study is to develop a plan for a multiple-use facility which utilizes the presently wasted water resources and power potential.

PLANNING OFFICE:

Maui Recreation  
Sites

The Hawaii Statewide Trail & Access System Plan and the DLNR Recreation System Plan for the island of Maui was temporarily completed for use in the public meetings held on Maui February 17, 18, & 19. Maui residents at the meeting were asked to identify the most important recreation sites on Maui from a list of 29 sites having superior recreation value. Sites include such areas as Punalau Windmill, Honolua Complex, La-Perouse Complex, and Ka Iwi O Pele (The Bones of Pele) Complex. The list presented at the meeting was incomplete and will be tailored according to public response.

## Messenger Service

Institute Marine Biology  
University of Hawaii  
1801 University Avenue  
Honolulu, Hawaii 96822



One of the more contemplative Marines in this combat zone is Lt. Dave Fairbanks, son of Honolulu Circuit Judge William Z. Fairbanks.

To him, this war is largely against ignorance and disease.

"I don't really think we are going to change much around here in the near future," he said as we pulled into the backward village of Thuy Luong to bring medicine and soap to the people.

"You can't take a place that hasn't known better for centuries and hope to change it in 10 years.

Dave is the legal officer here. He investigates court-martial offenses of Marines who get out of hand—like the squad leader who let his men go to sleep on patrol, and the Marine who went berserk and threatened to wipe out a tentful of Vietnamese soldiers.

His wife is teaching at Kamehameha Schools, and if he gets through this thing okay he will go back to Stanford University's law school.

This is a tough war for the eager Marines, because the Viet Cong are playing hard-to-find and evidently don't want to openly engage the 3rd Battalion here in battle.

"The only thing that keeps me going is the beer ration," said 105 millimeter howitzer leader Robert L. Utt, 21.

Most of the younger Marines are bemoaning the fact that they are going to miss the "co-ed season" in Honolulu.

To make life more livable, Captain Harman is throwing a "bootenanny" for his troops and bringing in 16 village girls for stage entertainment.

The food isn't the best, but there's no remedy for that. The fried Spam is the same tasteless meal it al-

# Isle Pair Brave Cong Barrage

Continued from Page 1

M. Miyase, 36, of Pahoa, Hawaii.

Both are with the army's 32nd Medical Detachment (Helicopter Ambulance) here. Their job is to drag the dead and the wounded off the battlefield during each encounter with the Viet Cong.

For continuing to work under fire, Morris and Miyase have been recommended for a Bronze Star.

"It's our job," Morris told me when he got back from the evacuation mission. "The personnel carriers were going in for an attack and they wanted their wounded hauled out right then and there."

Morris has been here for seven months, and left his wife, Leilima, and four children back in Aiea.

"I miss having a good luau," he confessed. "But I miss my family most of all."

## 'Pilots Need Rock More Than Birds'

LIHUE—Rep. Spark Matsunaga has informed the Kauai Board of Supervisors that the Navy intends to continue using Kaula Rock as a bombing target for carrier-based planes.

Conservation and fishing interests on Kauai have objected strongly to the use of the small island 19 miles west of Niihau as a target. The Navy recently asked that ownership of the island be turned over to them by the Coast Guard, which formerly maintained a navigational light on Kaula.

Local sports and commercial fishermen maintain that the bombings will kill the bird life on Kaula Rock. The birds are used to spot schools of fish feeding on the surface.

Last month the board drafted a resolution to Hawaii's Congressional delegates, calling for a halt to the bombing.

In the letter read to the board yesterday, Matsunaga said he had asked the Department of Defense to investigate the matter.

He quoted a message from Rear Adm. W. J. Martin, saying that the Navy had been using Kaula for bombing for over 10 years, with no apparent damage to the birds and fish.

Matsunaga noted that the Navy had intensified use of the island as a bombing target in recent months. They are training carrier pilots about to be sent to the Far East.

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Chant and Poems  
of the Hawaiians

Translated and Edited  
by Mary Kawena Sutherland

and Alfonso L. Horn

The University Press of  
Hawaii, Honolulu

References to Kaula

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# Shark Hula for Ka-lani-ōpu'u

**T**HE CHANT CELEBRATES the ancestry and military skill of Ka-lani-ōpu'u (d. 1782), uncle of King Ka-mehameha I. He was the "Tereoboo" who, with his retinue, dressed in feather capes and helmets, accompanied by priests, idols, and offerings of food, welcomed Captain Cook at Ke-ala-ke-kua during the navigator's second visit to the Sandwich Islands in 1779, the visit which resulted in Cook's death.

Nineteenth-century writers in Britain and the United States sometimes referred to the great Ka-mehameha as "the Lion of the Pacific." A more apt emblem for him and for his uncle and other warrior-relatives would be the shark, as in this sacred chant naming various ancestors of Ka-lani-ōpu'u who had acquired authority over shark-gods, or over other chiefs who could claim the gods' magical services. Not only the shark but also the cowry, squid, eel, wild goose, and the frigate bird (*iwa*) were sometimes regarded by the early Hawaiians as 'aumākua, beings half human and half divine who were bound by obedience to their keepers. Their assistance could become a precious family possession of a line of ruling chiefs, a restrictive right depen-

dent on supernatural agency and power, a kapu.

The shark hula for Ka-lani-ōpu'u hails him for his power over a variety of wild creatures praised for their strength, controlled courage, and beauty. Through this dominion, the authority of his kapu, inherited through a line of famous ancestors—Kawelo, Ka-lani-kau-lele, and Ke-aka-mahana—the "Island-Piercer" Ka-lani-ōpu'u holds the right to wear the royal feather cloak.



*Hula Manō nō Ka-lani-ōpu'u*

‘O Ka-lani-ōpu’u, ke kū o ke kapu o ka moku iāia,  
I pi’i ke kākala, i kekē ka niho o ka manō,  
Ka pūko’ā noho a ka i’a nui o ka hihimanu,  
Ke koa’e lele i uka, ke aku lele i kai,  
‘O ka manu kīna’u nāna i popo’i ka ‘ale iki, ka ‘ale  
nui,

Nāna i pani ka i’a kapu ‘o Ke-pani-lā,  
Ka manō kākau ‘ōni’oni’o i luna o ka moku o Ka’ula e.

E o e Ka-lani-ōpu’u o hou o ka moku,  
‘O kou inoa ia, e o mai e.

Text: Mary Kawena Pukui

Ka lālākea, ka manō ke ‘ehi ‘ale,  
Ka niuhi moe lawa ‘o Ka-lani-ōpu’u,  
‘O ka hō‘elo ‘elo wela ‘ole ia o ka maka,  
‘O ka umu ia nāna e hahao i ka ‘ena ‘ena.  
‘O Ka-welo loloa nāna e ho ‘āliāli,  
A ‘a‘ā ‘o Ka-lani-kau-lele ka hiwa.

O lalapa nō ka lāua keiki  
‘O Ka-pū-likoliko-i-ka-lani,  
A kau maka-manō, o ka maka ‘anapa,  
‘O ka nanana i ‘ō ai ‘anē’i.

‘O ka i’a nui hihimanu,  
‘O ka ‘iwa kīlou kapu o ke ali’i,  
‘O ka ‘iwa nui nānā au moku.

‘O ka lau o Ke-aka-mahana,  
I puka ke aka o ka ‘ahu’ula,  
Lohia a maika’i.



*Shark Hula for Ka-lani-ōpu'u*

Ka-lani-ōpu’u, the right to impose the kapu on the  
land is yours:  
the right of a shark with arched dorsal fin to bare  
teeth

of a coral reef to house a great stingray

of a *koa'e*-bird to take wing for the upland of an *aka*-fish to leap and plunge in the sea of a certain mottled bird, a swift snatcher, to pounce alike on the small billow and the huge

and the right to bar and baffle the pathway of Ke-pani-lā,

streaked like a tattoo, sacred marked shark of Ka'ula Island.

Now answer us, Ka-lani-ōpu'u, fierce Island-Piercer!  
This is your name chant:

You are a white-finned shark riding the crest of the wave,

O Ka-lani-ōpu'u:

a tiger shark resting without fear

a rain quenching the sun's eye-searing glare

a grim oven glowing underground:

towering Ka-welo lighted it

who caused Ka-lani-kau-lele, the Chosen, to blaze.

Their child was flaming Ka-pū-likoliko-o-ka-lani she with the shark's face and flashing eyes she of the restless questing gaze.

O Ka-lani-ōpu'u, stingray as fish, man-of-war as bird

in stillness lurking or poised aloft in flight  
O'Iwa, you do unite with hooked claw the royal kapu.

Your sovereign sway surveys this island and beyond

over the multitudinous children of Ke-aka-

mahana

by whose name you do inherit and wear by right

the shining feather cloak.



#### NOTES

*koa'e*-bird: The white-tailed (*Phaethon lepturus doroteae*) or red-tailed (*Phaethon rubricauda rothschildi*) tropicbird or bo'sunbird.

*aka*-fish: Skipjack, Striped tuna (*Katsuwonus pelamis*).

Ke-pani-lā: A shark-god of Puna, said to be so huge that when he rose to the surface of the sea his back was higher than the tiny island of Ka'ula, southwest of Ni'ihau, named for the red-tailed bo'sunbird.

Ka-welo: A warrior-hero of Kaua'i who was a *kupua* (demigod) and who performed prodigious feats of strength and bravery—throwing spears, hurling rocks, catching giant fish. Ka-welo's elder brother was Ka-welo-mahamaha'i'a, a great chief of Kaua'i whose *heiau* (temple) was dedicated to the king of the shark-gods,

'E'ena iho la i ka lā o Makali'i.  
'O'io mai ana i ku'u maka,  
Me he kālana pali ala o Lei-honua.

Honua iho nei loko i ka hikina 'ana mai a nei  
makani.

Heaha la ka'u makana i ku'u hihahila?

O ka'u wale nō ia o ka leo a.



*Hī-aka's Song at Ka-ena*

*Ka-ena* reaches out like a bird flying overhead,  
a sea-gannet soaring in a still sky  
above sandy Nēnē-le'a,  
a bo'sunbird high over the channel of *Ka-ie-ie*—  
a flapping of wings.

Like a thirsty man drinking from a pool  
so do rocks near *Ka-ena* drink of foamy waves.  
Silent pounding has darkened those quiet faces  
of stone.

Bruised black and red, waterworn,  
they have grown ghostly from long attending the  
sea of Kāpeku,  
a wintry season's song.

Blackened and red from perpetual pounding  
stand these sea-wardens of the land:  
naked god-forms, unstable god-forms  
assumed by Kanaloa who shaped them,  
sea-washed bird-forms of the high god  
guarding the shore at Cape *Ka-lā'au*,  
sprayed by the sea of *Ewelua*.

In cliff-steep gullies at *Unulau*  
I too drink of *Kā-apu's* water.  
(The countryman, with surly denial, would hide it  
from strangers.)

Yet at *Ka-ena* four shy streamlets wind seaward  
in heat of summer sun.  
Their living waters file before me in parade.  
*Lei-honua's* great wall beholds the procession.

With the rising of the wind I am caught by a sudden  
thought.

What shall I, in my shame, give to the four bathers?

My sole gift is a song.



NOTES

Nēnē-le'a: A stretch of beach at *Ka-ena Point* facing the  
Stone of *Kaua'i*. The name suggests that sea gulls, resem-  
bling the Hawaiian goose (*aēnē*), were common there in  
ancient times.

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## Legend of Laukiamanuikahiki.

**M**AKIIIOEOE was the father and Hina was the mother of Laukiamanuikahiki. Kuaihelani was the home of Makiiioeoe where he ruled as king and where his queen lived from whom he had one child, Kahikiula by name. Hina belonged to Kauai, where Laukiamanuikahiki<sup>1</sup> was born. Makiiioeoe in his travels came to Kauai where he met Hina and took her to wife, and after living with her for some time, Hina conceived a child. Shortly after this Makiiioeoe prepared to return to Kuaihelani; so he said to Hina: "I am going home. If you should give birth to a boy give him my name; but in case it should be a girl call her Laukiamanuikahiki. If after you bring the child up she should express a desire to come in search of me, these shall be the tokens by which I shall recognize the child: this necklace of whale's teeth, this bracelet, this feather cloak.<sup>2</sup> She must be accompanied by a large canoe, a small canoe, large men, small men, a red canoe, red sails,<sup>3</sup> red bailing cup, red cords and a red man." Makiiioeoe then took his leave and returned to Kuaihelani. When he arrived home he instructed his guards as to the sign by which to recognize his daughter<sup>4</sup> and he also instructed his servants to proceed and plant all kinds of fruit and other things for his daughter Laukiamanuikahiki. He also caused a pool of water to be made as well as other things and placed a kapu on them all to be free only after the same shall have been used by Laukiamanuikahiki.

After the birth of Laukiamanuikahiki, Hina and her husband brought her up all by themselves. It was Laukiamanuikahiki's custom to bring in other children to their home and give them all the food; which action caused her father to get angry and very often punished her. This punishment was kept up by the father for some time.<sup>5</sup> Because of this, the child suspected that this man could not be her own father; so she began questioning her mother who her own father was until the mother could bear it no longer. Hina then said to Laukiamanuikahiki: "You go to that cliff; that is your father." Upon coming to the cliff, she asked: "Are you my father?" The cliff denied this saying: "I am not your father." The child returned to Hina and begged: "Tell me of my father." "Yes, you go to that bambu bush, that is your father." When she arrived at the place, she asked the bambu bush: "Are you my father?" "I am not your father, Makiiioeoe is your father, he has gone back to Kuaihelani." When Laukiamanuikahiki again arrived in the presence of her mother she said: "You have deceived me. Makiiioeoe I understand is my father and he has gone back to Kuaihelani. You have hidden this from me." "Yes, he is your father, and he has left word that you must not come to him without a sign or you will have a terrible suffering. You have to go to him in a red canoe having red sails, red cords, red men and must be accompanied by a large canoe, a small canoe, large men and small men." Laukia-

<sup>1</sup> *Laukiamanuikahiki*, literally, bird-trapping leaf of Kahiki.

<sup>2</sup> Another story of an absenting father leaving tokens of identification for his unborn child.

<sup>3</sup> Red, the unmistakable evidence of royal rank.

<sup>4</sup> A foreknowledge, evidently, of the sex of his child.

<sup>5</sup> A duplicate of the Umi-a-Liloa story, except in sex of the child.

Memories of the B.P. Bishop Museum

manuikahiki replied: "I am not going to remain, I am going in search of my father." "Yes, you may go, but you will have to suffer untold agony. Go until you come to two old women roasting bananas by the wayside. They are your grandmothers, for they are my own mother and aunt. Reach down and take away the bananas and let them search for them until they ask whose offspring you are, then tell them, 'Your own.' 'Ours from whom?' 'From Hina.' Then when they ask you, 'What brings you our lord' here to us?' Tell them, 'I want a roadway.'"

When she arrived in the presence of the old women she followed according to the instruction of Hina. At the conclusion the old women said: "There is a roadway; here it is, a bambu stalk. You climb to the top of it and when it leans over it will reach Kuaihelani." Laukiamanuikahiki then climbed to the top of the bambu stalk and sat there. The bambu then began to shoot up and when it had reached a great distance it leaned over until the end reached Kuaihelani. Laukiamanuikahiki stepped off the bambu and proceeded along the road until she met a girl whom she took as a friend. They then went along until they came to a flower garden. The flowers of this garden were all kapu; none were to string them into wreaths until they shall have been picked by the daughter of Makioeoe; the flowers of the ilima,<sup>2</sup> the marigold and other flowers and also the maile vine. There were guards in the garden who were watching the flowers. Laukiamanuikahiki, however, reached out and picked the flowers, took the maile vines and broke them off. When they came to the pool of water, which had been kapued until it was first used by the daughter of Makioeoe, Laukiamanuikahiki uncovered herself and plunged into the pool of water, when a turtle came up to her and began rubbing her back. After she finished bathing she went up on the bank. When the guards saw what she had done, they said: "You are indeed a strange girl bathing in the pool of water which is kapued and reserved only for the king's daughter. You will indeed die."

When the guards arrived in the presence of Makioeoe, they told him of all the girl's doings. Makioeoe then ordered that wood be prepared for the girl and to pack it to the seashore where the umu was to be started the next day, for on that day the girl was to be killed. The guards then returned, took the girl by the hands, bound them at her back and led her to the pig house where she was tied, the guards standing watch over her that night.

That night her friend came and asked that she too be bound; but Laukiamanuikahiki said: "No, you must be at liberty so as to bring me food, meat and clothing." Her friend consented to this.

At midnight a bird perched on the house where she was being held; it was an owl. This owl was the supernatural aunt of Hina, who had come all the way from Kauai because she knew of the coming peril of her grandchild, and who had in its keeping the tokens that had been given by Makioeoe to Hina by the means of which she was to be known or recognized upon her arrival at Kuaihelani.

<sup>1</sup> *Haku*, rendered "lord," is applicable to either sex; it signifies ruler, overseer, or other authoritative superior.

<sup>2</sup> *Ilima*, a *Sida* of which there are several species; a

favorite flower for wreaths, and Oahu's chosen emblem. The introduction of the marigold reveals the modern authorship of this story.

The owl then called out to Laukiamanuikahiki:

Say! Laukiamanuikahiki,  
The daughter of Makioeoe,  
The daughter of Hina,  
Die you will, die you will.

Laukiamanuikahiki replied:

Thou wicked owl! Thou wicked owl,  
Thus revealing my name  
As Laukiamanuikahiki,  
Daughter of Makioeoe,  
Daughter of Hina,  
You are a deceiving owl.

This call and reply was repeated twice before the guards heard it, when they sat up and listened to the call and they understood the meaning conveyed by the owl in its call. At this one of the guards said to his companion: "Say, this must be Laukiamanuikahiki, the king's own daughter." The other replied: "No, this cannot be the one, for she was to come in a red canoe having red sails, red paddles, red men, a large canoe, a small canoe, large men and small men; these I understand are the things that should accompany her; this girl on the other hand is a poor girl for she has come without any of these things." The two again listened to the conversation between the owl and girl. After a while they agreed to go up and tell the king of the possibility of this girl being his daughter. They arrived at the home of Makioeoe after midnight and roused him up saying: "Say, you wake up." "What is it?" said Makioeoe. "There is an owl right over the pig house where the girl is held who called out to the girl in the following way:

Say! Laukiamanuikahiki,  
Daughter of Makioeoe,  
Daughter of Hina,  
Die you will, die you will.

The girl then answered:

Thou wicked owl! Thou wicked owl,  
Thus revealing my name  
As Laukiamanuikahiki,  
Daughter of Makioeoe,  
Daughter of Hina,  
You are a deceiving owl.

This was the conversation carried on between the two. "Yes, she is my daughter, Laukiamanuikahiki." The king then accompanied by the guards proceeded to the place where they were stationed when they heard the conversation, and Makioeoe sat down and listened for the call of the owl and for the girl's reply.

At the conclusion of the conversation between the owl and the girl, the king knew this was his own daughter, Laukiamanuikahiki. He then broke into the house took up his daughter and wept over her.

After the guards had departed to inform the king, the owl flew down and clapped its wings on the girl, placed the necklace of whale's teeth around the girl's neck, girded

a pa-u around her waist and placed the feather cloak over her. These being the tokens left by Makiiioeoe in the keeping of Hina.

After it had become broad daylight, Makiiioeoe ordered that the umu be started; when it was sufficiently heated the people who had ill-used the girl were then thrown into the umu and they all perished. The girl who befriended Laukiamanuikahiki was made a high chiefess and she lived with Laukiamanuikahiki. Soon after this a kapu was placed over Laukiamanuikahiki and she was forbidden from going out of her living house and no one was allowed to pass by her house or to speak to her. Laukiamanuikahiki was a very beautiful woman to behold and she had no equal in all the land of Kuaihelani, for her beauty could be seen on the outside of the house, like a bright light.

About this time Kahikiula the son of Makiiioeoe by his first wife arrived from Kahikiku. This young man was married to Kahalaokolepuupu of Kahikiku and had come to Kuaihelani without his wife on a visit to his parents. When Kahikiula arrived he was accompanied by his followers in a red canoe, with red sails, red cords, red paddles, red men, large canoes, small canoes, large men and small men.

Upon the arrival of Kahikiula at Kuaihelani he was met by his mother and father and all the people. Soon after this Makiiioeoe requested Kahikiula to go and meet his sister, Laukiamanuikahiki, which invitation was accepted. When they were near the house, Kahikiula looked and saw a bright light on the outside of the house; so he said to Makiiioeoe: "Say, your house is on fire!" Makiiioeoe replied: "That is not a fire, it is some person sleeping within, it is your sister." They then entered the house and Makiiioeoe approached the bed and roused his daughter saying: "Wake up, here is your brother Kahikiula." Laukiamanuikahiki awoke from her sleep and turned down on her breast. She then looked up at Kahikiula and greeted him. What a sight it was to behold these two; one was as handsome as the other was beautiful; both were equal in good looks, Kahikiula and Laukiamanuikahiki.

At sight of this, Makiiioeoe said to Kahikiula: "Now I request of you that you take her as your wife." That night they were covered by the same kapa. They lived as husband and wife for fifty days when Kahikiula begged that he be allowed to return to Kahikiku. Laukiamanuikahiki then said: "You cannot go unless you take me along with you." "It cannot be, for you will surely experience terrible suffering through the anger of your sister-in-law. You must remain, and I will return." As Kahikiula kept begging so often to return to Kahikiku, Laukiamanuikahiki finally consented and allowed him to go, saying: "Yes, you may return, but don't blame me if I should decide to follow you later on, or I will kill you and also your wife, Kahalaokolepuupu." Kahikiula then took his departure and returned to Kahikiku to live with Kahalaokolepuupu. Laukiamanuikahiki remained, but was so overcome with love for Kahikiula, that she wept; and when she saw the clouds drifting in the sky towards Kahikiku, she chanted the following lines:

The sun is up, it is up,  
My love is ever up before me.  
It is causing me great anxiety,  
It is pricking me at my side  
For love is a burden, when one is in love,  
And falling tears are its due.

<sup>1</sup>Expressions of admiration.

When the desire became more than she could bear and the love for Kahikiula could not be put aside from her by day and by night, she decided to go to the seashore one day and weep there; and as her weeping came to an end she called out: "Ye turtle with your shiny back, my grandmother of the sea, come to me; here I am your grandchild, Laukiamanuikahiki, daughter of Makiioeoe and Hina."

At the close of the call a turtle with a shiny back approached her and opened up its back. Laukiamanuikahiki then entered into the turtle, the top was closed and the turtle dove under water and swam until it arrived at Kahikiku. Upon its arrival at Kahikiku the turtle uncovered its back and Laukiamanuikahiki walked out on the seashore, while the turtle disappeared. Laukiamanuikahiki then went on her way until she came to a fish pond which belonged to Kahalaokolepuupuu, the wife of Kahikiula. At this place Laukiamanuikahiki changed herself into the form of an old woman and concealed her identity by calling out:

Ye forty thousand gods,  
 Ye four hundred thousand gods,  
 Ye rows of gods,  
 Ye collection of gods,  
 Ye older brothers of the gods,  
 Ye four-fold gods,  
 Ye five-fold gods,  
 Take away my good looks and keep it concealed.  
 Give me the form of an old woman, bowed down in age and blear-eyed.

At that very moment she was transformed into an old woman wandering along the seashore with a stick in her hand picking out sea-eggs.

Within this fish pond owned by Kahalaokolepuupuu, were kept the *aholehole*,<sup>1</sup> *nehu*,<sup>2</sup> *iao*,<sup>3</sup> and all fish of this species and moss. Through the supernatural powers of Laukiamanuikahiki all the fish in the pond disappeared, which left the pond without a single fish. While she was crawling along the seashore two messengers from Kahalaokolepuupuu arrived and called out: "Say, you old woman, you have taken all the queen's fish. You are a thieving old woman." She replied: "I did not take them. The fish from this pond disappeared long before this; but since you have seen me here you are attributing their disappearance to me." At this time she was given a new name, *Lipewale*, by the messengers. They then said to the old woman: "Let us go to the house, your name, *Lipewale*, is that of the queen's sickness." When they arrived at the house, one of the messengers said: "There is not a single fish in the pond, all have been taken by this old woman. When we found her she was taking the sea-eggs." Kahalaokolepuupuu then addressed the old woman saying: "I am going to call you *Lipewale*, the name of my ailment. You will take this name, will you not? I will supply you with food, clothing, house to live in and you will live with me."

That night when they retired, Kahikiula approached the place where *Lipewale* was sleeping and kissed her. She then cried out: "Who is kissing me?" Upon hearing this Kahalaokolepuupuu called out: "What is it, *Lipewale*?" But she would not answer. In doing this Kahikiula showed that he had recognized his sister, Laukiamanuikahiki.

<sup>1</sup> *Aholehole*, a small white fish (*Kuhlia malo*).

<sup>3</sup> *Iao*, very small fish.

<sup>2</sup> *Nehu*, silversides (*Atherina*).

This was carried on for several nights. Whenever she knew that her brother and sister-in-law were about to retire together, she would get up and rattle the calabashes forcing her sister-in-law to come and ask her reason for thus creating a disturbance; when she would say, that it was a rat; she did this because she did not want them to sleep together.

One day Kahalaokolepuupu said to Laukiamanuikahiki: "Say, Lipewale, let us go up and get some kukui nuts to print my pa-u with." Lipewale consented to this. When they arrived at the place, they collected the kukui nuts and put them into a bundle. After this was done Kahalaokolepuupu said to Lipewale: "You will have to carry our bundle of kukui nuts." "Yes, I will take it." The others then went on ahead leaving Lipewale behind with the bundle of nuts tied to her back. After she started on her way, she put her hands behind her back, opened the bundle and allowed the kukui nuts to drop on the road. When they arrived at the house all the nuts were gone. Upon being questioned: "Say, Lipewale, what has become of your kukui nuts?" She answered: "You fixed the bundle and I put it on my back and followed behind you. I have no eyes at my back to see whether the nuts were falling out of the bundle or not."

After this Kahalaokolepuupu said to Lipewale: "You will have to stay home and print my pa-u while the rest of us go down and have a sea bath." Lipewale was therefore left behind to print the pa-u. She first went out and got some filth and came back and proceeded to carry out the order by smearing the bambu sticks lengthwise and crosswise and began the printing of the pa-u. This did not take very long, so she followed along behind the others and went in sea bathing. On the way down to the sea, she caused herself to be transformed back to her usual self and she again possessed all her beauty. She continued on down and when she was near the others she passed on by and bathed at some distance from them. When she was finished she went right along up home. When the others saw her returning home they chased on behind, but they could not catch up and she arrived at home some time before the others, when she was once more transformed into the form of an old woman. When the others arrived at home, they asked her: "Say, did you see a beautiful woman who came up this way from below?" "No, I have not seen her. I have been sitting out here all this time until you returned." After the others had gone to the dancing house she remained with her brother Kahikiula. She went outside of the house and called out:

Ye forty thousand gods,  
 Ye four hundred thousand gods,  
 Ye rows of gods,  
 Ye collection of gods,  
 Ye four thousand gods,  
 Ye older brothers of the gods,  
 Ye gods that smack your lips,  
 Ye gods that whisper,  
 Ye gods that watch by night,  
 Ye gods that show your gleaming eyes by night,  
 Come down, awake, make a move, stir yourselves,  
 Here is your food, a house.

<sup>a c</sup>  
No Kalei no oe.

You are from Kalaē.

*Lakē* means "forehead" and the punning expression means "You are a smart one!"

### LEGENDARY ALLUSIONS

Alahula o Puuloa, kama he ala-hele na Kaahupahau.  
The dancing of Puuloa; the road to the cavern of Kaahupahau.

Kaahupahau was a female shark, deified, who owned the waters of Pearl Harbor (Puuloa). She entrapped other sharks who entered her domain without invitation. The waving motion of a shark's tail is called *alahula*, the name of a lascivious dance, and the expression is applied to an immoral woman.

Imua e na pokih! a inu i ka wai awaawa!

Forward, my brothers, till you drink the bitter waters.

This was the saying of Kamēhameha to his soldiers before entering the battle of Numanu which is referred to in the story of Kamēhameha contained in this collection.

Eono moku a Kamehameha ua noa ia na oukou, aka o ka hiku o ka moku, ua kapu ia na'u.

Six islands of Kamēhameha's are free to you all, but the seventh island is sacred to Kamēhameha.

As Kamēhameha had conquered but six islands, his retainers were puzzled and asked him what he meant by his seventh island. He pointed to Kaahumano, his favorite wife.

Kuonoono ka lua o Kuhaimoana.<sup>1</sup>

Rich is the cave of Kuhaimoana.

Kuhaimoana was a deified shark (*amūka*) who lived at the island of Kauai and had a cave so large that a small schooner could sail through it. The saying means, "He has a cave like Kuhaimoana's."

<sup>1</sup> For shark gods and other Hawaiian shark lore see the *American Anthropologist*, 19 (1917), 563-517.

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Make no o Pamano i ka io ponoi.<sup>2</sup>  
Pamano is killed by his own flesh.

This is a universal saying all over the group, meaning that one's own relatives can be one's worst enemies, as in the case of Pamano who was killed through the jealousy of his mother's brothers.

Ua lilo i Puna i ke au o Kahewahewa; hoi mai, ua piha ka hale i ke akua.

He went to Puna during the reign of Kahewahewa; returning he found his house full of gods.

When a person is gone a long time and returns, he finds that others have taken possession of his property. The legendary instance is lost here.

Ua make no o Keawe me kona kalele.<sup>3</sup>

Keawe and he upon whom he leaned are dead.

The saying refers to a lazy dependent.

### FIGURATIVE SAYINGS—PLANTS

Aohe ioaa keia i ka laele, aia walo no i ka liko.

I will not be taken by an old taro-leaf; give me the tender bud of the plant.

This saying is used by a young girl in disdain of an elderly suitor or one of low rank.

He maia ke kanaka i ka la o hua ai.

Man is like a banana the day it bears fruit.

After the banana plant has borne fruit, it dies down and another takes its place.

Hihī kauno-ou, hihī i Mans, aloha wale ia laau kumu-ole.

As the creeping dodder, creeping in Mana, so is love misplaced for the tree without foundation.

A parasite lover clings like the trunkless dodder. Mana is a place on Kauai often alluded to in Hawaiian song.

<sup>2</sup> For the legend of Pamano see *Forerunner Collection*, V, 302-312.

<sup>3</sup> The Keawe line of chiefs in Hawaii is that from which Kamēhameha the Great is descended.

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laupapa peninsula, Moloka'i; lava flows from this crater built the shield volcano of the peninsula long after the main volcano had ceased activity (Macdonald and Abbott 350-351). A small brackish pool on the crater is said to have been the first crater dug by Pele on Moloka'i (*Ka Leo o ka Lahui*, January 9, 1893); after striking water, Pele went on to Maui. Street, Hawai'i-kai, Honolulu.

**Kau-hana.** Street and place, Pāloalo, Honolulu. *Lit.*, work season.

**Ka-uhane.** Street, Pūoia, Honolulu, named for Supervisor Noble K. Ka-uhane, who helped push appropriations to develop this home-stead area. (TM.) *Lit.*, the soul.

**Ka-uhao.** Ridge and valley, Wai-mea district, Kaua'i. *Lit.*, the scooping.

**Ka-uhī-īmaka-o-ka-lani.** A rock on a mountain near Kahana Bay, O'ahu. A demigod (*kupua*) came from Kahiki with his relative, Pele, and was turned to stone; he asked Hī'iaka to free him, and when she refused he tried to tear himself loose and rose to a crouching position; today he is called "Crouching Lion." *Lit.*, the observant cover of the heavens. (PH chapter 20.)

**Ka-uhī-koa.** Mountain (1,227 feet high), and ditch, Ha'i-kū qd., Maui.

*Lit.*, the *koa* tree cover.

**Kauhola.** Point, Kohala qd., Hawai'i. (For. Sel. 268-269.)

**Kauholo.** See Kaulolo.

**Kau-i-ko-ō-lani.** Children's hospital, Honolulu, founded by Albert S.

Wilcox, son of missionary teachers Abner and Lucy Wilcox, and named for his wife, Emma Kau-i-ke-ō-lani. In 1908 Wilcox donated land and \$50,000 for a children's hospital. *Lit.*, place in the skies [of] heaven.

**Ka-uiki.** Head, point, and lighthouse, Hāna, Maui, home of the demigod Māui, and birthplace of Ka-ūhu-manu. Battles were fought at a fortress here between Maui defenders and invaders from Hawai'i.

(ii. 172; RC 80, 160; Westervelt, n.d.:7.) See Pu'u-ki'i. *Lit.*, the glimmer.

**Kaula.** Street, Nu'u-annu, Honolulu; the name is that of a number of species of hardwood trees; see PE, *Kaula*.

**Kauka.** Homesteads and land section, Kala-puna and Puna qds., Hawai'i.

**Kau-ka-hōkū.** Land division, Kai-lua qd., North Kona, Hawai'i, formerly called Ka-lama-ūla. *Lit.*, the star appears.

**Kau-ka-moku.** Gulch, north central Ka-ho'olawe. *Lit.*, place [on] the island.

**Kau-ka-mōli.** See Kūkui-lamalama-he'e.

**Kau-ka-ōpua.** Mountain, Hanalei district, Kaua'i. *Lit.*, the horizon clouds alight.

**Kaukau-ai.** Gulch, Kī-pahulu qd., Maui. *Lit.*, food prayer.

**Kau-ke-ano.** Hawaiian name for Central Union Church, Puna-hou, Honolulu; also the name of the area at Beretania and Richards streets where the first Central Union Church was located. *Lit.*, awe-inspiring (the awe rests).

**Kau-kiri.** Ridge, Ka-haku-foa qd., West Maui. *Lit.*, placing multitude.

**Kaukonahua.** Gulch and stream (the longest in the State: 33 miles), Wahi-a-wā, Schofield, and Hale-iwa qds., O'ahu. According to one explanation the name means "place his testicles" (a man's testicles

were cut off here so that he could leap). A more likely explanation is Kau-kōnāhua (place fatness). See Kōnāhua-nui.

**Ka-uku.** Volcanic cone on the eastern slope of Mauna Kea from which two lava flows reached the sea; the southern one formed Pepe'ekeo Point, Hawai'i. (Macdonald and Abbott 303.) *Lit.*, the louse.

**Ka'ula.** Valley and stream, Hāmākua and Mauna Kea qds., Hawai'i.

Rocky islet (540 feet elevation) 22 miles southwest of Ni'ihau. The island is a tuff cone built on the submerged eroded remnant of an ancient shield volcano (Macdonald and Abbott 21, 199, 400, 401). It

abounds with seabirds and is said to be named for one—which one is not known. A *helaui* called Pūhaku-pio (captured stone) is said to

have been on the western side. The shark god Kū-hui-moana, a

brother of Pele, lived here. The domain of the hero Ka-welo ex-

tended from Hanalei to Ka'ula: *'Ai 'iā 'oe i ka manu o Ka'ula* (For.

Sel. 97), you then rule the birds of Ka'ula. (See PE, *puaea*; PH 177;

RC 80.)

**Kaula-huki.** Hill and rough road, Ka-malō qd., central Moloka'i. *Lit.*,

rope pulling (cattle were lassoed here).

**Kaula'i-nā-iwi.** Islet (about 40 feet elevation, 0.35 acres) beyond Co-

conut Island, Hilo, Hawai'i. *Lit.*, dry the bones (bones of chiefs were

dried here). See Moku-ola.

**Ka-ula-kahi.** Channel between Kaua'i and Ni'ihau. *Lit.*, the single

flame (streak of color).

\***Ka-ula-lewewe.** Mountain (2,980 feet elevation), Lahaina qd., Maui.

**Kaulana.** Bay, Ka Lae qd., Hawai'i. Coastal area and gulch, north-

east Ka-ho'olawe. *Lit.*, [boat] landing.

**Kaulana-mauna.** Land section, Ho'ō-pū-loa qd., South Kona, Hawai'i;

there was food here, and it was a place where mountain travelers

rested. *Lit.*, mountain resting place.

**Kaulana-pueo.** Church and land section, Huelo, Ha'i-kū qd., Maui.

*Lit.*, owl perch.

**Ka-ula'ula.** Valley, Wai-mea district, Kaua'i.

**Ka-ule.** Cape, east Ka-ho'olawe. See Lae-o-ka-ule. *Lit.*, the penis.

**Ka-ule-kola.** Land division near Hawai'i Loa College on the road to

Kāne-ōhe town, O'ahu. *Lit.*, the sexually excited penis.

**Ka-ule-o-Li.** Land sections near Hōnaunau, South Kona, Hawai'i. *Lit.*,

the penis of Li (he traded his penis for someone else's).

**Ka-ule-o-Nānāhoa.** Hill and phallic rock, Kaunakakai qd., central

Moloka'i. See Nānāhoa, Pu'u-lua. *Lit.*, the penis of Nānāhoa (a leg-

endary character and symbol of sexuality).

**Ka'ū-loa.** A stone formerly in Ka'ū, Hawai'i, between Nā-ū-lehu and

Wai-ōhinu, believed to have been brought from Tahiti; in ancient

poetry, Ka'ū is called Ka'ū-loa. *Lit.*, long Ka'ū.

\***Kaulolo.** Land section, Kaunakakai qd., central Moloka'i. On a 1922

map this place was spelled Kauholo.

**Kaulu.** Land section, Honomū qd., northeast Hawai'i; *pali*, Honu-

'apo qd., south Hawai'i; ancient surfing area, Ke-au-hou, Kai-lua

qd., North Kona, Hawai'i. (Finney and Houston 26.) *Lit.*, ledge.

**Ka-ulu.** Land section near Hō'ae'ae, O'ahu, named for chief Ka-ulu-

hū-i-ka-hāpapa (the breadfruit bearing fruit on the flats) from

Puna, Hawai'i.

Hawaiians to imply that however much trouble one may have there is always a way of escape.

Ka-ahu-pahau no longer lives at Long Hill, coming and going at will with her twin sons Ku-pi-pi and Ku-ma-ni-ni-ni. But when the United States government built a dry-dock for the navy just over the old home of Ka-ahu-pahau, the natives regarded the proceedings with superstitious fear. Scarcely was it completed after years of labor when the structure fell with a crash.<sup>6</sup> Today a floating dock is employed. Engineers say that there seem to be tremors of the earth at this point which prevent any structure from resting upon the bottom, but Hawaiians believe that "The-smiting-tail" still guards the blue lagoon at Pearl Harbor.

<sup>6</sup> This happened about 1914. The government bore the cost of the failure and no blame was attached to the company who built the dock, but whether the old shark-gods entered into the case I have never heard reported.—Ed.

Folk-tales from Hawaii  
 by L. E. S. Green 126 pp  
 Vassar College, Poughkeepsie, N.Y.

1926

### THE SHARK-GODS OF KAU<sup>1</sup>

(Being a story of the great shark war from the manuscript dictated by Mr. Joseph Emerson from Kuamama's account in March, 1888, and written down by H. E. M. Alexander.)

(Ke-alii-kausa-o-Kau) was the most powerful of all the sharks. His last *kakua* (keeper), named Ai, died at Ninole in 1878. This shark was born at Ninole, Kau. He was the friend of man. His great service was to kill those sharks who eat human flesh. He killed all those man-eating sharks. When he had rid Hawaii in this way, he proceeded to Maui, where he met a shark and asked him what his food was. The Maui shark replied that he ate men. The Maui shark then asked Ke-alii-kausa-o-Kau the same question and received answer that he ate *awa*, dogs, *imua* (sea-weed) and whatever men eat, because he himself was born of a woman; and he (the Kau shark) at once dispatched the man-eating (Maui) shark.

He was then joined in his travels by Ka-lani of Kau. They went to Molokai, where he warned the people to stay inland until all the man-eating sharks were killed. Though himself a shark living in the sea, his spirit would at times dwell in a man walking the earth through whom as his agent he conversed with men (like a *haka* or Hawaiian medium). His usual formula before killing a shark was to ask him what food he ate. If the shark replied "Men," he killed him, but if the reply was otherwise, he spared him.

During the two weeks he spent at Molokai, his comrade, Ka-lani, joined in the great shark war at Ewa (where Pearl Harbor lies). Here he fought with Ka-ahu-pahau and her followers, but was entangled in a net spread by the men of Ewa. He broke through four nets, the fifth secured him, and Ka-ahu-pahau and

<sup>1</sup> For the shark war see the *American Anthropologist*, XIX (1917), 310. CL Thurum, *More Hawaiian Folk Tales*, 288.—Ed.

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her human allies threw Ka-lani on the shore, where they cut him up and baked him in an oven.<sup>2</sup> Some blood remained on the ground and Ke-alii-kaua-o-Kau saw it and knew that his friend had been killed. He raised a great tidal wave. All the flesh had been baked except two pieces; these the men seized and fled inland. The tidal wave pursued them, but they escaped. The rest of the slain shark was washed into the sea and he was restored except these two pieces, which form a spouting horn at Ke-a-lae.

Kua and Ke-alii-kaua-o-Kau went into the Ewa lochs (Pearl harbor) leaving Kane and Ka-holi-a-kane outside, as they were too large to enter. Kua and Ke-alii-kaua-o-Kau were joined by Ka-lani. They then proceeded with the two others to wage war against Ka-ahu-pahau, who lived in a cave guarded by a large turtle (*honu*).

Ka-holi-a-kane rubbed his back against the turtle until he had made a hole and driven him away, (thus leaving) the cave open to attack. Inasmuch as Ka-holi-a-kane had succeeded in driving off the turtle, his chief granted him the honor of making the first attack upon Ka-ahu-pahau. He entered the cave and attacked her, but was worsted. Ke-alii-kaua-o-Kau then led a general attack upon Ka-ahu-pahau. He ran into her jaws, which were as wide apart as from the floor to the ridgepole of a native house, and held them open so that the upper jaw could not close down upon the lower. Kua, Kane and Ka-lani then entered her mouth and by rubbing their backs, which were covered with a rough substance, against the inside of her mouth and biting (at it) they killed her.

Ka-holi-a-kane, whose tail had been almost bitten off in the contest with Ka-ahu-pahau, was now recovered and all five sharks started on a tour to Kauai. In their journey around the island, they met Ku-piopia, the (child of Ku-hei-moana) (the greatest of all sharks), at Keamoku, Haena. Ku-piopia was seven fathoms long and Ku-hei-moana thirty. When they engaged him in conversation, it appeared that he ate human flesh. They told him it was wrong, to which he replied that it was nice

<sup>2</sup> Mrs. Pakui thinks that Ka-lani is here confused with some other shark. She knows persons who consider Ka-lani as an *aumakua* or family god, and does not believe that he was ever "baked in an oven."

and that they must defeat him before he would stop doing so. Ke-alii-kaua-o-Kau entered into battle with him and slew him after a desperate conflict. He threw him on the shore and the natives, rejoicing that their great foe was slain, cut him up, cooked and ate him.

The five sharks then proceeded to Kaula (an islet near Kauai) where they met the great Ku-hei-moana. She asked them where they came from, being fearful for her son's safety. They answered that they had been exploring, but it leaked out that the great shark of Kauai, Ku-piopia, had been slain and Ku-hei-moana prepared for battle. The sharks, fearing her, retreated into shoal water. After consultation, Ke-alii-kaua-o-Kau decided to fight the monster, whereupon he entered her mouth, assumed the form of a boulder (*po<sup>h</sup>akw alu*), as was his custom on such occasions, and thus kept Ku-hei-moana's jaws apart while the others bit and rubbed against her mouth until she was almost dead and begged for mercy.

The request was granted and she asked them their names. It appeared that Ke-alii-kaua-o-Kau was her grandson, the son of Ku-piopia when he frequented the Kau coast. So she joined them as a friend and they proceeded to Kahiki (foreign lands) to search for man-eating sharks, but failed to find any and returned to Kaula.

Then they went to Ale-ni-haha channel (between the islands of Maui and Hawaii); but Ke-alii-kaua-o-Kau was not pleased with the idea of a man-eating shark accompanying them to Kau, so he went into the shoal water, where Ku-hei-moana was stranded and, on learning that it was no deeper for the rest of the journey, she returned to Kauai. The others returned to Kau. It was found that Ka-lani's back was not yet healed, and the hole may still be seen in the spouting horn of Ke-a-lae at Ka-mi-lo. His blood in the water gives the tint to the rainbow about the spouting horn.

XXVIII

SHARK BELIEFS

AMONG the many supernatural beliefs of the Hawaiian people of bygone days, probably their fear, reverence and regard for the shark was the most prominent and universal, and, as a divinity, was held in a class with Pele, goddess of the volcano. The fact that no one of the Hawaiian race has arisen to shatter the faith of the people in sharks, as did queen Kapiolani in her defiance of Pele's alleged power indicates this, and may account for the lingering regard and superstition still met with. It lends color to its fundamental character, though worship, practice of sacrifice, and tender rearings of the young shark for its protective influence has passed away.

While shark-gods and goddesses were numerous throughout the coasts of the islands, there was the king or queen shark of each island to which all the Hawaiian people paid deference. These supreme sharks were credited with coming from abroad, and were held to be the origin of their species (*mano kumupaa*). Prominent among these were: Kamohoalii, Kuhaimoana, Kauhuhu, Kaneikokala, Kanakaokai and others. The two first-named were king sharks of the broad ocean. Kuhaimoana, whose habitat was at the islet of

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Kaula, the westernmost of the Hawaiian group proper, is referred to as husband of Kaahupahau, the famous queen shark of Oahu, whose cave-home was at the entrance to Pearl Harbor (Puuloa), who proclaimed a law that the waters of Oahu were forever tabu to man-eating sharks.

The following selections, translated from various accounts by Hawaiian writers, present the foregoing facts as their own testimony of shark beliefs and practices of ancient times.

SHARK DEITIES'

Most sharks that became deities were worshiped through the original ancestral sharks. These were not deified by man, but from the god came their assumption of the shark-body with ministering power. This power does not rest in the shark at all times, though the spirit and semblance of the shark-form may be manifest, for not all sharks possess it. It is only on those that have been given the true sign, and which acknowledge the authority of their god-guardians and devotees, and recognize their living followers. Thus they—as also other sharks—that knew the sign, on meeting with times of difficulty or threatened death on the ocean, who call on this and that guardian shark, thereupon will come their several protective sharks to deliver them.

The Hawaiian people are familiar with the deliverance by sharks through their guardian shark and devotees. The rescue applied not to one per-

1. Translated from *Au Okoa*, April 7-14, 1878.

son only, it applied to a multitude, whether ten or forty, nor to the single occasion of persons delivered by the shark, according to the testimony of our sea-going grandparents, Laniakahoowaha, Kaiahua, as also Kaukapuaa and Luia folks. They led hundreds on the ocean without fear of its dangers; the south or north winds; the tempestuous and all other winds of the ocean; they suffered no ocean distress, nor feared death, though they took beloved children far off shore.

One shark would lead a school in the ocean and be their guide. One named Kalahiki was a shark that foresaw the wind and ocean perils. On the approach of great dangers or ocean difficulties, there at the bow of the canoe would appear his company of sharks, and if out of sight of land then they would accompany the canoe to the shore; or if becalmed on the ocean out of sight of land, there the land would be ahead of the fish.

Sometimes on making a fire on the canoe, on chewing the *awa* and taking its accompanying drink, would appear this party of canoe-guiding sharks and follow it. Then the liquid *awa* would be poured out, and on opening its mouth the *awa* root would be put in, and at the completion of the offerings in the drink and feeding of it, the change the head of the shark takes would be the direction for the course of the canoe.

If a man's canoe changes about, being becalmed, he will soon secure a very favorable wind which will carry him to the sight of land. The case is

well-known of a man who chewed *awa* for, and gave drink to, the shark. He had sailed with Luia's party on the ocean, from Kauai to Hawaii, without sight of a single fringe of land the whole distance, by the ocean only, and even the landing was hid in a fog. They were a well-known company of ocean sailors whose knowledge and skill was from the shark. Through Luia came the method of net-catching of flying fish, and the covering of voyaging canoes as is practiced to this day. Many people are witnesses to the truth of Luia's many works led by the shark.

Ancestral shark origins comprise Kanehunamoku, Kamohoalii, Kuhaimoana, Kauhuhu, Kanekokala, Kanakaokai and a number of others, and it is said that most of these came from foreign seas. They were not originally worshiped by man, though their spirits appeared in numerous forms, sometimes as sharks, sometimes as birds, or in other forms, as also in ministering spirits of human form. As such, they met with men and conversed together, speaking also with people of ancient times, and in that manner communed with the people of the god, whereby some persons became prophets, and some were chosen as god-guardians, and some chosen as priests of these gods, and therefore it was made manifest in trances and in visions the kind of body selected, whether of shark-form, or owl, or *hilo* (fish) or lizard, and so on to the many kinds of bodies that may have been chosen.

But the fish-form of these original ancestral

spirits such as Kamohoalii, Kanchunamoku and others from the time of chaos, they do not interdict their devotees at the present time, though those consecrated to observe the daily offerings to these originals, they were the ones punished. If they were lenient at the first offense and protected the offender from punishment, on them would be the transgression, while those who carefully observe the edicts are the fortunate ones.

All sharks have many bodies, such as crabs, *pā-uu* (young *uluā*), *limukala* (seaweed), or other form. Residents are the ones that give heed and tell the sign of these fish of the deep, on sight, for they quickly leave. On indication by their presence that a strange shark is near, the party had better return home, thus have Hawaiians escaped distress of the ocean. Ancient people possessed this knowledge; few of the young generation of today listen to their parents in this matter.

Before certain Hawaiian people went into the sea, they would procure *limukala*, or *awa* or other offering and would call upon their shark deity, saying: "Here is the offering to you, shield us from harm; go you forth to victory."

Beside the several renowned sharks here mentioned were others less universal, yet known as the special protecting deity of each of the several islands, some of which furnish legendary exploits of undue length and popularity. One of such follows, chosen for such selections as supply several points of interest in support of the foregoing.

## XXIX

STORY OF KA-EHU-IKI-MANO-O-  
PUU-LOA<sup>1</sup>

(The small blonde shark of Puuloa)

**K**APU-KAPU was the father and Ho-lei was the mother of Ka-chu-iki-mano-o-Puu-loa, who was born a complete shark at Panaū, Puna, Hawaii. It was so named after the blonde hair of Ka-ahu-pa-hau, the queen-shark of Oahu, residing at Puuloa. It was nourished on *awa* grown by the father, diluted with the mother's milk for ten days, when it was put in the sea and there fed and cared for by its parents by placing its bunch and cup of *awa* at its cliff-cave for ten days, whereupon they returned home *mauka* (upland), at which time the young shark was four and a half feet in length, first telling it of their move, and cautioning it as to behavior. It gave approval of the advice with evidence of ability to care for itself.

After several days it appeared in spirit one night to Kapukapu in a dream, to advise its parents of its desire to tour around the coast of Hawaii, and asked their consent. The mother was solicitous until assured by the father that no ill

<sup>1</sup> Condensed translation from *As Okoa*, Nov. 24, 1876.  
<sup>2</sup> *Kaahupahau* was believed to have been human; changed to shark-form.

The Hamakua Schools Press Hamakua, S.M. 1961

When Keawe-nui-a-'Umi learned that Paka'a had run away, that he had left him and was gone, he was filled with longing for him. The chief ordered strong paddlers to go from Hawaii to Kauai to seek him. They sought him on the leeward and windward sides as far as Niuhau, and returned to the presence of the chief to report that Paka'a could not be found. They had not gone to the remaining island, Ka'ula. "It might be that a certain man at Kaluakoi, Molokai, was he [they said]. He was accompanied by a young boy on a canoe. The boy asked us questions, but the man did not raise his head. We inquired for Paka'a, but the boy replied that no stranger was seen there." They [the chief's paddlers] returned, leaving the two catching *uwu* fish at Kala'au Point.

Keawe-nui-a-'Umi said, "I dreamt that Paka'a's spirit told me that he is on Ka'ula and will not come back until I, myself, go to fetch him. He will not return with the messengers of the chief. Great is my longing for my personal attendant. Let all of Hawaii make double canoes and large single canoes, and let us go to fetch Paka'a."

Keawe-nui-a-'Umi sent a proclamation to every high chief and every lesser chief for double canoes, for canoes that were joined together, and for single canoes, to be used for the purpose of seeking the personal attendant of the chief, Keawe-nui-a-'Umi. The chiefs were all supplied with canoes, but there was one thing lacking. There was no double canoe for the ruling chief. The cause of the delay in the making of that canoe was two birds. When the tree selected for the chief was about to be felled, these birds called from the very top of it, "Say, the log is rotten." After the tree was felled, it was found that the trunk was rotten. The chief hired many canoe-making experts, but no canoe was finished for him. The chief hired bird-catchers, those who gummed birds, but none came near enough. The naughty birds which called about the decayed log flew away and vanished into the sky. They returned only when a *koa* tree was about to fall.\* The tree fell just after their cry of "The log is rotten" (*puka ka waha*). The chief was weary of them!

There was a man on Oahu, named Ma'i-lele, who was an expert with bow and arrow (*akamai i ka pana pua*). Keawe-nui-a-'Umi sent a request to Ka-kuhihewa, ruler of Oahu, to send the noted shooter.† Ka-kuhihewa consented. When the man arrived in Hawaii he was welcomed with honors by Keawe-nui-a-'Umi, and he was told that if he destroyed the birds that caused the logs to decay, the daughter of Keawe-nui-a-'Umi would be given to him for wife.

There was a certain clever boy from Kauai who was greater than Ma'i-lele. The Kauai boy had arrived on Hawaii before Ma'i-lele and

\* *Ke Au 'Okoa*, Dec. 22, 1870.

† For the Piko'i incident see 14, vol. 4, pp. 450-463; 40, pp. 157-172.

went into the wilderness of Hawaii from Hamakua to the forest of Hilo. When he arrived at La'a he saw Keawe-nui-a-'Umi's canoe-making site, where the canoe-makers dwelt, but the chiefs had all gone to the shore to await the skillful shooter of arrows. Piko'i-a-ka-'alala, Kauai's noted arrow shooter, was already there. A native had led him to the canoe-making site. He and his companion were laden with bird feathers. When they arrived at the side where the canoes were made, the [canoe-making] experts were still there. The boy from Kauai was well supplied with a bow (*kakaka kiko'o*) and a bag of arrows (*'eke pana pua*). He asked where the birds always lighted, and [the spot] was pointed out to him by the natives, up at the very top of the tree. The head had to be bent away back to see them, and the eyes strained because they were so far up. The Kauai boy said to the canoe-making experts, "Those birds will never be hit by the arrow-shooting champion of Oahu. I know him and the way he sends forth his arrow. His arrow will only go as far as that circle of branches and come down again. A ladder will be raised to that spot, and then the ladder will be raised [again] from there up. By that time the birds will be frightened, they'll shy and fly away. They will not be hit. Now the boy from Kauai will be the one to do it." The people stupidly argued with him. Some remembered what he had said, but Piko'i-a-ka-'alala vanished into the forest.

The Oahu champion arrived at the canoe-making site accompanied by the chief, Keawe-nui-a-'Umi, the lesser chiefs, people, and the wives and daughters of the ruling chief who had heard of his fame and the fame of the birds that caused the canoe logs to decay. Mats were spread about for all to be seated to watch the killing of the birds. When the man shot his arrow it flew as far as the spot indicated by the Kauai boy, and was unable to go any higher, so it fell. Then a ladder was made to reach to the place already mentioned. Ma'i-lele began to shoot a long arrow, which flew to the second spot mentioned and came down. A ladder was raised again until it came close to where the birds perched, but they had flown away. The cutters made much noise as though chopping down a *koa* tree, but the birds did not return. They were gone.

The experts who had heard the words of the boy from Kauai remembered that all he had told them was true. His words were fulfilled. They came to the presence of Keawe-nui-a-'Umi and said, "We have committed a sin to the heavenly one, to you, O chief. A certain handsome youth came here to the canoe-making site. He carried a bow in his hand and had a bag of arrows. He said, 'Your chief's enemies will not be destroyed, because the arrow will fly only as far as that place and come down again. You will make a ladder and so on. Your chief's enemies will not be destroyed. Only one person can succeed and that is the boy from

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followers." This was a good saying and helped the boy to get his wish to destroy his father's enemies, Ho'okele-i-Hilo and Ho'okele-i-Puna. Because the chief doubted his present navigators he changed his mind about sailing to Oahu. His canoe remained until the overturned canoes were righted. When evening came they were becalmed outside the point of Kala'au. The canoes were righted, and they decided to go back to the harbor from which they last sailed.

Paka'a and his son, Kua-paka'a, were waiting the return of their lord. When he came, he was welcomed and told that the harbor [the passage through the reef] was so narrow that the canoes must enter in single file. They [Paka'a and his son] would go first and show how to avoid dangers, but they were doing this in order to conceal their plot. When Paka'a and his son went ashore, the long sheds, dwelling houses, and sleeping houses were ready for their chief. Water for his bath, fine clothing, and perfumed loin cloths were made ready. These garments were the personal property of the chief [Keawe-nui-a-Umi] that had been cared for by Paka'a. He did just as he used to do while with the chief. The chief suspected that these were the same things that were in Paka'a's care, but he was puzzled because of the boy, Kua-paka'a. The chief's bed clothing and mats had also been taken and cared for by Paka'a.

The favorite fish of the chief were kept alive in a sea pool and taken when the chief drank his 'awa. The 'awa was kept for years as it did not spoil at all. When the 'awa was prepared in the *kanog* container, the boy ran to the sea pool with a scoop-net and dipped up some *hinslog*, *kwusu*, and other fish found in the deep sea. These were kept in there to be taken when wanted. That was the way of the ancients, to secure whatever the chiefs expressed a desire for. The deeds of the boy reminded Keawe-nui-a-Umi of Paka'a because he always obtained the food that the chief was fond of.

That night the chief told the boy of his plan to sail to Oahu. The boy said that it would not do, for it was a month for storms at sea, and they would never reach Ka'ula. When it was clear, then it would do to go to Ka'ula. The chief agreed to do as the boy said.

The chief and those of his fleet remained there until their food supply was gone. Then the chief said to Paka'a's son, "The provisions of the canoes are gone. How can I obtain food to feed this hungry multitude?" The boy answered, "There is a little food, as I said to you before. There are two sweet-potato mounds and two clumps of sugar cane. Let each chief send an overseer to go with me." When the six overseers of the six districts of Hawaii went with him to the patches, they found huge patches of sweet potatoes and sugar cane.

One could run along the fields until his limbs wearied, that was how large each overseer found his patch. They went home rejoicing and told the chief, Keawe-nui-a-Umi, of the quantity of food and sugar cane. The chief's dwelling place extended from Hikauiei to Haleolono, and there he remained for three months. After that the boy found enough food for a long voyage.

He gained the end he sought, to destroy his father's enemies. They were killed at sea. After the death of the navigators the chiefs returned to Hawaii. Paka'a revealed himself after that time.

Keawe-nui-a-Umi was noted for the justness of his rule over the kingdom of Hawaii. There was great peace during his reign. He made favorites of his chiefs and made some governors of districts, or large tracts of land (*okoma*) and of *ahupua'a*. The common people lived in peace. He liked those who were skilled in every art and those who were strong. He was fond of women. He took his nieces and those daughters of his cousins to be his wives, and from his many wives were born sons and daughters. They became the ancestors of chiefs and commoners.

Upon the death of Keawe-nui-a-Umi, the kingdom was divided into three parts. Kona and Kohala had two rulers, Kanaloa-kua'ana and 'Umi-o-ka-lani; Ka-'u and Puna were ruled by Lono-i-ka-makahiki; Hilo and Hamakua by Kumalae-nui-a-Umi and his son, Makua, of Hilo.

Kumalae-nui-a-Umi was the son of 'Umi-a-Liloa by Pi'i-kea-a-Pi'i-lani. Kumalae mated with Ku-nu'u-nui-pu'awa-lau and to them was born Makua. They were Hilo chiefs. Makua mated with Ka-po-bele-mai, daughter of Keawe-nui-a-Umi, and to them was born I, Wars were not often mentioned during the days of these Hilo chiefs, but after the days of I came the famous battles spoken of, from the reign of Kua'ana-a-I to that of Ku'aha'i-a-kua'ana, also in the time of Ka-lani-ku-kaula-a-kuahu'ia. It was in the time of Moku when the chiefs of Hilo fought a famous battle against the chiefs of Kona.\*

The ruler of Kona was Kanaloa-kua'ana, son of Keawe-nui-a-Umi. His mother was Ko'i-halawai, daughter of Akahi-'i'i-kapu-a-Umi and Ka-haku-maka-lua, a sacred chief of Kauai. The mother of 'Umi-o-ka-lani, son of Keawe-nui-a-Umi, was Ho'opili-a-hae, of the chiefly and priestly lineage of Pae. Kanaloa-kua'ana and 'Umi-o-ka-lani were the rulers of Kona and Kohala, but it was said that the kingdom was given by command to 'Umi-o-ka-lani, and gifts were given to him. The lighted torches of other chiefs followed his, and his old

\* *Ke Aw 'Okoa*, Jan. 5, 1871.

*He nani nei hele, ua ho'ohu'ke 'oe,* It is well that I should go, for you have sent me away,  
*Eia la ka hewa o ka noho hale,* The owner of the house has found fault with me.  
*O ka noho a ku a'e ha'alele,* Had I stayed and then gone away without cause,  
*Lō'aa la kō'u kina ilaila,* That would have been wrong of me,  
*Ko ka ohia ukali 'ino a.* Your companion, who followed you in stormy weather.  
*Aloha a ha'alele ia 'oe ke hele nei.* Farewell, I leave you and go.  
*Ia hele kīhaha a'e la kōua a Hōpū-kōa*  
*A Waiāloha, eia la e—* At Waiāloha, and so  
*Aloha wale ana ka wai ia 'oe iloko* I bid farewell to you, who remain  
*o ka uahou.* in anger.

When Lono heard this chant of Kapa-'ihī-a-hiina, relating all the places they had wandered in destitution, in hunger, poverty, cold, chill, and of their being robbed by others, affection welled up in him so that he wept and could not hold back his tears. Therefore Kapa-'ihī-a-hiina became ten times the favorite he was before.

During Lono's reign, when he tended to the affairs of his kingdom, the chiefs and commoners lived in peace. He desired to go to see Kauai, to see the places he had wandered while insane, to see Kaula and to plunge into the water of Namolokama. Kama-lala-walu was the chief of Maui, Kane-kapu-a-Kūhewa and Ka-'ihī-kapu-a-Kūhewa were the chiefs of Oahu on the Kona and Kō'olau sides, and Ke-alohi-iki-kaupe'a, Ka-uhī-a-hiwa, and Kawelo-ahu were the chiefs of Kauai. Lono-i-ka-makahiki sought the good will of these chiefs when he came to meet and associate with them in a friendly manner. There were to be no wars between one chief and another.

The chiefly emblem of Hawaii was a large feathered staff (*ka'ahi*). Hawaii-ia was the name of Lono-i-ka-makahiki's *ka'ahi*, and these feathered staffs were not common among chiefs of the other islands. Only in Hawaii were the 'ō'ō birds found in great numbers. When Lono travelled, the large *ka'ahi* was wrapped up. When it was set up the men in Lono's canoe prostrated themselves. In this way was the Makahiki god also honored. When Lono sailed from Hawaii, his emblem was erected, and on the tops of the masts hung *ka'upu* bird [skins] like banners, the wing-spreads of which were a fathom and

more in length. They were hung at the very top of the masts. His voyage to meet the chiefs of Maui was an awesome sight.

Kama-lala-walu, ruler of Maui, met him and welcomed him royally. The chiefly host and guest spent much time in surfing, a sport that was enjoyed by all. It showed which man or which woman was skilled; not only that, but which man or woman was the best looking. It was a pleasing sight, and that was why chiefs and commoners enjoyed surfing. Lono and Kama surfed until evening.

Kama's stewards and food-preparers made their chief's food ready. Lono did not say what he wished for the evening. After they had surfed, bathed in fresh water, and dressed in dry tapa, dusk came. The chiefs suggested eating. Kama's food and 'awa had been prepared beforehand, but the food that Lono wished was not ready. Lono asked for his broiled chicken, and his head steward answered, "It is not ready." The chief felt ashamed because his food was not ready. Maui's chief made Hawaii's feel humiliated by showing the readiness of his servants. Lono gave his steward, named Puapua-kea, a blow that drew blood from his nose. The meal was to be served in the chief's eating house, but nothing was ready there.

Puapua-kea, still bleeding, took a gourd container, removed from it a fine mat made from the pandanus blossoms of Puna, spread it, took out a stone fire container, some charcoal, kindling, and the fire sticks. He made a fire with fire sticks in hand, kindled it until it lighted quickly, and lighted the charcoal. He tore pieces of 'awa, put them in his mouth, grasped the chicken, tore off a wing, rubbed salt on it, and placed it on the fire; tore off a leg and laid it on the fire. He had one ball of 'awa and then a second which was enough. The steward said, "The chief did not say anything to the servant. If he had, the servant would have deserved the beating." The chicken cooked very quickly, and the 'awa was ready in a cup before the 'awa of the chief of Maui had time to take effect. Puapua-kea won the banner! [By his speed and skill he had proved himself the better servant.] The chiefs and commoners praised Puapua-kea greatly because the chief of Maui had planned to humiliate the chief of Hawaii. When the feast was ready, Maui's chief said to Hawaii's, "Let us have broiled chicken and dog cooked over hot charcoal, to remove the bitterness of our 'awa." The Hawaii chief had nothing there, and the other was well supplied. His personal servant, Puapua-kea, was ready. The ears of the dog and the wings of a chicken took but a short time to cook. Kama, ruler of Maui, said to Lono, ruler of Hawaii, "A desire has come into me for your servant. It is better that I have our servant."

At this time the fighting was going on at Kaulakola in Kane'ohé, and Na'ili went down to stop the fighting. Approaching Ka-lani-'opi'u and Keoua he kissed their hands and asked, "Where is your uncle?" Ka-lani-'opi'u said, "Alapa'i? He is at the seacoast, at Waibaukaia." "Then stop the fighting and let us go down to the seacoast." The two consented and went down with Na'ili to the coast with the chiefs and fighting men of Hawaii, and those of Oahu and Kauai also retired. There Na'ili met Alapa'i, and the two wailed over each other affectionately. "What brings you here?" said Alapa'i. "I have come to stay the battle while you go to meet Pele-io-holani." "Does he consent?" "Yes," answered Na'ili. So Alapa'i agreed to stay the battle and go to meet Pele-io-holani. Then Na'ili laid down the terms of the conference. They were to meet at Naoneala'a. The Hawaiian forces were to remain in their canoes; not one was to land on pain of death except Alapa'i himself, and he was to land without a weapon in his hand; likewise in the forces of Kauai and Oahu, if even a single chief bore arms, he was to die.\*

It was the custom, when blood relatives went to war with each other and both sides suffered reverses, for some expert in genealogies to suggest a conference to end the war; then a meeting of both sides would take place. So it was that Pele-io-holani and Alapa'i met at Naoneala'a in Kane'ohé, Ko'olaupoko, on Ka'elo 13, 1737, corresponding to our January. The two hosts met, splendidly dressed in cloaks of bird feathers and in helmet-shaped head coverings beautifully decorated with feathers of birds. Red feather cloaks were to be seen on all sides. Both chiefs were attired in a way to inspire admiration and awe, and the day was one of rejoicing for the end of a dreadful conflict. The canoes were lined up from Ki'i at Mokapu to Naoneala'a, and there on the shore line they remained, Alapa'i going ashore alone. The chiefs of Oahu and Kauai, the fighting men, and the country people remained inland, the chief Pele-io-holani advancing alone. Between the two chiefs stood the counselor Na'ili, who first addressed Pele-io-holani saying, "When you and Alapa'i meet, if he embraces and kisses you let Alapa'i put his arms below yours, lest he gain the victory over you." This is to this day the practice of the bone-breaking wrestlers at Kapua and at Naoneala'a. Alapa'i declared an end of war, with all things as they were before, the chiefs of Maui and Molokai to be at peace with those of Oahu and Kauai, so also those of Hawaii. Thus ended the meeting of Pele-io-holani with Alapa'i.

Alapa'i returned to Molokai to straighten out matters between the chiefs and the country people and enable them to live at peace with the chiefs of Maui and Lanai. Upon arriving at Maui, he found that Ka-

\*Ka *Nuapepa Ki'ohokoa*, Oct. 27, 1866.

uhi-'aimoku-a-Kama, the oldest son of Ke-kau-like by his wife Kaha-walu, had rebelled against Kamehameha-nui, heir to the island. The occasion for this revolt came when stones were being carried for the building of the heiau of Waialehau. The counselor who incited him to rebellion was a kahuna named Pi-na'au. He said to Ka-uhi, "Let the weak carry stones; the work for the strong is to establish themselves upon the land." Said Ka-uhi, "What shall I do?" Pi-na'au answered, "Go to war, stand at the head of the government." They therefore seized all the food at 'Alamihii and kept it under the control of the fighting men of Ka-uhi, enough to support their needs until they reached the fortress at Kahili. Thus began the war against Kamehameha-nui.

Ka-uhi was a son of Ke-kau-like and a good soldier. He had led the attack in the wars carried on by Ke-kau-like, and was the commander-in-chief in the battles of his father's time. These were the battles of Ki'i-mumuku and Kipuka-'ohelo at Kama'ole, and of Ka-eulu and Kahale-mamala-koa at Kaupo, by which he established peace for his father as ruling chief of Maui. Another name for Ka-uhi is Ka-uhi-covered-by-the-shadow-of-the-crescent-moon (Ka-uhi-pu-mai-ka-hoaka).

Kua was the name of Ka-uhi's *kahu*. He went to Alapa'i and said, "I have come to you to demand the kingdom for my chief. Take your chief and make him chief of Hawaii." Alapa'i said, "I consent, but first fetch your chief to confer with me; then, if all is well, I will take my chief to Hawaii as a child of the chiefs." Then Kua ascended the fortified hill of Kahili at midday. He was a man with sore eyes, red and bleary; and was recognized as he ascended the fortified hill. Ka-uhi met him and said, "What is your errand?" Kua answered, "Your uncle, Alapa'i, has sent for you to come and confer with him. Then the kingdom will be yours; he will take Kamehameha-nui to Hawaii. That is my errand to you. So let us go down." Ka-uhi consulted his chiefs, kahunas, and soothsayers in regard to Kua's message. They answered, "To dream of canoes or of 'ulef berries brings no good luck. So it is with the omens of the day, if you meet the hunchback, the bicary-eyed, or the rainbow in front of your path. This man who has come to you is a double rainbow of ill-luck. That we can all see." Kua said, "O chief, let us go down. Do not heed this nonsense. True counsel is to be had at the sea. Come and speak with Alapa'i." Ka-uhi answered, "I will not go down." Said Kua, "You will become a destitute chief; you despise my words when I come to secure the government for ourselves."

Ka-uhi with his war leader Ku-ka-'e'a and other warriors opened the attack against Kamehameha-nui. It was a great battle from which the forces of Kamehameha-nui fled before those of Ka-uhi. Near the house of David Malo is a breadfruit tree on which the first victim of the battle

The answering song, lei by the kumu, is in the same flamboyant strain:

VIII *Costume of the Hawaiian* OH  
*1-288*

Lele Mahu'iani \* a huna,  
 Lewa in Kauna-lewa! †

[Translation]

Song

Lift Mahu'iani on high,  
 Thy palms Kauna-lewa a-waving!

\* After the ceremony of the pa-ú came that of the lei, a wreath to crown the head and another for the neck and shoulders. It was not the custom in the old times to overwhelm the body with floral decorations and to blur the outlines of the figure to the point of disfigurement; nor was every flower that blows acceptable as an offering. The gods were jealous and nice in their tastes, pleased only with flowers indigenous to the soil—the ilima (pl. vi), the lehua, the maille, the ie-ie, and the like (see pp. 19, 20). The ceremony was quickly accomplished. As the company knotted the garlands about head or neck, they sang:

OH Lei

Ke lei ma! in o Ka-ula i ke kai, e!  
 Ke maiaunama o Nilhau, ua maile.  
 A maile, pe ka Inu-wai.  
 Ke lau ma! in na hala o Nause i ke kai.  
 No Nause, ka hala, no Puna ka wahine.  
 No ka lau no i Klauau.

5

[Translation]

Wreath Song

Ka-ula wears the ocean as a wreath;  
 Nilhau shines forth in the calm.  
 After the calm blows the wind Inu-wai;  
 Nause's palms then drink in the salt.  
 From Nause the palm, from Puna the woman—  
 Aye, from the pit, Klauau.

5

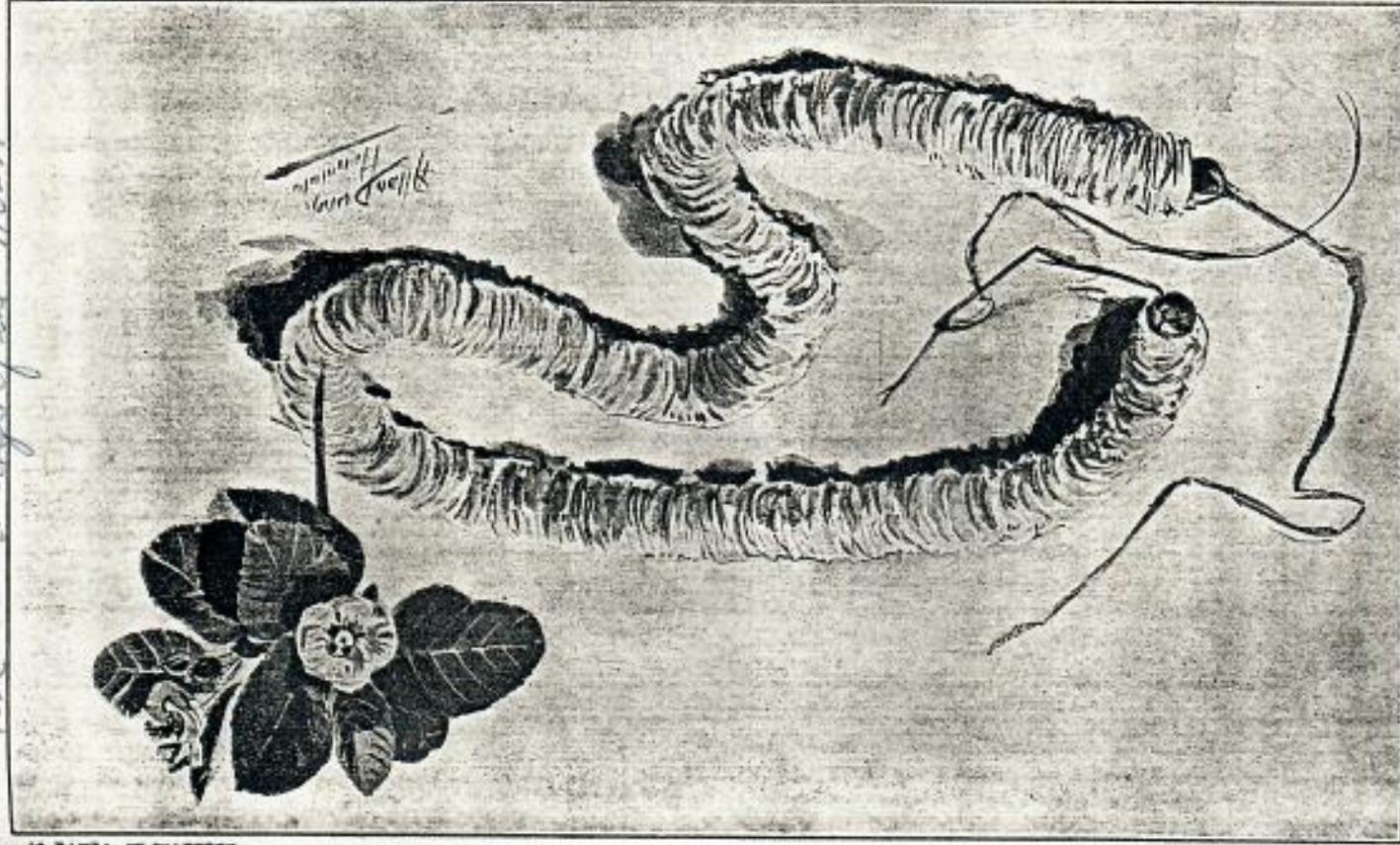
Tradition tells a pathetic story (p. 212) in narrating an incident touching the occasion on which this song first was sung.

\* *Mahu'iani*. A poetical name for the right hand; this the *olepe*, the dancing stick, lifted in extension as they entered the hala from the dressing room. The left hand was termed *Koohi-iani*.

† *Kauna-lewa*. The name of a celebrated grove of coconuts at Kekaha, Kauni, near the residence of the late Mr. Knudsen.

\* *Wahine*. The woman, *Pete*.

Unwritten Literature of Hawaii  
 The Sacred songs of the Hut-A



LIMA (SIDA FALLAX) LEI AND FLOWERS

Washington - Gov. Print. office 1909

by N. B. EMERSON

GEORGE H. BALAZS

BUREAU OF AMERICAN ETHNOLOGY

WALSTEIN 20 PLATE 31

[Translation]

## Song

## CANTO I

- Leaf of lehua and noni-fruit, the Kona sea,  
Iridescent saffron and red,  
Changeable watered red, peculiar to Kona;  
Red are the uplands Alaea;
- 5 Ah, 'tis the flame-red stained robes of women  
Much tossed by caress or desire.  
The weed-tangled water-way shines like a rope of pearls,  
Dew-pearls that droop the coco leaf.  
The hair of the trees, their long locks—  
10 Lo, they wilt in the heat of Kailua the deep.  
A mat spread out narrow and gray,  
A coigne of land by the sea where the fisher drops hook.  
Now looms the mount Kihohaha—  
Ah, ye wood-shaded heights, ever-lasting your fame!  
Your tabu is gone! your holy of holies invaded!  
15 Broke down by a stranger!

The intricately twisted language of this mele is allegorical, a rope whose strands are inwrought with passion, envy, detraction, and abuse. In translating it one has to choose between the poetic verbal garb and the esoteric meaning which the bard made to lurk beneath the surface.

## Mele

## PALE II

- Kanō pu ka Iwa kala-puhē'e,  
Ka Iwa, ka manu o Kanala i ka maktani.  
E ka manu o-ō puni-wai o Lehua,  
O na manu kapu a Kuhai-moana,  
5 Mani hele a Iuna o Let-no-ai,  
O koloha, o alai mai ka Uua-lan.  
Puni'a Iuna o ka Heleua-a-ola;  
A ola aku i ka Iuna o Maka-iki-olea,  
I ka Ieiu, i ka Ia'i o kai malo,  
10 Ma ka ha'i-wā i ka mole o Lehua Ia, Le-hā-a-i  
O na Iehua o Alaka'i ka'u aloha,  
O na Iehua Iuna o Ko'i-niuna;  
Ua nouho hoolipo me ke koha-koha;  
Ua auu, macele i ka ua uoe.  
15 Ua mai oe; hāy e'o ka nanū Iuna nei, e-e  
Na 'Ii e o'oni mai nei, e-e!

[Translation]

## Song

## CANTO II

- The Iwa flies heavy to nest in the brush,  
Its haunt on windy Kā'nia.  
The watch-bird, that feeds off the rain from Le-hu-a—

- 5 Bird sacred to Ku-hai, the shark-god—  
Shrieks, "Light not on terrace of Let-no-ai,  
Last Uua-lan fiercely assail you!"  
Storm sweeps the cliffs of the islet;  
A covert they seek beneath the hills,  
10 In the sheltered lee of the gale,  
The cove at the base of Le-hu-a.  
The shady groves there enchant them,  
The scarlet plumes of Iebua.  
Love-dalliance now by the water-reeds,  
15 Till cooled and appeased by the rain-mist.  
Four on, thou rain, the two heads press the pillow:  
Lo, prince and princess stir in their sleep!

The scene of this mele is laid on one of the little bird-islands that lie to the northwest of Kauai. The *Iwa* bird, flying heavily to his nesting place in the wiry grass (*kala-puhē'e*), symbolizes the flight of a man in his deep-laden pirogue, abducting the woman of his love. The screaming sea-birds that warn him off the island, represented as watch-guards of the shark-god Kuhai-moana (whose reef is still pointed out), figure the outcries of the parents and friends of the abducted woman.

After the first passionate outburst (*Puni'a Iuna o ka Heleua-a-ola*) things go more smoothly (*ola \* \* \**). The flight to covert from the storm, the cove at the base of Le-hu-a, the shady groves, the scarlet pompons of the lehua—the tree and the island have the same name—all these things are to be interpreted figuratively as emblems of woman's physical charms and the delights of love-dalliance.

## Mele

## PALE III

(Al-ha'a)

- Ku aku la Kē-a-ā, Iele ka maktani māwaho,  
Uu-mano, ma ke kaha o Wai-o-Iouo,  
10 Ua nouni Iehua a'e Iu māuka;  
Kani Iehua Iuna o Kupe-kohi,  
I ka o Iu i ka Iau o ka hahu,  
Ke pou o ka hahu o ke aku'i.  
E ku'i e, e ka uwalo,  
Loli ka mau'o o ka hahu,  
A beleele ka pua, a pili ke alana;  
15 Pu in Puni-ewa, ona-ona i ke ala,  
I ka nabele makai o Ku-ua-lan Ia,  
Nani ke kaunu, ke kaunu a ke ali,  
He puni Iua'i pof na maua.  
Ua hahu ke Kau a me ka Hoho,  
Mahaia mai no ku hana Iho.  
Iao mai oe, nouho malle aku no hoi au;  
Hopo o' ku Iaina, ku wai, e-e;  
20 Wiwo au, hohohopo Iho nei, e-e!

[Translation]

Kaula wreathes her brow with the ocean;  
 Nihau shines forth in the calm.  
 After the calm blows the Inu-wai,  
 And the palms of Naue drink of the salt.  
 5 From Nane the palm, from Puna the maid,  
 Aye, from the pit of Kilauea.

The hula *ma'u-ma'u*, literally the dance of the maimed, has long been out of vogue, so that the author has met with but one person, and he not a practitioner of the hula, who has witnessed its performance. This was in Puna, Hawaii; the performance was by women only and was without instrumental accompaniment. The actors were seated in a half-reclining position, or kneeling. Their arms, as if in imitation of a maimed person, were bent at the elbows and doubled up, so that their gestures were made with the upper arms. The mele they cantillated went as follows:

11 Hānā n-ānā,<sup>a</sup>  
 A-ānānā hānā hānā,  
 Kānā hānā-hānā hānā  
 A-ānānā, hānā-hānā,<sup>b</sup>  
 5 Nāhōlo i ka laupapa.  
 Pōpō'i, pōpō'i, pōpō'i  
 Pū hūi pūpū,<sup>c</sup> ahehehe;  
 Nōho i ka mūnānānā  
 O-ā,<sup>d</sup> o-ā hōhō,  
 10 A i ka lūmānā ākaha-kaha;<sup>e</sup>  
 Kū e, Kāhiki, i ke kai nūi  
 I ke kai nūiānā a Kane!  
 A ke Akua o ka lūmā,  
 Ua hiki i kai!  
 15 A i lūmānānānā,  
 E lūmā, e lūmā,  
 Ka ophi / koele  
 Pa i uka, pa i kai,  
 Kāhiki ke Akua i pē'e ai.

<sup>a</sup> A-ānā. An edible black crab. When the surf is high it climbs up on the rocks.  
<sup>b</sup> Pōpō'e. An edible gray crab. The favorite time for taking these crabs is when the high tide or surf forces them to leave the water for protection.  
<sup>c</sup> Pūpū. A black sea-shell (Nerita). With it is often found the *ele-lor*, a gray shell, these shells, like the crabs above mentioned, crawl up the rocks and cliffs during stormy weather.  
<sup>d</sup> O-ā. A variety of eel that lurks in holes; it is wont to keep its head lifted. The eel (same verse) is an eel that snakes about in the shallow water or on the sand at the edge of the water.  
<sup>e</sup> Akaha-kaha. A variety of moss. If one ate of this as he gathered it, the ocean at once became tempestuous.  
 / Ophi. An edible bivalve found in the salt waters of Hawaii. Pele is said to have been very fond of it. There is an old saying, *He ānā o ophi e Pele*.<sup>f</sup> Pele is a goddess who eats the ophi. In proof of this statement they point to the huge piles of ophi shells that may be found along the coast of Puna, the maimed, no doubt, of the old-time people. *Koele* was a term applied to the ophi that lives well under water, and therefore are delicate eating. Another meaning given to the word *koele*—*ophi koele*, line 17—is "humped up."

## XXVIII.—THE HULA MŪU-MŪU

The conception of this peculiar hula originated from a pathetic incident narrated in the story of Hiiaka's journey to bring Prince Lohiau to the court of Pele. Hiiaka, standing with her friend Wahine-oma'o on the heights that overlooked the beach at Kahukiloa, Maui, saw the figure of a woman, maimed as to hands and feet, dancing in fantastic glee on a plate of rock by the ocean. She sang as she danced, pouring out her soul in an ecstasy that ill became her pitiful condition; and as she danced her shadow-dance, for she was but a ghost, poor soul! these were the words she repeated:

Auwé, auwé, auwé kua lūmā?  
 Auwé, auwé, auwé kua lūmā?

[Translation]

*Auwé, auwé, auwé are my hands!*  
*Auwé, auwé, auwé are my hands!*

Wahine-oma'o, lacking spiritual sight, saw nothing of this; but Hiiaka, in downright pity and goodness of impulse, plucked a hula fruit from the string about her neck and threw it so that it fell before the poor creature, who eagerly seized it and with the stumps of her hands held it up to enjoy its odor. At the sight of the woman's pleasure Hiiaka sang:

Le'a wale hōi ka wahine lūmā-lūmā ole, wawae ole,  
 E lūmā ana i kana 'ā, kua-kua' ana i kana ophi,  
 Wa'u-wa'u ana i kana lūmā, Mānā-mānā-lū-kālu-ē-ā.

[Translation]

How pleased is the girl maimed of hand and foot,  
 Groggling for fish, pounding shells of ophi,  
 Kneading her moss, Mānā-mānā-lū-kālu-ē-ā!

The answer of the desolate creature, grateful for Hiiaka's recognition and kind attention, was that pretty mele appropriated by hula folk as the wraith-song, already given (p. 56), which will bear repetition:

Ke lei nūi lū o 'Ka-ula i ke kai, e-e!  
 Ke unūmānānā o Nihāu, ua māhe.  
 A māhe, pa ka Inu-wai.  
 Ke lūmā ana i ka lūmā o Nane i ke kai,  
 5 No Nāue ka hāla, no Puna ka wahine,  
 No ka lūmā no i Kilauea.



Then Kalei, another priest, said: "I know their world. I saw the stars this morning, and they told me that the path was stopped against this chief by broken coral and the bones of the dead. The tabu-children of Hina are swimming in the sea. I will prove the danger by this awa cup. If the bubbles of the awa poured in go to the right, he can go. If to the left, he must stay." This he did uttering incantations, but bubbles covered all the surface.

Then the priests advised the young chief to stay and eat the fat of the land. Then Hae-hae, the great chief, said, "We have come to point out a path, if we can, and to make quiet and peaceful that way into Po." He instituted new omens, and showed that the young chief would be successful, but he would have many difficulties to overcome.

Lono-kai arose and said: "The words of these chiefs were twisted. I will go after the spirit-body of my grandfather, as I have sworn to do. My word is fast. I will go to the land where my grandfather stays."

The priests who had tried to terrify Lono-kai were his enemies, and would oppose his journey, and he wanted them killed, but Lei-makani would not permit it. Ku also quieted him with patient words, and he ceased from anger and told them he must prepare at once to go.

Lei-makani had a double canoe made ready, and selected a number of strong men to accompany the young chief. Lono-kai would not have any of these men, but went out early in the morning, took a cup of awa to the temple nearby and chanted his genealogical mele.

Thunder and lightning and heavy wind and rain attended his visit to the temple. He returned to his parents and told them to wait for him thirty days. If a mist were over all the land they might wait and watch ten days more, and if the mist continued, another ten, when he would return with thunder and lightning to meet his friends. But if the voices of the sea were strong at Kukumakahi, with mist resting on Opaeoia and rain on Puu-o-ke-polei, then he would be dead.

He took his feather cloak and war weapons from his grandparents, and feather helmet, and went out. He bade his parents farewell, took a coconut-husk canoe and went down to the sea. The waves rose high, pounding the face of the coast precipices. Lei-makani ran down to bring Lono-kai back, but according to the proverb he caught the hand of the chiefess who lives in the land of Nowhere. The boy had disappeared.

Out in the sea Lono-kai was tossing in the high waves, passing all the islands, even to the land Niihau. There he met the great watchman

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of Kuai-he-lani called Honu (the turtle). He came quietly near the head. Honu asked, "Where are you going?" Lono-kai said: "You speak as if you alone had the right to the sea. You are a humpbacked turtle; you shall become a great round stone." Then the turtle began to slap its fins on the sea, raising waves high as precipices. Five times forty he struck the sea with mighty force, looking for the destruction of the chief as the waves passed over him. But Lono-kai waited until the turtle became tired, thinking the chief dead. As the waters became calm the chief raised his club and struck the right flapper of the turtle, destroying its power.

Then the left fin beat the sea into foam, but Lono-kai waited and broke that fin also; then he broke the back of the turtle into little pieces and went on his way. Soon the ocean grew fierce again. Huge waves came, and whirlwinds. He saw something red in the great sea—a kupua of the ocean. The name of this enemy was Ea, a great red turtle, who crawled out and asked where he was going. Lono-kai said: "What right have you to question me? Have I questioned your right to go on the sea?"

Ea said: "This is not your place. I will kill you. You shall be food for me to eat." When you are dead I will go and kill the watchman who let you come into this tabu-sea of my chief."

"Who is your chief?" asked Lono-kai. Ea replied: "Hina-kekai (the calabash for boiling water), the daughter of Pii-moi. Now I will kill you."

Then Ea began to strike the water with his right fin, throwing the water up on all sides in mighty waves, expecting to overthrow Lono-kai and his boat. When he rested to see the result of this battle his fin was on the surface, and the chief struck it and broke it.

Then in another fight, when head and fin were lifted to destroy the boat, Lono-kai struck the neck and broke it, so killing his enemy.

Now he thought all his troubles were over and he could go safely on his way.

But soon there lay before him a new enemy, floating on the sea, a very long thing, like a long stick. He approached and saw that it was like the fin of a shark, but as he came nearer he observed the smooth skin of a long eel. Lifting its head and looking right at him, the eel said:

"O, proud man, you are here where you have no business to be. I will mix you with my awa and eat you now." Then he struck at Lono-kai with his tail and hit his eyes and knocked him down, then, thinking Lono-kai was dead, he turned his head to the boat to catch the body, but Lono-kai, leaping up on the head of the eel, holding his boat with one hand and his club with the other, struck the head with the magic club,

breaking the bones. Fire came out of the broken head, the eel falling into pieces which became islands of fire in the midst of which appeared a very beautiful woman who asked him whence he came, and why.

He told her he was from Hawaii and was going to Kuai-he-lani and would kill her, for he thought she was a mo-o, or dragon-woman. He said, "You tried to kill me, O woman, and now you must stay and become the fire oven of the ocean." He asked her name. She said to him: "This kupua was Waka, the dragon of the rough head, and I have escaped from his body. I want you now for my husband, and I will accompany you on your journey."

Lono-kai told her, "This would not be right, but when I return, if I come this way, you shall be mine." She said, "My ruler will kill me, for I have been sent to guard this place." Lono-kai asked, "Who is your ruler?" "Hina-kekai, she will kill me. You belong to the Ku-aha-ilo family, which is a very strong family. Therefore we have been watching for you for our chiefs."

Lono-kai told her to go to his land and wait for him. He would be her husband. She must wait there without fault until his return. Then he went away. Waka did not know whence this chief came, so she went to Oahu and landed at Lāhewa. There she awaited her husband.

Lono-kai went on to the land of Kuai-he-lani, where he landed and hid his boat among the vines on the beach. He went to the temple where the body of his grandfather lay, clean and beautiful in death. He could not see any door or break in the body for the escape of the spirit.

Then he struck the earth with his magic war-club until a great hole opened. He looked down and saw a large house and many people moving around below. He knew that the spirit of his grandfather was there. He went down and looked about, but the people had disappeared. The remains of a great feast were there. He stood at the door looking in, when two men appeared and welcomed him with an "Aloha," and told him he must have come from the land above, for there was no man like him in that place. They advised him to make his path back into that land from whence he had come, for if the king of the Under-world saw him he would be killed. Lono-kai asked, "Who is your king?" They told him, "Mila." "What does he do?" "Our king dances for Popo-alaea and Ke-au-nini." Lono-kai went with the men to see the sports. They tried to persuade him not to go, but he was very obstinate and asked them to hide him. They said, "If we do this and you are discovered we shall be destroyed."

He told them the reason of his coming and

asked their help, and said when he had his grandfather they could follow him into the Upper-world. They went to a house which was large and beautiful. They entered and saw the chiefs playing kilu. After a long time Lono-kai began to make his presence known. Popo-alaea was winning. Then Ke-au-nini chanted:

"The multitude of those below give greeting  
To the friends of the inland forest of Puna;  
We praise the restfulness of our homes;  
The leaves and divine flowers of that place."

Lono-kai chanted the same words as an echo of Ke-au-nini. Silence fell on the group, and Milu cried out: "Who is the disturber of our sport? We must find him and kill him." They began the search, but could not find any one and at last resumed their games. Popo-alaea chanted:

"I welcome back my friend,  
The great shadow of Weimoo,  
Where stands the milk-tree \* in the gentle breeze,  
And the oia-tree. You know the place."

Ke-au-nini sang the same chant. Then Lono-kai echoed it very softly and sweetly. All said this last voice was the best. Milu again caused a search to be made, but found nothing. The two men hid Lono-kai by a post of the house.

The group returned to the sports. Soon Milu changed the game to hula. Ke-au-nini stood up to dance and began his chant:

\* *Theopeltis populnea.*

"Aloha to our houses without friends,  
The path goes inland to Papolakama;  
Come now and enter!  
Outside is the trouble, the storm,  
And there you meet the cold."

The people around were striking the spirit drums. Then Lono-kai chanted:

"Established is the honor of Ke-au-sini  
(Noteworthy is the name),  
Lifted up to the high heavens;  
I am the child of Lei-makani,  
I am Lono from the sunrise place, Ha-o-hae;  
I have come after thee, my father,  
We must return. Where are you?"

Ke-au-nini could not stand up to dance when he heard the voice of his grandchild, for his love overpowered him. He looked up and saw the form of the young chief leaping into the place prepared for the hula and standing there before the chief. The people rose up in great confusion. Lono-kai caught the spirit of Ke-au-nini and put it in a coconut-shell. He leaped past the ghosts, and ran very swiftly out of the house.

Some of the people saw him lay hands on Ke-au-nini, and cried out: "Oh, the husband of our chiefess! Oh, the husband of our chiefess! He has taken the husband of our chiefess! But they did not see Lono-kai go out. The two men who had aided Lono-kai went out as soon as he leaped into the hula place. They hurried along the path toward freedom, but Lono-kai soon



overtook them. Milu called to his people to hasten and capture and kill the one who had stolen Ke-au-nini. They saw the two men with Lono-kai, and pursued rapidly, but could not overtake them. The fugitives were very near the opening to the world above. When Lono-kai saw that the pursuers were almost upon him he whirled his magic war-club and struck the ground, making a great hole into which the spirits fell one over the other.

Lono-kai and the two watchmen went up the cave opening by which he had gone down into the land of Milu. Dawn was breaking as they ran into the temple at Kuai-be-lani, where the body of Ke-au-nini was lying. Lono-kai pushed the spirit into the hollow of the foot and held the foot fast, shaking it until the spirit had gone to the very ends of the body and life had returned.

When Ke-au-nini was fully restored, Lono-kai asked him if he could help restore to their bodies the two spirits who had aided him in escaping. Ke-au-nini evidently did not remember anything of his life in the Under-world, for he did not know these ghosts and thought he had been asleep from the time he entered the temple and lay down in weariness. Lono-kai thought they could not find the bodies, but Ke-au-nini put the ghosts in coconuts and carried them up into the forest to one of his ancestors who kept

the bodies from which these ghosts had come. Thus they were restored and had a long and happy life in their former home.

Lono-kai told his grandfather they must return to Hawaii to meet all the friends.

For thirty days mists covered Hawaii and there was thunder and lightning and earthquakes. Then Lono-kai said to Ke-au-nini: "To-morrow we must go to Hawaii. We must have the appropriate ceremonies for cleansing and taking food." Ke-au-nini said: "Yes, I have been a long time in the adopted land of Milu, and my eyes are dimmed and my thought is dazed with the dance of the restless spirits of the night. We must wait until I have performed all the cleansing ceremonies, made offerings and incantations. Prayers must be said for my return to life. Then we will go."

They attended to all the temple rites, and the marks of death were washed away. The body was cleansed, the eyes made clear, so strength and joy returned into the body. Then Ke-au-nini said: "I am ready. I see a multitude of birds circling around Kaula. There is evil toward Hawaii."

They again went into the temple and slept until very early the next morning. Then they took their coconut-husk canoes, each holding his own in his hand, and went down to the edge



of the sea and stood there, each pointing the nose of his boat toward Waipi'o.

None of the people awoke until they landed. They pulled the boats upon the beach and went to their temple. As they came to the door of the temple, drums beat like rolling thunder. Then the sun arose, the mists all vanished from Hawaii. The people awoke and understood that their chiefs had returned. They ran out of their houses shouting and rejoicing. Olopana commanded the chiefs and the people to prepare all kinds of sweet food and gifts and things for a very great luau. When this was done they feasted sixty days and returned to their homes.

Lei-makani became the ruler of Hawaii. Lono-kai-o-lohia was honored by his father. All of the chiefs in that generation were noted throughout the islands.



It was said that there was a beautiful chief of Molokai who wanted to find a young chief of Hawaii for her husband, so she sent her kahu, or guardian, and servants to make the journey while she went back to her sleeping-place and dreamed of a very fine young chief shining in

the sun and surrounded by all the colors of the rainbow. Then she awoke and found no one, but she loved that spirit-body which she had seen in her dreams, so she arose and went down to the beach and told her guardian to make haste and reach Hawaii that day.

When the kahu heard her call, he put forth all his power and uttered the proper incantations. He sped through the waters like a skimming bird, passed the great precipices near Waipi'o, and soon after dawn landed on the beautiful beach.

The people had not yet come from their homes for the work of the day. He went up to the village and came near the house of Lei-makani. A watchman asked where he was from and the purpose of his journey. He said: "I am a stranger from Molokai, a messenger from my chiefess, who seeks a husband of high rank equal to her own. She has no one worthy to be her husband."

The Waipi'o chief said: "We have a splendid young chief, but there is no one his equal in rank and beauty. You could not ask for him."

Then Lei-makani heard the noise and came out and asked about this conversation. His watchman told him that this man was from Molokai.

Lei-makani asked the man to approach. The Molokai chief thought that Lei-makani was the

It is a great pleasure to announce that Dr. Charles Lamoureux has been appointed Hawaiian representative of the Nature Conservancy.

A note in the "Nature Conservancy News," for March tells its readers that "Hawaii Audubon Fights for Paiko Lagoon."

Margaret Titcomb

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#### NOTES

Mr. Ray Kramer says that the Dyal thrush has taken up residence along Manoa Stream.

Frank Richardson's first report on his last summer's work appeared in the Condor, 63:179-180, 1961: "Records of the Rarer Native Forest Birds of Kauai, Hawaii," by Frank Richardson and John Bowles.

You heard about the Navy's use of Keala Island, north of Kauai, as a bombing target. The reply to the Kauai Board of Supervisors was printed in the Honolulu Advertiser, May 11th. Briefly, the reply to our society was the same: the island has been so used for nine years, it is the only place that is fit for such a target, and the Navy here and in Washington sees no reason to cease fire. It is a wonder that there are any birds left after nine years of bombing. It must be that for them too it is difficult to find another target! Do you suppose the birds hope that the interlopers will finally get out?

At our last meeting we had a chance to see the fine air view photo that Robert Wenkam took for us of Paiko lagoon. It is a beautiful photo and is especially helpful in delineating the point of land that stretches out on the southern side of the lagoon. Again many thanks, Mr. Wenkam.

Margaret Titcomb

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#### FIELD TRIPS:

On April 9, 1961, the Hawaii Audubon Society held its monthly field trip led by Mr. Frank Stephenson. The original destination scheduled for Pa Lehua was cancelled due to rainy weather, and a series of shorter trips was substituted.

The group of seven members and three visitors made its first stop at the alfalfa field near Ewa. Several golden plovers and skylarks were seen, as well as a flock of fifty or more ricebirds. Pheasants were heard calling, but not seen, and occasional Brazilian cardinals and barred doves were seen in the area.

From the alfalfa field the group continued on to the Makua Ranch to look for cattle egrets. None were seen, however, although one black-crowned night heron and several mynahs were seen near the cattle.

With the hope of finding the Bonaparte gulls still at Salt Lake the group made this area their next stop. The population of the lake had changed considerably in the two week period since I had been there last - not only were the Bonaparte gulls not to be found but the duck population had all but disappeared. Only two female pintails among approximately 600 coots were found on the lake. White-eyes were seen and a mockingbird was heard along the dirt road approaching the lake.

After a short stop for a refreshing cup of coffee, we all continued on to Sand Island. Barred and Chinese spotted doves were seen in the area, as well as approximately ten jaegers diving and circling a short distance from shore. The jaegers were in all color phases from dark to light and appeared to be feeding on the sewage discharged into the ocean from the Sand Island disposal site.

~~Islands of the~~  
INDEX TO THE PACIFIC ISLANDS.

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- Kapenoar**, islet of Pakin, Caroline islands.  $7^{\circ} 40' 40''$  N.,  $157^{\circ} 44'$  E. 5.
- Kapenor**, islet of Likieb on the west side, Marshall islands. 6.
- Kapinga marangi**, a name of Greenwich, Caroline islands.
- Kapiti** or Entry, New Zealand.  $40^{\circ} 50'$  S.,  $174^{\circ} 35'$  E.
- Kapuma**, islet in South bay of Faté, New Hebrides.
- Karajiu**, Solomon islands.  $8^{\circ} 38'$  S.,  $158^{\circ} 10'$  E.
- Karajiu geta**, Solomon islands.  $8^{\circ} 30'$  S.,  $158^{\circ} 07'$  E.
- Karajiu miki**, Solomon islands.  $8^{\circ} 27'$  S.,  $158^{\circ} 05'$  E.
- Karewha**, in Bay of Plenty, New Zealand.  $37^{\circ} 29'$  S.,  $176^{\circ} 10'$  E.
- Kar-Kar** or Dampier, a high volcanic peak, 5000 ft. high  $\pm$ ; 36-40 m. in circumference.  $4^{\circ} 42'$  S.,  $145^{\circ} 58'$  E.
- Karkone**, one of the Hermit islands.  $1^{\circ} 32'$  S.,  $145^{\circ} 01'$  E.
- Karlshoff**, see Aratika of the Paumotu archipelago. 21.
- Karobailo Kawa**, islet of the Talbot group between Kawa and Mata Kawa at the mouth of the Wassi Kussa river, New Guinea.  $9^{\circ} 16'$  S.,  $142^{\circ} 11'$  E.
- Karoni**, high islet within the reef of Mothe, Fiji.  $18^{\circ} 40'$  S.,  $181^{\circ} 28' 40''$  E.
- Karu**, islet of the Harcourt group, north from Ugué bay on the northeast coast of New Caledonia.
- Kassa**, New Guinea coast.  $9^{\circ} 15'$  S.,  $142^{\circ} 19'$  E.
- Kata**, see Enderby, Caroline islands. 4.
- Katafanga**, Fiji, a small island inhabited only during the turtle season. It is the property of an European. East point is in  $17^{\circ} 30' 30''$  S.,  $181^{\circ} 19' 30''$  E.
- Katai** or Connor, is triangular, each side 1.5 m., 430 ft. high, well wooded.  $10^{\circ} 40' 30''$  S.,  $151^{\circ} 05' 30''$  E.
- Katelma**, islet of Pakin, Caroline islands.  $7^{\circ} 02'$  N.,  $157^{\circ} 47' 30''$  E.
- Kater**, one of the Bonin group, 160 ft. high.  $27^{\circ} 30'$  N.,  $142^{\circ} 16'$  E.
- Katharine**, see Udjae, Marshall islands.
- Katiu** or Saken, of the Paumotu archipelago, was discovered by Bellingshausen in 1822. The southeast point is in  $16^{\circ} 31'$  S.,  $144^{\circ} 12' 10''$  W. 21.
- Kato katoa**, see Glenton, New Guinea.
- Kattou**, islet off the north point of Babeltop, Pelew islands.
- Kau**, uninhabited island on the coast of New Guinea.
- Kauai**, of the Hawaiian group. Here Cook first landed. It is the fourth in size and perhaps the most beautiful of the group. Area, 348,000 acres. Population, 15,228 in 1896. Volcanic action seems first to have ceased at this end of the chain. Atooi of Cook. 28 m. E-W. by 23 m. N-S. 1.
- Kauehi**, see Kawehe of the Paumotu archipelago. 21.
- Kaukura** or Aura, of the Paumotu archipelago, is about 24 m. long, wooded and inhabited.  $15^{\circ} 43'$  S.,  $146^{\circ} 50' 36''$  W. 20.
- Kaula**, a red volcanic islet off Niihau of the Hawaiian group; 17 m. SW. from Niihau.
- Kaven**, islet of Maloelab, Marshall islands; 2.2 m. by 0.7 m.  $8^{\circ} 51'$  N.,  $170^{\circ} 49'$  E.
- Kaveva**, islet in Sausau passage on the north coast of Vanua levu, Fiji.
- Kawa**, westernmost of the Talbot group, New Guinea.  $9^{\circ} 16'$  S.,  $142^{\circ} 09'$  E.
- Kawau**, in Auckland bay, New Zealand.
- Kawehe** or Kauehi, the Vincennes of Wilkes, in the Paumotu archipelago, was dis-

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# Kaula case to Washington

By JOHN C. GIVEN

Advertiser Military Writer

Hoping to avoid filing criminal charges, Assistant U.S. Attorney William J. Eggers says he has "set an informal deadline of 60 days" for the Navy and the Interior Department to resolve problems that have arisen over Navy and Marine use of Kaula Island as a bombing target.

The case began with a complaint by the skipper of a research vessel who contends that bombing of the tiny islet southwest of Niihau may violate federal laws for wildlife protection.

The case was presented to Eggers last week by the local office of the Interior Department's Fish and Wildlife Service.

Eggers said he has received word that the matter reached the offices of Interior Secretary Cecil D. Andrus and Adm. James L. Holloway, chief of naval operations.

It began with a formal complaint, two weeks ago, to the local Fish and Wildlife Service by Gary "Skip" Naftel, skipper of the research vessel Easy Rider.

In an Advertiser interview, Naftel said he became concerned when he witnessed military activities while he and a party of marine scientists were on a whale-counting mission near Kaula.

"We had circled the island three times, sighting some Laysan albatross chicks on the island, which, as far as (one of the scientists) knew, had never been reported," Naftel said.

"We pulled away, got about half a mile away, and three jets came over us. They turned around, made a pass at the islands, and started dropping bombs. Just before the jets came over, we had seen three whales . . . The jets came over, and 12 of 15 bombs they dropped hit the island, spreading out from the south side all the way to the northwest end."

These 12 landed amidst tens of thousands of sooty terns nesting there at the time, he went on.

"The birds are protected by the migratory bird act," Naftel said, "and I just don't think it (the bombing) is right."

He said sooty terns are protected because they "play a very major role in the economics of the local fishing industry."

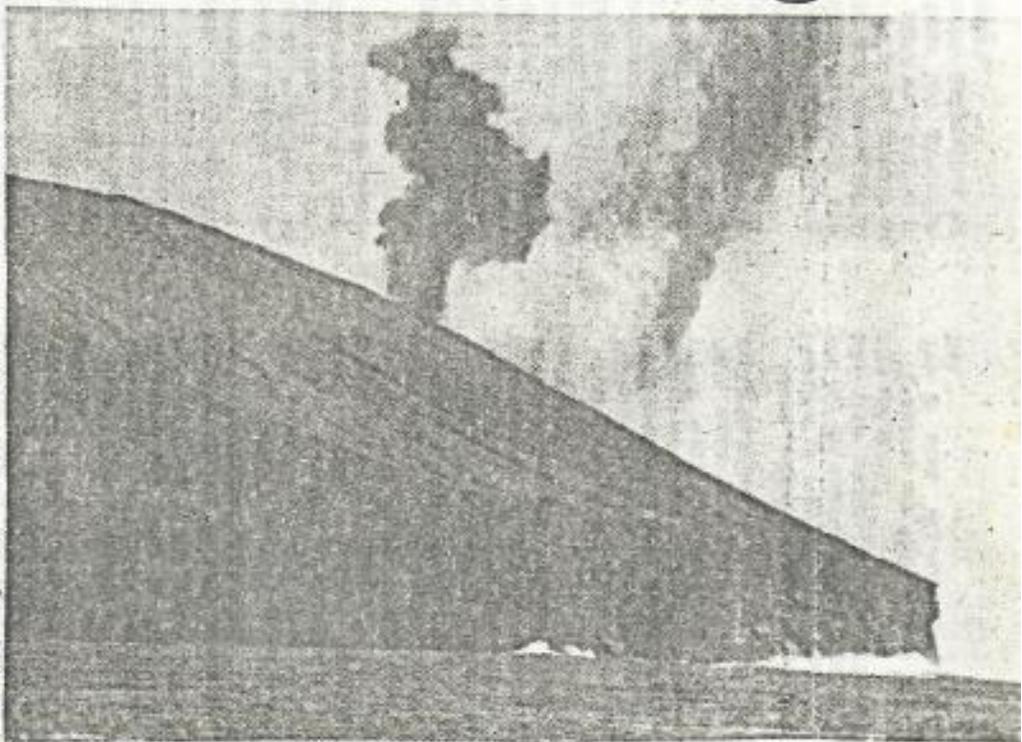
"They're called 'aku birds' or 'skipjack birds,'" he said, "because the way the fishing works, the boats go out and find the birds, and underneath the birds are the fish."

"Just before the jets flew over, we had seen three whales," he recalled. "There was erratic behavior — they sounded. I don't think they were hurt, but it (being bombed) is not good for them. It wouldn't be good for you or me, if we were to sit on the bottom and a bomb went off."

He thinks actions violate not only the U.S. Migratory Bird Species Act, but also — regarding the whales — the Marine Mammal Protection Act and the Endangered Species Act.

Regarding the first, Eggers said yesterday that 60 days "should be enough" time for the Interior Department and Navy to resolve the "the law and the mission" conflict.

"If they can't do it, then I will have to do it myself," he went on, saying that his first course of action probably would be to "ask the Department of Justice whether they want to resolve it by arbitration."



Picture taken from Naftel's boat shows

smoke from bomb exploding on Kaula.

Los Angeles Times

4 January 1979

## Saving Whales

One of the beautiful things about a democracy is the individual's right to act on his own moral precepts when his government will not or cannot.

Don't look for the United States to impose any sort of official sanctions against Japan, Russia or Norway in behalf of the whales. There are just too many other irons in the international fire, such as disarmament, mutual defense, space exploration, trade agreements, etc.

And that clears the way for each of us to quietly and decisively exercise the most powerful weapon in the modern world for making change—the boycott. Without endless shuttle diplomacy, bomb-rattling or summit meetings we, as free citizens, can accomplish what our government is not in a position to. Remember the Montgomery bus boycott? The meat boycott of the early 70s? These are the weapons.

Japan's economy would collapse in short order deprived of its enormous American export market. Her people would not tolerate the loss of literally billions of trade dollars, and jobs, to save an ailing minor industry her own government must heavily subsidize. Threatened by the sting of an effective grass-roots boycott, Japan would stop whaling immediately.

The Soviet Union is harder to hurt because we trade far less with them. On the other hand, they seem to be more sensitive to world opinion on this issue than are the Japanese. Russia promotes American tourism heavily, so just do not travel there, and let them know why. The same for Norway. Don't buy their goods and don't travel there.

ROBERT MELVIN  
Solana Beach



Makalii then chanted back, stating that he was a warrior of Kauai and that he did not know Kamapuaa, saying:

I am Makaliikuakawaiea,<sup>10</sup>  
The possessor of this land,  
I have the uplands, I have the lowlands.  
I have the lands within, I have the lands below.  
As I strut as a warrior,  
The small men follow  
When I journey, the great soldier  
Of Kauai.  
What is your name?  
Does it compare with mine?

Kamapuaa chanted back his reply to Makalii:

→ The turtle jumps to the sea below,  
And holds onto the face of the rock,  
In the sea it listens.  
The native son of Kaena,  
Perchance he will run. My greetings to you.

Makalii replied to Kamapuaa: "How handsomely you do chant my name! If I kill Kaneiki this day, I will save you." At these words Kamapuaa was made very angry, so he chanted of the several opponents met by him in battle, at the same time giving their names.

Thou at Naipuni in the calm  
Of Owela the isle.  
The land was willed to the parents,  
To the father,  
To the mother,  
To the older brother,  
To the grandmother,  
To the priest Lonoaohi.  
He went all alone in the going,  
Who followed after Kapomailele,  
He traveled along the border of Kahiki.  
The battle at Ahuku was won,  
The battle at Ahumoe was routed.  
The battle in which Olopana was defeated,  
The battle in which Pohuehue was routed.  
The battle in which Mahiki was defeated,  
The battle in which Popoki was routed.  
The battle in which Ohiki was defeated,  
The battle in which Aleale was routed.  
The battle in which Pipipi was defeated,  
The battle in which Aoa was routed.

The battle in which Lepokolea was defeated,  
The battle in which Palahalaha was routed.  
The battle in which Akiaki was defeated,  
The battle in which Loloa was routed.  
The battle in which Paoolakei was defeated,  
The battle in which Paookauwila was routed.  
The battle in which Alamihi was defeated,  
The battle in which Aama was routed.  
The battle in which Kuapaa was defeated,  
The battle in which Naka was routed.  
The battle in which Opihi was defeated,  
The battle in which Heepali was routed.  
The battle in which Lipoa was defeated,  
The battle in which Limukohu was routed.  
The battle in which Ira was defeated,  
The battle in which Haukeuke was routed.  
The battle in which Olali was defeated,  
The battle in which Oopukai was routed.  
The battle in which Hinalea was defeated,  
The battle in which Weke was routed.  
The battle in which Opule was defeated,

<sup>10</sup>First use of this name in full, probably through his higher rank and claiming possession of Kauai. As an epithet it embodies nothing complimentary.

297PP  
Selections from Fornander's Hawaiian antiquities and  
folk-lore. UH Press, Hono,

(Editor)

Kamapuaa

Hawaiian  
GR 385  
F67

He faced about to come in search,  
 In search of the parents.  
 The mother was without feeling,  
 The father was mean,  
 The older brother was unkind.  
 They pointed to the sea for fish.  
 In the long feeding grounds, in the short feeding grounds.  
 In the feeding grounds where the fish dwell,  
 In the feeding grounds known to Hina.  
 Say, Hina, I have come for some fish for myself.  
 Say, Hina, don't be unkind, for I greet you.  
 The top of the ridge was seen to appear on Waiawaawa.  
 It was my hog form.  
 I thought that when I came  
 The parents would remember.  
 Say, Hina, don't be hard hearted.

The wives of Kahikihonuakele upon hearing this chant said to Hina: "Say, Hina, perchance this is your son?" Hina made reply: "I have no other son on Kauai. If you two wish to give him some fish you may do so." When the two girls heard this from Hina, they gave Kamapuaa some of the fish. Kamapuaa then ordered his companions to take and carry away the fish.

Shortly after this Kamapuaa again chanted to Hina; and in the chant he informed her of his connection from the very first.

It was by way of Kona that I came.  
 I saw the bunch of bananas  
 That was eaten and pecked by the birds;  
 The first hand of the bunch  
 Was directly under the leaf.  
 In the path that leads up, Hina,  
 In the path where one searches for the water of Kekelani;  
 The water of Waialamihi  
 On the heights of Kaula,  
 That water for which I long.  
 Say, Hina, give me some fish.  
 Say, Hina, don't be unkind,  
 For it was by way of Kona that I came.  
 I have seen the light  
 At the bottom of a valley.  
 Waawaaiki is foolish.  
 The inside is rolling like a raging sea.  
 Where is thy sympathy?  
 I am from Kohala,  
 For the cold wind, the Apaa is of Kohala.  
 The mouth is covered, it is the sign of refusal.  
 Say, Hina, give me some fish.  
 Say, my older brother,  
 My older brother of the cliff that is held to the bosom,  
 The double cliff of Kaliuwaa,

afraid to fight him, he made up his mind that he would again be the master this day;<sup>21</sup> so he again chanted to Kauahoa as follows:

GR 385  
HAWAIIAN  
F67

Hanalei, the land of rain,  
The cold land, the wet land,  
The land where the end is.  
Sitting there, delaying there,  
For the anger of Honokoa is reviling.  
At the cliff of Kalehuawehe  
Where the *lama* and *wiliwili*<sup>22</sup> bloom,  
Where the rain sweeps on the outside of Mamalahoa.  
Kauahoa, the stalwart youth of Hanalei,  
The person of whom Kamalama is afraid, Kauahoa,  
For he is indeed large.  
He is the largest man  
Of Kauai, Kauahoa.

CHAPTER VII.

THE SIZE OF KAUAHOA.—IS KILLED BY KAWELO IN A CLUB ENCOUNTER.—KAWELO VANQUISHES AIKANAKA.

WE will here give a description of Kauahoa, his height and width. His height was eight times five yards, or forty yards, or one hundred and twenty feet. He was also compared to the size of eight streams, and his strength was equal to that number of streams or to eight companies of forty men each, or to three hundred and twenty men.

After Kawelo had chanted to Kauahoa, he looked toward his wife Kanewahineikiaoha and chanted as follows:

Say, Kanewahineikiaoha,  
Your pikoi, throw it up,  
At Helelua, at Helelua  
At the ridge-pole of Hanalei.  
Arise thou, Hanalei,  
Until Kauahoa thou hast killed,  
When Hanalei thou shalt possess,  
And the mats of Niihau thou shalt wear,  
And the birds of Kaula thou shalt eat.

At the close of this chant, Kawelo said to his younger brother, Kamalama, and to his adopted sons Kaeleha and Kalaumeki: "Where you see the sun shine, there you must stand, so that when Kauahoa strikes his club, you will not be under it, and

<sup>21</sup>Kawelo's courage revives at recall of first incident of their differences.

<sup>22</sup>*Lama* (*Maba sandwicensis*), a sacred wood of the

temple; and *Wiliwili* (*Erythrina monosperma*), a very light wood, the tree flowering in spring before developing new season's leaves.

Selections from Forlander's Hawaiian antiquities and folk-lore.

the grandson of *Maweke*, on his return from Tahiti to Hawaii. As he approached the latter island the seer and prophet exclaimed:—

Here is Hawaii, the island, the man,  
*Eia Hawaii, he mo'ou, he kanaka,*  
 A man is Hawaii.—E.  
*He kanaka Hawaii, —E.*  
 A man is Hawaii,  
*He kanaka Hawaii,*  
 A child of Kahiki,  
*He kana na Kahiki,*  
 A royal flower from Kapaahu,  
*He pua Ahi mai Kapaahu,*  
 From Moanulanuakena Kanaloa,  
*Mai Moanulanuakena Kanaloa,*  
 A grandchild of Kahiko and Kapulanakelahu,  
*He moopuna na Kahiko lana o Kapulanakelahu,*  
 Papa began him,  
*Na Papa i hanau,*  
 The daughter of Kukulaniehu and Kaulahakoku.  
*Na he kana wehete o Kukulaniehu lana me Kaulaha-*  
*hako.*

The scattered islands are in a row,

*Na pulapula aia i puehahi,*  
 Placed evenly from east to west,  
*I nono ika i ka Hikina, Komohana,*  
 Spread evenly is the land in a row  
*Pae ike ka mo'ou i laani*  
 Joined on to Holani.  
*I Ahi aha, Ahi mai me Holani.*  
 Kaula the seer went round the land,  
*Pua ka mo'ou o Kaula he Ahi,*  
 Separated Naniwa, landed on Polapola:  
*Naha Naniwa, Ite i Polapola:*  
 O Kahiko is the root of the land,  
*O Kahiko he kumu aia,*  
 He divided and separated the islands.  
*Nana i mahete kuawai na mo'ou.*  
 Broken is the fish-line of Kaha,  
*Moku he aholewaia a Kaha,*  
 That was cut by Kukanaloa:  
*I aia o Kukanaloa:*  
 Broken up into pieces were the lands, the islands,  
*Panau na aia na mo'ou,*  
 Cut up by the sacred knife of Kanaloa.  
*Moku i ka oke kapu a Kanaloa.*

O Haumea Manukahikelo,  
*O Haumea Mawakahihele,*  
 O Moikeha, the chief who is to reside,  
*O Moikeha, he Lani nana e noho,*  
 My chief will reside on Hawaii—*a*—  
*Noho eue Lani to Hawaii—*a*—*  
 Life, life, O buoyant life!  
*Ola, Ola, o kalana ola!*  
 Live shall the chief and the priest,  
*Ola he Ahi, he Kaula,*  
 Live shall the seer and the slave,  
*Ola he Kilo, he Kaula,*  
 Dwell on Hawaii and be at rest,  
*Noho ia Hawaii e he lana,*  
 And attain to old age on Kauai.  
*A kani moopuna i Kauai.*  
 O Kauai is the island—*a*—  
*O Kauai he mo'ou—*a*—*  
 O Moikeha is the chief,  
*O Moikeha he Ahi.*

In the chant of *Kakakuharua*, a famous high-priest of olden times, though several generations later than this migratory period, mention is made of Hawaii as having arisen from the dark—from the deep—and forming one of "the row of islands of *Nuamea*, the cluster of islands reaching to the farthest ends of Tahiti."<sup>1</sup> And giving the same indefinite origin to Maui and the other islands under the paraphrases of natural births, the chant refers to some of the principal chief families from *Nuamea*, *Holani*, *Tahiti*, and *Polapola* who settled on the other islands of the Hawaiian group, and are thus poetically said to have given birth to them. Thus *Kawarua*, the husband, and *Hawanui-a-lana*, the wife, are said to be the parents of Molokai, which is called "a god, a priest, the

<sup>1</sup> *Ea mai Hawanui-a-lana!*  
*He nui ike, mai tolu nui o ka*  
*po!*  
*Pua he mo'ou, he aia,*  
*Ka laia aia o Nuamea,*  
*He Pua aia o i kuahe o Kahiki,*  
 Rising up is Hawanui-a-lana!  
 Rising up out of, out of the night  
 (Po!)  
 Appeared has the island, the land,  
 The string of islands of Nuamea,  
 The cluster of islands stretching to  
 the farthest ends of Tahiti.

first morning light from Nuumea."<sup>1</sup> Lanai is said to have been an adopted child of a chief from Tahiti, whose name, if the transcript of the chant is correct, is not given, but whose epithet was "the spatterer of the red or dirty water," *Ka hahuku vai ea*. Kahoolawe is said to be the child of *Kaunakama'i*, the man, and *Waiwau*, the wife, from Holani; and the epithet of the island-child is "the farmer"—*he topa*. Molokini has no separate settlers, but is called the navel-string—*Iewa*—of Kahoolawe. Oahu is attributed to *Ahukini-a-Laa*, a son of the famous *Laa-mai-kahiki*, who was fourth in descent from *Panauka* of the southern *Ulu-puna* branch, and his wife's name is given as *Laamelaakona*. The epithet of Oahu is *he Wahi*, a royal title assumed only by the Oahu chiefs of the highest rank until comparatively modern times. *Ahukini-a-Laa* is said in the chant to have come from foreign lands, *mai ka nanamu*, from Apia, Samoan group, though the verse makes a pun on the word, and from the deep sea of Halehalekalani.<sup>2</sup> Kauai is said to have been begotten by *Laakapu*, the man, and *Laameelaakona*, the wife, thus having the same mother as Oahu. Finally, *Wamalia*, the husband, from Polapola, and his wife, *Hanataa*, were the parents of Niuhau, *Kaula*, and Nihoa, the last and westernmost islands of the group.

A remarkable fragment has been preserved of the chant of *Kaunakama'i*, a famous navigator of this period.

<sup>1</sup> *Na Kaunakama'i o Haumea ke kama,*  
*Na Hioanani-a-lana he wahine,*  
*Loaa Molokai, he Akua, he Ka-*  
*hana,*  
*He puatara no Nuumea.*  
 To Kuluwaia of Haumea, the husband,  
 To Hioanani-a-lana, the wife,  
 Was born Molokai, a god, a priest,  
 The first morning light from Nuumea.

<sup>2</sup> *Ka mai Ahukini-a-Laa,*  
*He Ahi mai ka nanamu,*  
*Mai he Api o ka ia,*  
*Mai he aie pot pu o Halehaleka-*  
*haha,*  
*Loaa Oahu he Wahi,*  
*He Wahi na Ahukini-a-Laa,*  
*Na Laamelaakona he wahine.*  
 Up stands Ahukini-a-lana,  
 The chief from the foreign land,  
 From the gills of the fish,  
 From the overwheating billows of  
 Halehalekalani,  
 Born is Oahu the Wahi,  
 The Wahi of Ahukini-a-lana,  
 And of Laamelaakona the wife.

Whether he belonged to the southern, *Ulu*, line of chiefs, or to the northern, *Nana-aka*, line, is not clear, but that he lived or settled on Oahu seems to be admitted; and he is referred to in several legends of this period as contemporary with *Motikea*, *Lakawakapawa*, the famous priest and prophet, and other prominent personages of both lines. In his chant he mentions a number of lands and islands visited by him, some of which occur under the very same names as those earlier homesteads of the Polynesian race of which I have treated in the beginning of the first part of this work, and to which the legends of the *Kaumakona* and *Hawaii-loa* refer. The majority of the lands visited by Kaula I have, however, been unable to identify. Wawan of the Tonga group and Upolo of the Samoan are clearly distinguishable as parts of his periplus. I quote the fragment in full:—

I am Kaula,  
*O Kaunakama'i nei wani,*  
 The child of Kalama,  
*O ke kaunakama o Kalamu,*  
 The sacred rest,  
*O ka hiamoo kapa,*  
 The sea-slug,  
*Ka auwawawana,*  
 The great slinger (export with the sling).  
*Ke keke maunatoua.*  
 Rainbow colours, morning light,  
*O Kaula, o panua,*  
 He (is the one) who spreads them out,  
*Ka mea nana i kooli,*  
 Kaula ashore, E, Kaula at sea,  
*Kaunakama'i, E Kaunakama'i,*  
 E, Kaula—E—He is the Kiwau,  
*E Kaunakama'i—E—Kiwau i ia,*  
 E, Kaula—E—a fleet is he.  
*E, Kaunakama'i—E—auwawana ia.*<sup>2</sup>  
 He has landed on (visited) Wawan,  
*O lele ahu kaia o Wawan,*

<sup>1</sup> *Kiwau* was the name of a very large bird. <sup>2</sup> Analogous to the English expression, "he is a host in himself."

the grandson of *Mareke*, on his return from Tahiti to Hawaii. As he approached the latter island the seer and prophet exclaimed:—

Here is Hawaii, the island, the man,  
*Eia Hawaii, he moke, he kamahe,*  
 A man is Hawaii,—*h.*  
*He kamahe Hawaii,—E.*  
 A man is Hawaii,  
 He kamahe Hawaii,  
 A child of Kahiki,  
 He kamahe Hawaii,  
 A royal flower from Kapahulu,  
*He pua Alii moai Kapaeha,*  
 From Mounaunuiakem Kapaeha,  
*Mai Mounaunuiakem Kapaeha,*  
 A grandchild of Kahiko and Kapunamakehau,  
*He moopana na Kahiko Iama o Kapunamakehau,*  
 Papa begot him,  
*Na Papa i Iama,*  
 The daughter of Kakaunuiaku and Kakaunuiakuku,  
*Na he kama moeina o Kakaunuiakem Iama na Kakaunuiakuku.*

The scattered islands are in a row,  
*Na pulepule aia i pulepule,*  
 Placed evenly from east to west,  
*I wakahe like i ka Hikiau, Kapaeha,*  
 Spread evenly in the hand in a row  
*Paa like ka moke i hikiau*  
 Joined on to Hokani.  
*I hui eke, kai mai na Helani.*  
 Kapaeha the seer went round the land,  
*Pua ka moke o Keiwahe ke kiko,*  
 Separated Nuuhiwa, limited on Folepola:  
*Naha Nahahe, like i Folepola:*  
 O Kahiko is the root of the land,  
*O Kahiko ke kama aia,*  
 He divided and separated the islands.  
*Nawa i wakahe kapaeha na moke,*  
 Broken in the fish-line of Kaha,  
*Moke ka moke aia i Kaha,*  
 That was cut by Kapaeha:  
*I eia o Kapaeha:*  
 Broken up into pieces were the islands, the islands,  
*Puahe na aia na moke,*  
 Cut up by the sacred knife of Kapaeha.  
*Moke i he eke kapaeha na Kapaeha.*

## THE POLYNESIAN RACE.

O Hanaea Marukahike,  
*O Hanaea Marukahike,*  
 O Moikeha, the chief who is to reside,  
*O Moikeha, he Lani nae e ake,*  
 My chief will reside on Hawaii—*a*—  
*Noko ka Lani na Hawaii—*a*—*  
 Life, life, O boyant hio!  
*Oho, Oho, o kamahe oia!*  
 Live shall the chief and the priest,  
*Ota ke Alii, ke Kapaeha,*  
 Live shall the seer and the slave,  
*Ota ke Kiko, ke Kapaeha,*  
 Dwell off Hawaii and be at rest,  
*Noko na Hawaii a he Lani,*  
 And attain to old age on Kapaeha.  
*A kua moopana i Kapaeha.*  
 O Kapaeha is the island—*a*—  
*O Kapaeha ke moke—*a*—*  
 O Moikeha is the chief.  
*O Moikeha ke Alii.*

In the chant of *Kakakuaheua*, a famous high-priest of older times, though several generations later than this migratory period, mention is made of Hawaii as having arisen from the dark—from the deep—and forming one of "the row of islands of *Ngaue*, the cluster of islands reaching to the farthest ends of Tahiti."<sup>1</sup> And giving the same indefinite origin to Maui and the other islands under the paraphrases of natural births, the chant refers to some of the principal chief families from *Ngaue*, *Helani*, *Tahiti*, and *Folepola* who settled on the other islands of the Hawaiian group, and are thus poetically said to have given birth to them. Thus *Kapaeha*, the husband, and *Hanaea-a-Iana*, the wife, are said to be the parents of *Mokai*, which is called "a god, a priest, the

<sup>1</sup> *Ea mai Hawaii-nui-akea!* Rising up is Hawaii-nui-akea!  
*Ea mai Iake, mai Iake moe o ka* Rising up out of, out of the night  
*pa!* (Po)  
*Pua ka moke, he aia,* Appeared has the island, the land,  
*ka kamahe aia o Nawahe,* The string of islands of Nawahe,  
*ka Paa moe o Kapaeha o Kapaeha,* The cluster of islands stretching to  
 the farthest ends of Tahiti.

first morning light from Nuumea." <sup>1</sup> *Leani* is said to have been an adopted child of a chief from Tahiti, whose name, if the transcript of the chant is correct, is not given, but whose epithet was "the spatterer of the red or dirty water," *Ka hahuku wai ea*. Kahoolawe is said to be the child of *Keu-kauai*, the man, and *Wahiuu*, the wife, from *Holani*; and the epithet of the island-child is "the farmer"—*he lepa*. *Molokini* has no separate settlers, but is called the navel-string—*lepa*—of Kahoolawe. Oahu is attributed to *Ahukani-a-laa*, a son of the famous *Laa-mai-kahiki*, who was fourth in descent from *Paswaka* of the southern *Utu-pua* branch, and his wife's name is given as *Laamesalakona*. The epithet of Oahu is *he Wahi*, a royal title assumed only by the Oahu chiefs of the highest rank until comparatively modern times. *Ahukani-a-laa* is said in the chant to have come from foreign lands, *ngiri ka nanana*, from *Apia*, Samoan group, though the verse makes a pun on the word, and from the deep sea of *Halehalekalani*.<sup>2</sup> Kauai is said to have been begotten by *Laakapu*, the man, and *Laamesalakona*, the wife, thus having the same mother as Oahu. Finally, *Wanaleia*, the husband, from *Polapola*, and his wife, *Hanalea*, were the parents of *Niihau*, *Kaula*, and *Niihoa*, the last and westernmost islands of the group.

A remarkable fragment has been preserved of the chant of *Kaula-a-kalana*, a famous navigator of this period.

<sup>1</sup> *Ne Kuluwaka o Hanua he hane,*  
*Na Hinani-a-lana he wahine,*  
*Loaa Motokai, he Akua, he Ka-*  
*hana,*  
*He puatana no Nuumea.*

<sup>2</sup> *Ku wai Ahukaniakona,*  
*He Atiti mai ka nanana,*  
*Mai ka Aps o ka ia,*  
*Mai ka ake poi pu o Halehalekal-*  
*ani,*  
*Loaa Oahu he Wahi,*  
*He Wahi na Ahukani-a-lana,*  
*Na Laamesalakona he wahine,*  
*Up stands Akahinala,*  
*The chief from the foreign land,*  
*From the gills of the fish,*  
*From the overbeaming billows of*  
*Halehalekalani,*  
*Born is Oahu the Wahi,*  
*The Wahi of Ahukaniakona,*  
*And of Laamesalakona the wife.*

Whether he belonged to the southern, *Utu*, line of chiefs, or to the northern, *Nana-wai*, line, is not clear, but that he lived or settled on Oahu seems to be admitted; and he is referred to in several legends of this period as contemporary with *Motikea*, *Lakawakawaka*, the famous priest and prophet, and other prominent personages of both lines. In his chant he mentions a number of lands and islands visited by him, some of which occur under the very same names as those earlier homesteads of the Polynesian race of which I have treated in the beginning of the first part of this work, and to which the legends of *Kurukonua* and *Hawaii-los* refer. The majority of the lands visited by Kaula I have, however, been unable to identify. Wawan of the Tonga group and Upolo of the Samoan are clearly distinguishable as parts of his periphus. I quote the fragment in full:—

I am Kaula,  
*O Kaula wai wai,*  
The child of Kalana,  
*O he Aema o Kalana,*  
The sacred rest,  
*O ka hiamos kipu,*  
The sea-slug,  
*Ka awanaiakona,*  
The great slinger (expert with the sling).  
*Ke kete manatiroa.*  
Rainbow colours, morning light,  
*O kaula, o puaa,*  
He (is the one) who spreads them out,  
*Ka mea nana i kaula,*  
Kaula ashore, E, Kaula at sea,  
*Kaula waiwai, E Kaula makai,*  
E, Kaula—E—He is the Kiwan,  
*E Kaula—E—Kiwai i,*  
E, Kaula—E—a fleet is he,  
*E Kaula—E—auoua ia?*  
He has landed on (visited) Wawan,  
*O kete aka kete o Wawan,*

<sup>1</sup> *Kiwan* was the name of a 707  
large bird. <sup>2</sup> Analogous to the English expres-  
sion, "he is a k. p. in himself."

after *Kamehameha I.* The other legend, collected and referred to by S. M. Kamakau, another Hawaiian antiquary, states that *Pao* came from "*Upolo*," though he possessed lands at "*Wawao*," and in the islands still farther south; that having quarrelled, as above mentioned, with his brother *Loi*, he left in company with *Piki*—*Piki's* wife *Hiamakaha*, his own sister *Mamawai-malaha*, and thirty-five others, relatives and retainers, and after a long and dangerous voyage, arrived at the island of Hawaii, where he established himself in the district of Kohala, and *Piki* became sovereign chief of the island of Hawaii. It is possible that *Pao*, *Piki*, &c., came from Wawao, one of the Tonga group, as the legend quoted by D. Malo asserts; but I think it hardly probable, for reasons that I will now set forth. Counting the greater distance from Wawao to the Hawaiian group as nothing to the adventurous spirits of those times, yet the legend quoted by Kamakau covers the whole ground when it states that *Pao*, a native of Upolo in the Samoan group, "owned lands in Wawao and in the islands farther south." The continued intercourse between the Tonga and Samoan groups is well ascertained from the earliest times, and it would have been nothing unusual for a Samoan chief to own lands in the Tonga or Hapai groups. The cause of *Pao's* departure from Upolo to seek a new establishment in other lands, as narrated by Hawaiian tradition, bears so strong a resemblance to the Samoan legend brought by the first emigrants to New Zealand, and narrated by Sir George Grey in his "*Polynesian Mythology and Ancient Traditional History of the New Zealand Race*," London, John Murray, 1855, page 202, &c., that it is easy to recognize that both legends are but different versions of one and the same event. The Hawaiian version, whatever embellishments it may have received in subsequent ages, came substantially to Hawaii during this migratory period we are now considering, from twenty-one to twenty-seven generations ago, and is quoted as an explanation of why

*Pao* left Upolo in the Samoan group. The New Zealand version goes back, at best, only fifteen generations on New Zealand soil, and is offered as an explanation of why the Samoan chief *Turi* left Hawaiki (Savaii) for New Zealand, but how many generations that legend may have been current in the Samoan group before the departure of *Turi* there is no means of knowing. Thus, whatever credibility may attach to the legend as an historical relic, yet the similarity of the cast of the drama in each, and the fact of its being avowedly derived, both in New Zealand and Hawaii, from Samoan sources, would seem to confirm that one of the Hawaiian legends which claims *Pao* and *Piki* and their companions as coming from the Samoan group, notably the island of Upolo.

The only other places in the Samoan group mentioned in the Hawaiian legends of *Pao* which may help to identify the particular place from which *Pao* came, are called "the mountains of Malala" and "the cliff of Kau-kaho," the latter overlooking the beach from which *Pao* took his departure. Whether any such mountain and cliff still exist by those names on the island of Upolu or any of the Samoan islands, I am unable to say. Samoan archaeologists may be able to throw light on that subject.

*Pao* is said to have made his first landfall in the district of Puna, Hawaii, where he landed and built a Heian (temple) for his god and called it *Wakemua*. The ruins of this Heian still remain a short distance south of the village of Kahawales in Puna,<sup>1</sup> but it is almost impossible now to say what portions of it date back to the time of *Pao*, seeing that it was almost entirely rebuilt by *Ioakalani*, a noted chief over the Puna and Kau districts *tempore Keawe-ni-a-umi*, some twelve or thirteen generations ago, and was again repaired or improved in the time of *Kalaniopuu*, who died 1782. It was the very last Heian that was destroyed after the tabus were abrogated by *Kamehameha II.* in 1820. It was built in the

<sup>1</sup> On the land called *Pulama*.

quadrangular or parallelogram form which characterised all the Heians built under and after the religious régime introduced by *Pao*, and in its enclosure was a sacred grove, said to have contained one or more specimens of every tree growing on the Hawaiian group, a considerable number of which, or perhaps their descendants, had survived when last the author visited the place in 1869.

From *Puna Pao* coasted along the shores of the Hilo and Hamakua districts, and landed again in the district of Kohala, on a land called *Puuepa*, near the north-west point of the island, whose name, "*Lae Upoku*," was very probably bestowed upon it by *Pao* or his immediate descendants in memory of their native land. In this district of Hawaii *Pao* finally and permanently settled. Here are shown the places where he lived, the land that he cultivated, and at *Puuepa* are still the ruins of the Heiau of *Mookini*, which he built and where he officiated. It was one of the largest Heians in the group, an irregular parallelogram in form, with walls more than twenty feet high and fully eight feet wide on the top; its longest sides are two hundred and eighty-six, and two hundred and seventy-seven feet, and the shorter one hundred and thirty-six and one hundred and eighteen feet. The stones of which it is built are said to have come from *Niuhii*, a land in Kohala, nine miles distant from *Puuepa*; and, as an instance of the density of population at that time, tradition says that the building-stones were passed by hand from man to man all the way from *Niuhii*, a feat requiring at least some fifteen thousand working men at three feet apart. Ten years ago, when I visited the place, the walls of the Heiau were still unimpaired. The then Circuit Judge of that part of the island, Mr. *Naiapaakai*, who was well conversant with the ancient lore of the district, and who accompanied me to the ruins, showed me a secret well or crypt in the south side of the walls, east of the main entrance, several feet deep, but now filled up with stones and boulders of similar nature to those that com-

pose the wall. Having climbed on the top of the wall and removed the stones out of the well, we found at the bottom two *Maika* stones of extraordinary size, which were said to be the particular *Uia* which *Pao* brought with him from foreign lands, and with which he amused himself when playing the favourite game of *Maika*. These stones were as large as the crown of a common-sized hat, two inches thick at the edges and a little thicker in the middle. They were of a white, fine-grained, hard stone, that may or may not be of Hawaiian quarrying: I am not geologist enough to say. I have seen many *Maika* stones from ancient times, of from two to three inches diameter, of a whitish straw colour, but never seen or heard of any approaching these of *Pao* in size or whiteness. Though they are called the *Maika* stones of *Pao*—" *Na Uia a Pao* "—yet their enormous size would apparently forbid their employment for that purpose. If *Maika* stones, and really intended and used for that purpose, there could be no conceivable necessity for hiding them in the bottom of this crypt or well in the wall of the Heiau. In this uncertainty the legend itself may throw some light on the subject when it says that "*Pao* brought two idols with him from *Upolu*, which he added to those already worshipped by the Hawaiians." Though almost every legend and innovations which he effected in the ancient worship, yet no tradition that I have heard mentions the names of those two idols or where they were deposited. May not, then, these so-called *Maika* stones of *Pao*, so carefully hidden in the walls of the Heiau, be those idols that *Pao* brought with him? Their presence there is a riddle; and the superstitious fear with which they are treated or spoken of by the elder inhabitants of the district evinces in a measure the consideration in which they were accurately held, that certainly would never have been bestowed on a chief's playthings like actual *Maika* stones. When the tabus were abrogated, when the Heians were

doomed, when Christian zealots proved the genuineness of their new faith by burning the objects of faith of their fathers, and when the ancient gods were stripped of their kapus and feathers and their altars overturned, then many a devotee, a *Kāhā* or servant of special Heians or individual gods, hid the object of his adoration in caves, in streams, in mountain recesses, in the mud of swamps or other unfrequented places, in hopes of the better days which never came. Thus many a *Kāhā* died and made no sign, and the idol he cherished has only been discovered by accident. And so these stones, if they were the idols of *Pao*, may have been hidden at some previous time of change or improvement in the Hoian or its culte—perhaps when it was repaired by *Atapai-nai* of Hawaii, the stepson and usurping successor of *Karec*, the great-grandfather of *Kamohamoha I.*—or when the tabus were abolished and Christianity introduced in 1820-30.

The priesthood in the family of *Pao* continued until the last high priest on Hawaii, *Hewaitekonwi*, joined *Libo* *Kamohamoha II.* and *Kaahumanu* in abrogating the tabus. Several families at this day claim descent from *Pao*.

That both *Pi'i* and his wife *Hikawaka* were of foreign birth, probably from Upolu of the Samoans, there can be no doubt. The name of his wife, *Hikawaka*, with the sobriquet *auaka*, is a thoroughly southern name, a common and favourite appellation of female chiefs on the *Uta* line, both on the *Hewa* and *Pao* branches, but was utterly unknown or discontinued among the members of the *Nanauka* line (the Hawaiian) from the days of *Ki'i*, the father of both *Uia* and *Nanauka*.

Of *Pi'i*'s exploits scant mention is made in the legends beyond the main fact that he established himself and his family firmly on the island of Hawaii.

The genealogical tree published by David Malo, and quoted on page 191, vol. I., represents *Pi'i* as the father of *Koa*, the grandfather of *Ole*, and great-grandfather of *Kakohou*. I believe this to be another interpolation in subsequent ages, when the memory of the names alone were retained and the order of succession more or less forgotten. Judging from analogy of other genealogies, *Koa* and *Ole* may have been brothers of *Pi'i*; or *Koa*, *Ole*, and *Kakohou* may all have been sons of *Pi'i*. There are no legends serving as commentaries to their genealogy, and the Melos are silent respecting them. Moreover, the names of their wives, *Hina-amaui*, *Hana-maiti'i*, *Hana-kauki*, are all of southern extraction, and indicate a simultaneous arrival. *Kakohou* may have been the son of *Pi'i*, and his wife the daughter of some other southern chief who accompanied *Pi'i* to Hawaii; but that *Koa*, *Ole*, and *Kakohou* were son, grandson, and great-grandson of *Pi'i*, as the Hawaiian genealogy current at the court of *Kamohamoha*, and quoted by David Malo, has it, I think historically impossible. I have shown that the most sober and trustworthy traditions concur in making *Pi'i* the successor of *Kapana* as sovereign chief of Hawaii, and that *Pi'i* either accompanied or followed *Pao* to Hawaii, not as explorers or first discoverers, but when the Polynesian migratory wave was at its full height, and the Hawaiian group was already well known to southern chieftains and their wise men and bards. *Pi'i* therefore must have been contemporary with the grandchildren of *Mawahe* of the *Nanauka* line, established on Oahu and Kauai, with *Kofofoa* of Molokai, with *Heko* of Maui. When to this is added the undisputed, and by the *Pi'i* descendants never-forgotten fact, that *Kaipapa* of the *Pi'i* posterity married *Huanani*, the great-granddaughter of *Nuakoa*, who was granddaughter of *Mawahe* and wife of *Keolowaa*, there is no room on a correct pedigree for *Koa* and *Ole* as being son and grandson of *Pi'i*.

Of *Kaipapa*'s father, *Kanikaha*, the legends are silent,

in Kahiki for having inadvertently broken the tabus, and his successful return with his daughter to Hawaii, are the theme of the legend and the traditional data in support of the frequent and intimate intercourse between the Hawaiian and the southern groups at this period.

With *Lae-ma-Kahiki* closes this period of oceanic travel, migrations, and intercourse so far as the Hawaiian group was concerned; at least no name has come down upon the traditions, legends, or genealogies of any Hawaiian chief who undertook such a voyage to the southward, or of any southerner that arrived at the Hawaiian group after that time. While the exploits and adventures of the many who failed to establish themselves and perpetuate their names on the genealogies of the country have faded from the national memory, or are only alluded to in connection with some other more prominent figure, yet sufficiently many succeeded in making themselves famous among their contemporaries and sending their names and their exploits down to posterity as a cherished heirloom through unbroken generations, and thus—in spite of the marvellous accretions which the legends gathered as they passed from father to son—attesting the historical truth of the fact, the time, and the character of this singular episode in Hawaiian and Polynesian national life.

I have formerly stated that Polynesian legends furnish no clue as to the causes which set this migratory vortex in motion within the Polynesian area of the Pacific. No more do they give an inkling of what led to its discontinuance. To the Hawaiian people it was an era of activity and enterprise, an awakening from a sleep of fifteen generations, not devoid of the peculiar danger of being swamped or absorbed in this ethnic whirl. Its traces, however, were deep and indelible. It modified the

ancient customs, creed, and polity. It even affected the speech of the people, and as late as fifty years ago it was easy to distinguish a native from the leeward islands from one of the windward by his manner of pronouncing the letters *k* and *t*, which, Kanai and Oahu natives, adopting the Tahitian style, pronounced *t* and *r*. Since the conquest of Oahu by *Kamehameha I.* in 1795, and the cession of Kanai in 1809, the fusion of the people of the leeward and windward isles of the group has been so great as to nearly obliterate the ancient difference of speech between them.

To this period Hawaiian tradition assigns the introduction of the four-walled, more or less oblong, style of Heiau (temples), instead of the open truncated pyramidal structure of previous ages, indicating a great change in the ceremonial of the religion and a tendency to exclusiveness unknown before. Under the old, the previous rîgime, the Heiau of the truncated pyramid form, with its presiding chief, officiating priests, and prepared sacrifice, were in plain open view of the assembled congregation, who could hear the prayers and see the sacrifice, and respond intelligently to the invocations of the priest. Under the innovations of this period, the presiding chief, those whom he chose to admit, and the officiating priests, were the only ones who entered the walled enclosure where the high-places for the gods and the altars for the sacrifices were erected, and where the prayers and invocations were recited, the congregation of the people remaining seated on the ground outside the walls, mute, motionless, ignorant of what was passing within the Heiau until informed by the officiating priest or prompted to the response by his acolytes.

To this period may also be assigned the introduction and adoption of several new gods in the Hawaiian pantheon. That the Hawaiians previous to this venerated and prayed to the spirits of departed ancestors—*Aumakua*—is abundantly shown from their legends and traditions;



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The size of the canoes was left to the discretion of the several contestants, but as no more than four assistants would be allowed to each, very large canoes, of course, would not be used. Any means of speed might be employed, including oars, paddles and sails.

day, at the same time allowing him to send fresh provisions to his people, whose canoes had been drawn up on the beach. A brilliant entertainment of feasting, music and dancing in honor of the distinguished stranger followed in the evening, during which Moikeha was favored with the companionship of Hooipo, and learned of the contest about to take place between the rival chiefs of Kauai to determine to whom she should be given in marriage.

The contest was admitted to be as fair as any that could be devised, and the rival chiefs declared themselves satisfied with it, and began to prepare for the race by securing suitable canoes and skilful and stalwart assistants. It promised to be an exciting contest, and the whole of Kapaa was on tiptoe to witness the start.

Hilarity and feasting were the order of the next day and evening, for on the morning following the contesting chiefs were to start for Kaula under the eye of Puna. Their well-equipped canoes were on the beach, and their crews, drilled to work sail and oar together, were in readiness.

After a few days of preparation the messenger of Puna was despatched with the *ʻaiaia* to Kaula, with instructions to place it in the hands of the first of the contesting chiefs to claim it on that island. The messenger had been gone two days, and had probably reached his destination, as the distance to be travelled was but little more than a hundred miles, and the rival chiefs had everything in readiness to bend their sails for Kaula, when Moikeha, as already stated, anchored his fleet in the evening off Kapaa.

Morning came, and with it a large concourse of people to witness the departure of the chiefs. The canoes and their attending crews were examined, and many wagers laid on the result of the race. Finally the contesting chiefs made their appearance, followed shortly after by Puna and the most of his household, including Hooipo, who was conveyed to the beach in a *manū* borne on the shoulders of four stout attendants. She was attired in an embroidered *ʻaiaia*—a short skirt of five thicknesses of thin *ʻaiaia* cloth reaching to the knees—and a cape or short mantle trimmed with feathers. Her hair was braided in a single strand at the back; her head and neck were adorned with *ʻaiaia* of flowers and feathers, and her limbs were ornamented with circlets of shells and tinted seeds.

Early next morning, with his double canoe flying the standard of his rank and otherwise becomingly dressed, Moikeha went ashore, where he was cordially received by the chiefs of the district, and in due time escorted to the sovereign mansion and presented to Puna. Without referring to his family connections, he simply announced that he was a chief from the distant land of Kahiki, and was traveling through the Hawaiian group on a tour of observation and pleasure. He wore a *ʻaiaia* fringed with shells, a *ʻaiaia* or mantle of finely-woven and decorated cloth, and on his head a *ʻaiaia* of brilliant feathers, while from his neck was suspended by a cord of plaited hair a curious ornament of mother-of-pearl set in ivory. He was a handsome representative of savage manhood, and his bearing was dignified, correct and courtly.

Everything being in readiness, the contending chiefs, eight in number, appeared before the *ʻaiaia*, and, bowing low, proceeded in turn to recite their *ʻaiaia*, or genealogies, as they had been called upon to do, to show in a formal manner that all their strains were noble. As each concluded he again bowed, giving Hooipo a smile and look of confidence, and stepped back to await the signal of departure.

During his audience with Puna, Moikeha met Hooipo—most likely by accident, but he was so charmed by her bright eyes that he did not leave the mansion until he found occasion to exchange a few pleasant words with her. They seemed to be mutually pleased with each other, and Moikeha accepted the invitation of the chief to consider himself his guest until the next

The last of them had given his pedigree, the terms of the contest had again been announced in form by a herald, and Puna was about to order the simultaneous launching of the canoes, when Moikeha, whose presence had not before been observed by the chiefs, suddenly presented himself before the *ʻaiaia*, and, bowing first to him and then courteously to the chiefs, said :

"Great chief, as this trial seems to be free to all of noble blood, I accept the terms, and ask permission to present myself as a contestant for the prize."

The chiefs exchanged glances of surprise, and a pleased expression lighted up the face of Hooipo, who until that moment had manifested but little interest in what was transpiring around her.

Puna hesitated a moment, and then graciously replied :

"Noble stranger, if your rank is level with the conditions, and the chiefs now ready for departure urge no objection, my consent will not be withheld."

A hurried consultation among the chiefs showed that some of them objected ; but as the stranger, with no knowledge of the coast and apparently no canoe or crew in readiness, did not seem to be a competitor to be feared, it was finally agreed that, should he be able to establish his rank, which a few of them doubted, he might be admitted to the contest.

This resolution having been communicated, Moikeha gracefully bowed his thanks, and then began to recite his genealogy. Curious to learn the strain of the courtly stranger, the chiefs pressed around him, eagerly listening to every word. He began with Wakea, away back in the past, when his ancestors were residents of other lands referred to in Hawaiian story. Giving the record of thirteen generations, he brought the connection down to Nanamaoa, the pioneer of the first migratory influx to the Hawaiian group seven hundred years before. Thence, generation by generation, naming father, mother and heir, he traced down a line of sixteen successors to Maweke. Pausing a moment, while a look of surprise and wonder was exchanged by the listening chiefs, Moikeha continued :

"Maweke the husband,

"Naiolaueka the wife ;

"Mulielaui the husband,

"Wehelani the wife ;

"Moikeha the husband,

"Hooipo the wife."

Applause followed this announcement by the stranger that he was the son of Mulielaui, the *alii-uaui* of Oahu, and the jesting and good-natured manner in which he concluded the *Awamāku* by predicting his success in the coming contest, and marriage

with Hooipo, made him no enemies among the competing chiefs. Hooipo was now sure that she could make a choice without the trouble and excitement of a race to Kaula ; but the canoes were ready, and all she could do was to hope and pray that Moikeha would bring back the *palaau*.

But what were Moikeha's preparations for the race ? When asked by Puna, he pointed to a small canoe with an outrigger drawn up on the beach, and a single long-haired man of strange aspect standing motionless beside it with a paddle in his hand. Puna shook his head doubtfully, and Hooipo looked disappointed. Others who noted the stranger's slim preparations for the race imagined that he was treating the contest as a jest ; but he announced himself in readiness, and the signal for departure was given.

The chiefs sprang toward the beach, and in a few minutes had launched their canoes and passed through the heavy surf, when with strong and steady pulling the race began in earnest for the open sea. Moikeha alone seemed to be in no haste. He took formal leave of Puna, and, noting Hooipo's look of impatience, smilingly said to her as he turned toward the beach : "I will bring back the *palaau* !" The assurance contented her. The other canoes were beyond the surf, but she believed him and was happy.

Satisfying himself that the sail was ready for use and everything required for the voyage aboard, Moikeha and his assistant shoved their canoe into the water, and with a few vigorous strokes of their paddles dashed through the surf. The passage was so adroitly made as to attract the attention of the many who witnessed it from the shore. For a few minutes the canoe remained almost motionless, except as it was tossed from wave to wave. Then the sail was spread. This movement was unaccountable to those on shore, for the little wind stirring was directly from the west, to which point the canoe was bearing for an offing to round the southern capes of the island. But if the witnesses were surprised at the spreading of a sail under such circumstances, they were little less than astounded when they saw the sail fill with wind and the canoe suddenly speed out to sea as if driven by a hurricane.

Moikeha's long-haired companion was Laamaomao, god of the winds, who had accompanied him from Raiatea. Behind the

sail sat the friendly deity, from whose exhaustless *ipu* of imprisoned winds a gale was sent forth which carried the canoe to Kaula before daylight the next morning. Effecting a landing soon after sunrise, Puna's messenger was found, and at once delivered to Moikeha the *palaosa*, which he had been instructed to surrender to the chief first demanding it. Content in the possession of the talisman, Moikeha and his companion remained on the island for refreshment until past midday, and then started on their return to Kauai, favored by the same winds that had borne them to Kaula, but proceeding with less haste. Toward night the eight other chiefs landed within a few hours of each other, and great was their astonishment on learning that the *palaosa* had been delivered to a chief claiming it early that morning.

"He must have had wings," said one of them.

"He was surely helped by the gods," suggested another, who had been the first to land after Moikeha. "But for that the *palaosa* would have been mine, as you all know. But who can struggle with the gods? Let us not incur their anger by complaint."

As it was easy for the others to reconcile themselves to Moikeha's success, good-humor was soon restored, and the next morning, in company with the messenger, they all re-embarked for Kauai. On the evening of the same day Moikeha landed at Kapaa, and hastened to place in the hands of Puna the talisman which made him the husband of Hooipo. Now assured of the rank of the victor, Puna was gratified at his success, and Hooipo made no disguise of her joy. Tradition says she fell in love with the handsome stranger on first beholding him; but be that as it may, when he returned from Kaula with the *palaosa* she was frank enough to confess that his success had made her happy.

In the course of a few days all of the defeated chiefs returned to Kapaa, and Moikeha invited them to a feast, over which they forgot their rivalry and renewed the pledges of friendship embraced in the terms and made a condition of the contest. They sought by many ingenious ways to draw from Moikeha the secret of his success; but he failed to enlighten them, and they were compelled to content themselves with the belief that he had been assisted by some supernatural power, possibly by *Apuhohoi*, the great fish-god of Kauai, who sometimes seized canoes and bore them onward with almost incredible velocity.

In due time Hooipo became the wife of Moikeha, who, on the death of Puna, succeeded him as the *alii-ssii* of Kauai, where he remained to the end of his life. He was blessed with a number of sons, through one of whom, it may be mentioned, the sovereignty of the island was continued in the family after Moikeha was laid under the black *kapa*.

### III.

Tradition next refers to Moikeha about twenty-five years after his marriage with Hooipo. The death of Puna had left him the sovereignty of Kauai, and his principal residence was at Waiatua. He had seven sons, and his court, like that of his predecessor, was noted for the distinguished chiefs, priests, prophets and poets connected with it.

As the life of Moikeha was drawing to a close a strong desire possessed him to see once more his foster-son Laa, whom, on his departure from Raiatea, he had left with his brother Olopana, whose presumptive heir and successor the young chief had become. In preparation for a journey thither he ordered a number of large double canoes to be repaired and put in order for the open sea, and had some time before despatched a large party of hunters to the cliffs along the coast for the feathers of the *mawo*, from which to fabricate a royal mantle for the ward of his youth.

As but a single small yellow feather of the kind used in a royal mantle is found under each wing of the *mawo*, the task of securing the many thousands required was by no means a brief or easy service; but in time the feathers were gathered and the cloak was completed. As the choicest feathers alone were used, the garment was one of the most brilliant and elaborate ever made on Kauai, and represented the labor of a hundred persons for a year.

But when everything was in readiness for his departure for the south, Moikeha concluded that he was too old and feeble to undertake the voyage. In this conclusion he was sustained by the auguries of the prophets and the persuasion of his sons.

# UMI, THE PEASANT PRINCE OF HA-WAIL.

THE HISTORIC LEGENDS OF LILOA, HAKAU, AND THE  
"KIHA-FU."

## I.

**N**OWHERE on the island of Hawaii do the palms grow taller than in the valleys of Waipio, and nowhere is the foliage greener, for every month in the year they are refreshed with rains, and almost hourly cooled in the shadows of passing clouds.

And sweet are the waters that sing through the valleys of Waipio. They are fed by the tears of the trade-winds gathered in the shaded gorges of the mountains where they find their source, and are speeded to the ocean by hurrying and impatient cascades through black channels fretted with bowlders and fringed with everlasting green.

Tradition says the waters of Waipio, after their first descent from the hills, at one time crawled quite sluggishly to the sea; but a great fish—larger than the island of Kaula—whose home was in the depths off the coast of Hamakua, required more fresh water than was furnished by the principal stream of the valley, and *Kame*, who was friendly with the monster, increased the volume of the little river by creating new springs at its sources, and accelerating the flow by raising the bed in places and providing additional riffles and cascades. The great fish no longer frequents that part of the coast of Hamakua, but the cascades and riffles remain, with the broad finger-marks of *Kame* upon the rocks hurled into the gorge to create them.

Although but thinly populated now, Waipio was for many generations in the past a place of great political and social importance, and the *tabus* of its great temple were the most sacred in all Hawaii. For two hundred years or more it was the resi-

## CHARACTERS.

- KIHA, King of Hawaii.
- IKA, chief of a band of demi-demons.
- PUAPUA-LEWALENA, a demon dog.
- LILOA, afterwards king of Hawaii.
- PINEA, wife of Liloa.
- HAKAU, son and successor of Liloa.
- KAPUKINI, daughter of Liloa.
- AKAHU-KULEANA, a peasant girl loved by Liloa.
- UMI, son of Akahis-kuleana.
- MAKIAO, husband of Akahis-kuleana.
- KUKULANI, wife of Hakau.
- KULAMEA, the betrothed of Umi.
- MAUKALOALO, the giant friend of Umi.
- LAEANUI, the high-priest of Hawaii.
- KAOLEOKU, a warrior-priest.
- NUNA and } priests of Waipio.
- KALOHE, }
- OMAUKANAU, brother of Kulamea, and } lieutenants of Umi.
- PIMAIWAA, }

royal mansion, commanded Hiolo to bring to him the *Kiha-pu*, that he might with a single blast summon his subjects throughout the valleys of Waipio. Hiolo proceeded to the chamber of the king, and a few minutes after returned pale and speechless, and threw himself at the feet of Kiha, tearing his hair, lacerating his flesh with his nails, and exhibiting other evidences of extreme agony and desperation.

Nothing ever startled a sovereign of the line of Pili. Under all circumstances he acted with apparent deliberation. It was a natural trait, strengthened by example and education.

Kiha calmly regarded his *ipukuhā* for a moment, and then said:

"What spirit of evil possesses you? Rise, Hiolo, and speak!" Hiolo rose to his feet, and, with a look of despair, exclaimed: "It is no fault of mine; but tear out the tongue that tells you the *Kiha-pu* is gone!"

Without replying, the king, with a terrible scowl upon his face, rose and strode into his chamber. Parting the curtains of *kaʻa* which secluded the back portion of the apartment, he stepped to an elaborately carved and ornamented *ipu*, a container shaped and hollowed from the trunk of a *koa* tree. He found the vessel open, and beside it on the matted floor the several folds of *kaʻa* in which the *Kiha-pu* had been wrapped; but instead of the sacred trumpet he discovered at the bottom of the *ipu* a hideously-carved head and face of stone. The shell had been adroitly abstracted, but the image that had been left in its place saved the life of Hiolo, for by it Kiha discerned that the theft and substitution had been achieved through supernatural agencies.

The loss of the *Kiha-pu* was a great grief to the king. But he did not deem it prudent to admit that he no longer possessed the sacred talisman, and therefore announced to Hiolo that the trumpet had been found. Under the pretence that it had been carelessly misplaced by Hiolo, Kiha declared that he would be its sole guardian thereafter.

There was great joy at the court when it was learned from the lips of the king that the *Kiha-pu* had been found; yet it was observed that it was not used to summon the feather-hunters, and after the sun went down that evening many thought they faintly heard the music of its voice coming in

from the sea. And the king detected the familiar sound, and, fearful that others might hear it as well, called together his poets and *hula* dancers, and permitted their boisterous merriment far into the night.

Early in the evening, while the palace grounds were a scene of revelry, the king repaired alone to the great temple of *Paakalani*, not far from the royal mansion, to consult with the high-priest and put in motion the weird forces of the *heiau* for the recovery of the *Kiha-pu*. He took with him the image left in the *ipu*, as a possible means of assistance, and enjoined a solemn secrecy upon every *kahuna* taken into the confidence of the high-priest.

The most noted *kii*s, seers and prophets of the temple were ordered to apply their arts, and a *kaula*, inspired by incantation, was questioned from within the *anu* of the inner sanctuary. The clouds were noted, the flights of birds observed, and the dreams of drugged priests interpreted, but nothing satisfactory was developed. Prayers were offered to the gods, sacrifices were laid upon the altar, and the vitals of freshly-slain pigs and fowls were carefully examined; but the only information obtained was that the *Kiha-pu* had been stolen by the chief of a band of demi-demons, or human beings controlled by evil spirits; that it was no longer on the island of Hawaii, but somewhere on the ocean beyond the eight Hawaiian seas; that it would one day be recovered by a being without hands and wearing neither mantle nor *maro*, but not until a cocoa-tree, planted in the next full of the moon, should yield its first fruit, to be eaten by the king.

So far as concerned the theft of the *Kiha-pu*, the seers of the temple had spoken correctly. For some months a dense forest in the mountains back of Waipio, interspersed with marshes and patches of rank undergrowth, had been inhabited by a small band of wild-looking men, who boldly helped themselves to the pigs, fowls and fruits of the neighboring farmers, and held noisy festivals almost nightly within the gloomy recesses of their mountain retreat. They were said to be only half-human, and capable of assuming other than their natural forms. They had occasionally visited Waipio in parties of from two to five, and entertained the people by telling fortunes and exhibiting strange feats of posturing and legerdemain. In the guise of an old

II. Maui the fisherman

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Legend of Maui, a demigod  
of Polynesian and of  
his mother Hina  
W.D.  
Westcott  
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18288

In the Hervey Group of the Tahitian or Society Islands the same story prevails and the natives point out the place where the hook caught and a print was made by the foot in the coral reef. But they add some very mythical details. Maui's magic fish hook is thrown into the skies, where it continuously hangs, the curved tail of the constellation which we call Scorpio. Then one of the gods becoming angry with Maui seized him and threw him also among the stars. There he stays looking down upon his people. He has become a fixed part of the scorpion itself.

The Hawaiian myths sometimes represent Maui as trying to draw the islands together while fishing them out of the sea. When they had pulled up the island of Kauai they looked back and were frightened. They evidently tried to rush away from the new monster and thus broke the line. Maui tore a side out of the small crater Kaula when trying to draw it to one of the other islands. Three aumakua, three fishes supposed to be spirit-gods, guarded Kaula and defeated his purpose. At Hawaii Coconut Island broke off because Maui pulled too hard. Another place near Hilo on the large island of Hawaii where the hook was said to have caught is in the Waialuku river below Rainbow Falls.

Maui went out from his home at Kauiki, fishing with his brothers. After they had caught some fine fish the brothers desired to return, but Maui persuaded

them to go out farther. Then when they became tired and determined to go back, he made the seas stretch out and the shores recede until they could see no land. Then drawing the magic hook, he baited it with the Alae or sacred mud hen belonging to his Mother Hina. Queen Liliuokalani's family chant has the following reference to this myth:

"Maui longed for fish for Hina-akeahi (Hina of the fire, his mother),  
Go hence to your father,  
There you will find line and hook.  
Maaiaukalani is the hook.  
Where the islands are caught,  
The ancient seas are connected.  
The great bird Alae is taken,  
The sister bird,  
Of that one of the hidden fire of Maui."

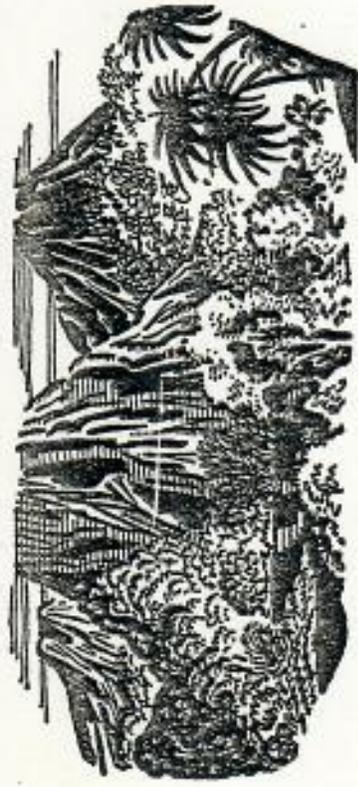
Maui evidently had no scruples against using anything which would help him carry out his schemes. He indiscriminately robbed his friends and the gods alike.

Down in the deep sea sank the hook with its struggling bait, until it was seized by "the land under the water."

But Hina the mother saw the struggle of her sacred bird and hastened to the rescue. She caught a wing of the bird, but could not pull the Alae from the sacred hook. The wing was torn off. Then the fish

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Hawaiian wonder tales



## The Boy Who Would Eat Lobsters

I AM NOT sure, my little brothers and sisters, whether there should be a story tonight. For it has been told me that some of you were up to mischief this day and one of the eel-traps is broken. Yet, to be sure, it would be a pity to disappoint those who gathered the root-bait and brought in the coconuts without giving a thought to eels, just because some did otherwise.

So I will tell you a story of a boy whom every wind that tickled his skin blew toward mischief, and of how he was punished in a manner he did not expect. Listen well, for such a thing might befall any one of you.

It happened when our Hawaii was young, when the cliffs were higher and the chasms deeper and the hills greener, and the white flowers of the sugar-cane whiter, and the orchids and begonia trees even more beautiful, when the wild goats had no horns, and when the fishes knew our tongue and we knew the tongue of the fishes — very, very long ago.

At that time there lived on the island of Kaūla a widow with

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### THE BOY WHO WOULD EAT LOBSTERS 71

one son who was named Punia. He was twelve years old, as full of mischief as the sea is of fish, and not always obedient. Moreover, he loved to frolic with danger as a dog frolics with a bone.

His mother was poor, with a small piece of land on which she raised taro root and sweet potatoes, and it was a rare day on which they ate sugar-cane or a banana.

Now Punia loved to eat lobsters. He loved them better than sugar-cane or bananas, even than roast pig. But the lobster cave in the reef lay deep. The sharks made those waters their home, and though he was a clever swimmer the sharks could swim faster than he could.

When he was especially tired of sweet potatoes he would go to the beach, where, sitting on a rock ledge, he could look down through the clear blue water to the dark mouth of the lobster cave, and watch the sharks swimming about before it. The largest one, who bullied the other nine, was named Kuhaimoāna, and he was more huge than any shark Punia had ever seen — big enough to swallow a canoe whole.

When his mother came upon him there, knowing what was in his mind, she would say, "My dear son, do not dream of trying to get those lobsters. Thou art all I have, and the sharks would certainly devour thee. If thou shouldst dive to the cave thou wouldst never come up."

But he would answer, "Only think how good a lobster would taste with our potatoes!" And one night he thought of a plan.

The next afternoon he went to his rock ledge and saw the ten sharks lying asleep on the sandy bottom. He splashed the water with his foot till he was sure they were awake, when he said aloud (so that they would hear him), "How I shall enjoy eating those lobsters! The sharks are all asleep, and even if they wake up, my friend to whom I gave the breadfruit, the one with the

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The Beechman Press, N.Y.

leanest tail, has told me a trick that will fool them — even Kūhāiōāna, who is as stupid as he is big."

At that Kūhāiōāna said to the rest, "At least one of us will have a sweet morsel! That boy is plump and juicy, and will not be salty like a fish. So I am stupid, am I? Let us watch for his dive, and the lucky one will get him."

Punia had picked up a big piece of lava-rock, and now he threw it well out beyond the cave-mouth, and whilst the ten sharks made a rush toward the place of the splash, he dove down as swift as a dart-arrow, and entering the cave, snatched two fat lobsters and darted to the surface again before the sharks could turn around.

Seeing him standing on the edge with his prizes in his hands, Kūhāiōāna gnashed his saw-teeth in anger. Said he to the other sharks, "What! He certainly dove, for we all heard the splash. Yet there he is now with two lobsters! How did he do it?" Then he remembered Punia's words. "There is a traitor here!" he cried. "Did he not say the one of us with the leanest tail had taught him a trick that would save him? We shall see which of us has the leanest tail!"

He made all the other sharks lie down in a row — which they did willingly enough, since each knew his own innocence — and when he snarled, "Thou art the one!" the smallest shark at whom he was looking had not time to flirt a fin before they pounced upon him, the whole nine of them, and when they backed away there was not left of him so much as a whisker, Kūhāiōāna (whose own tail was as thick through as a tree) getting the biggest piece.

As for Punia, he and his mother ate the lobsters for their evening meal, though tears fell into her bowl, for she knew that eating lobsters was not the best way to turn his mind from

them. And she was right, for the very next day there he stood on the rock ledge, up to his mischief again.

This time also Punia paddled his feet in the water till the sharks woke, when he said, cunningly, patting his stomach, "How good those lobsters were yesterday! I will now get two more. Not in exactly the same way, for the shark with the biggest paunch — there he is now! — has told me a trick even better than the one I played then!"

So saying, he threw another piece of lava-rock eight spear-lengths away to one side. And again all the sharks made for the splash, and he dove in and was back on the ledge with two more lobsters before they had untangled themselves.

When he saw they had been fooled a second time, Kūhāiōāna was in a terrible rage. He pounded the coral reef with his tail till all the cuttlefish fled to the deep sea. "Who did he say taught him this second trick?" he exclaimed. "The one with the biggest paunch!" And he glared at the others with his great white eyes so that they all drew in their waists, trying to look as slim as possible.

Till the most daring one said, "Surely, O Kūhāiōāna, it is thou whose paunch is the biggest!" With the words, however, fright seized him, and he made a dash for the open sea. But it was too late. Kūhāiōāna's jaws snapped him in two as you would bite a silversides, and the rest finished him.

That evening also Punia and his mother feasted on lobster, and she hoped he would be content to go without for awhile. But not he. The more he ate the more he wanted, and the next day there he was on the ledge, with a piece of lava-rock in his hand, and the eight sharks listening.

Said he, "I shall not need to play any trick today, for whatever happens, my friend the old gray shark with the barnacles on his back has promised to protect me." He threw the rock eight

spear-lengths in a new direction, whilst the sharks raced to the splash. And a third time he dove and came back with his two lobsters.

This time there was no trouble in deciding which shark was to be eaten, the one who had the barnacles on his back being the only one who could not see them. Kūhāimoāna had only to give the signal, and presently there were only seven sharks left, counting himself.

One would have thought, little brothers and sisters, that Punia would by now have grown tired of eating shellfish, and so perhaps he was, but he was enjoying the game, and also he had a grudge against Kūhāimoāna, who had kept him waiting so long for his lobsters. So the fourth day he was on the ledge as usual.

This time it was the shark with the mottled nose — who, he reflected aloud, had promised no harm should come to him — which left only five sharks beside Kūhāimoāna that day. The next it was the shark with one tooth missing, and the next the shark with the crooked fin. Each day, when Punia came up and climbed onto the ledge with his two lobsters, he left Kūhāimoāna more furious. If sharks were not so stupid the remaining ones would surely have gone to find a less risky neighborhood; but there was Punia, every day naturally looking more plump and juicy, and the chance of eating him kept them there, until at last only one shark was left, and that, of course, was the monster, Kūhāimoāna, the one who was so huge he could swallow a whole canoe.

He, too, was not so hungry now, for inside him was the ninth shark, and the pair had made a meal of the eighth, who with them had devoured the seventh, and they four had eaten the sixth, and Kūhāimoāna and the four had swallowed the fifth, and before that the six of them had downed the fourth, and they

seven had finished the third, and he and the seven others had gobbled the second, and the whole nine of them had eaten the first — the one with the thinnest tail, that had begun it all. So that Kūhāimoāna was really ten sharks, himself and the other nine — all that was left of them.

No, it was not hunger that kept Kūhāimoāna there, lying on the sandy bottom, gritting his saw-teeth and watching, but the knowledge that Punia had so tricked him. "Now that I am rid of all the others, who seem to have been his friends," he thought, "if he will dive once more, only just once more, I shall get him!" And he rejoiced when again he saw the boy standing on the rock ledge.

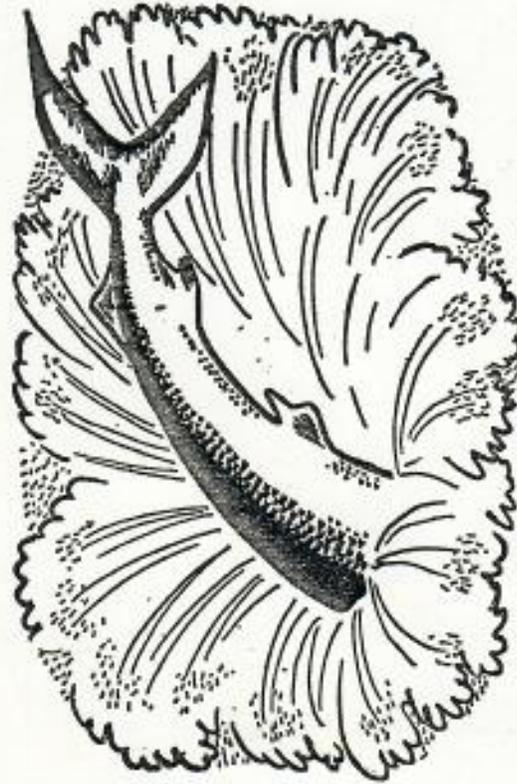
This time, however, Punia was not there for lobsters. He had grown very proud of himself. He was after Kūhāimoāna himself. He had brought with him two iron-wood stakes an arm-span long, sharpened at each end, and two smaller sticks, one hard and one soft, to make fire by rubbing them together, with a bag of tapa-cloth containing some taro root, salt, and a clamshell.

Said he to himself (loud enough, of course, for Kūhāimoāna to hear), "No more lobsters for me. I am tired of them. Today I shall break off some branches of pink coral with these sticks of mine. Though I see Kūhāimoāna there, I am not afraid of him. If he should open his mouth wide enough to swallow me whole, of course I should die. But he is too stupid to know that. He will bite me in pieces and eat me, and when my blood stains the surface of the water my mother will see it and with it she will bring me to life again."

Hearing his words, Kūhāimoāna said to himself, "Oh-ho! So that is the trick, is it? Well, I shall take care of that. Your mother will never bring you to life. I shall open my jaws so wide that you can walk in without your head hanging." And

he stretched his mouth so far that when Punia dove, he walked in as if he were entering the lobster cave.

But before he could close it, Punia set his sharpened stakes upright, so that they pierced his jaws and held his mouth from entirely closing. Then with his fire-sticks Punia made a fire, and with his clamshell scraped a ball of meat from the shark's ribs, cooked it on the coals, and with his salt and taro root made a meal of it.



THE SHARK THRESHED THE WATER MADLY.

As for Kūhaimōāna, with the pain of the scraping and the heat of the fire, he swam about, threshing the water, unable to keep still, till at last he grew so weak that he lay panting on the soft sand of the bottom. Then Punia said aloud, "If he only remains here in the deep sea, I shall be safe. But if he swims inside the breakers, to the shallows where the sea-moss grows, then there is no hope for me, and I must die."

Hearing this, Kūhaimōāna thought, "That is where I shall

go, then, for thou shalt certainly die!" And with his last strength he swam to the shore, at such a pace that it carried him clear out of the water on the dry beach, where he speedily died himself.

When the people saw the shark's huge body stretched on the shore, they gathered about it, exclaiming at its great size and wondering at the sharpened stakes thrust through its jaws. Said they, "Let us fetch our wooden knives and skin it." When he heard this, Punia called out, "Do so, good people, but cut not too deep, for I am here!"

So they slashed it open and Punia came forth, chewing the last of his taro root.

But what do you think, my little brothers and sisters? From staying so long in the inside of that shark, he had not a single hair left on his head! It was as bald as the palm of my hand. And as long as he lived he remained so — which was the punishment for his mischievousness.

So keep out of mischief, especially with the sharks. You may think you are clever, as Punia did, but who wants to be bald before he is thirty?



Hawn DU 623  
N16

Hawaii: Its people, their legends

**PELE, GODDESS OF VOLCANOS.**



NE of the versions of this famous legend, makes Pele the daughter of Namakaokahai and the god Kane; in another, Namakaokahai is Pele's elder sister. They were fire goddesses who could, and often did, take on human form at will, and contract marriages with human beings. Their original habitat was Ilao-o-Mehani,

somewhere about the setting sun from here and about in a line with Java or the Philippines, probably Krakatoa. Namakaokahai was a very beautiful woman in her human form, and was the wife of the prince of the country where the volcano in which she held court was situated. But Pele her next younger sister was even more beautiful and the princely husband of the elder sister fell in love with Pele. Namakaokahai became jealous and demanded of their father, the god Kane and of their mother the Fire, the expulsion of Pele. This was granted by the god, in the interest of

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LOOKING UP WAIPIO VALLEY.

peace, as most human fathers of a large family would and this particular family of Kane was very large, numbering ten daughters beside the eldest and as many, if not more, sons.

Pele must have been the favorite child of the divine pair, because all the nine younger girls were named Hiiaka and were subservient to her, as were also the dozen or more brothers, except her twin brother Kamohouli. All the other brothers were called Kane, as Kane-hakili, Kane in the thunder, Kane-wawahilani, Heaven breaking Kane, etc.

It is believed the father god gave Pele especial powers over those god and goddess sisters and brothers as compensation for his having ingloriously given in to the demands of his jealous eldest daughter. Anyhow, whatever the reason, Pele was at the head of the expedition that left the mother country to seek a new home beyond the sea. Dragons, gnomes, serpents and sharks were ordered to go in Pele's train as servants and messengers or courtiers.

Hawaii's Pele's Court  
64pp  
1904



IN THE CRATER OF HALEAKALA.

By E.M. Nakamura

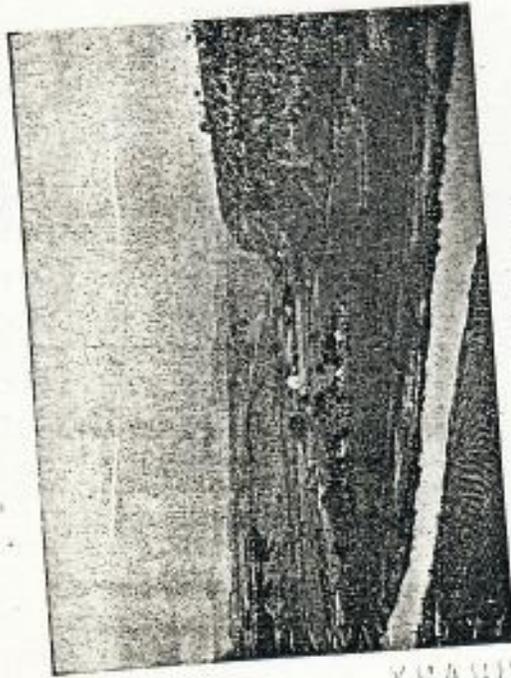
long before she left Koko Head for Maunaloa, on the north-west half of Molokai. From here as a permanent court she opened up temporary residences at Kauhako, Kalaupapa, and also at Kawela, one possibly a sort of summer retreat and the other a seaside residence.

After a while she found Molokai too small for her large family, and moved to the larger island of Maui. Here she first took up her residence on West Maui, and built up what is now known as the Lihau mountain, with an occasional excursion to Lanai, Kahoolawe and Molokini. After she had everything comfortable and the fires in good working order, she left the most of her family in charge of West Maui and moved on to the eastern portion of the island.

On East Maui she found conditions more to her liking, and, in company with some of her relatives, set to work and built up the beautiful round cupola of Haleakala (the House of the Sun). Here she lived and worked for ages, until disgusted by the disensions and wrangles between those members of her family whom she had left in charge of the Lihau fires. They had allowed the fire to get beyond their control, which resulted in an eruption that destroyed all the beauties and comforts of that home, so Pele left Maui for good, and took up her residence on the slopes of Mauna Loa, on Hawaii.



HAWAIIAN MUSICAL CLUB.



HANAPEPE VALLEY.

It is related that, having traveled a long way by sea, they came to a low, small island to the northwest, now called Nihoa. Her youngest sister and especial pet, Hiaka-i-ka-poli-o-Pele (Hiaka in Pele's heart), was tired out, and besought her eldest sister to rest here a while. Pele consented, and immediately set to work to build herself a volcano house. She had not worked long when she gave up in disgust at the encroachments of the sea, and moved on successively to Kaula, Niihau and Kauai. Lehua was only a side issue, and originally formed part of Niihau. She found the climate, soil or surroundings of Kauai more to her taste, and made a comparatively long stay on Waialeale, in the mountains of Kauai.

But the migratory habit or instinct must have become fully developed, and she left Kauai for Oahu, where she successively held court at Waianae, Moanalua, Puowaina (now known as Punchbowl), Leahi (now known as Diamond Head), and at Koko. Being so near Molokai, it was not

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Antiquities and Folk-Lore

Memories of the B. P. Bishop Museum 6(3): 460-469  
1920

Keawenuiaumi.<sup>1</sup>

No Keawenuiaumi.

- It was heard by the ripened<sup>2</sup> leaves of  
Kane;  
Kane and Kanaloa of the foremost god;<sup>3</sup>  
The god of the evening twilight.  
Who can question what the eye hath seen?  
It is understood;
5. Known by the ripened leaves of affection  
It is dead<sup>4</sup>; withered is the flower of the  
mind.  
That mind was changed,  
Altered, transformed was the bloom of  
that flower.  
There was another flower, a curling flower  
in the trimmed locks of hair;
10. [The] many flowers of man, tokens of  
regard<sup>4</sup>  
Are being observed, [but] not by you.  
You were of the contentious men,  
He was the man who observed the month,<sup>5</sup>  
Taking care of the loving friend in sorrow,
15. A concealed love, known secretly.  
They two were there  
Scattering Kilauea's bitter wind,<sup>6</sup>  
Blasting the leaf-breath of the aalii.<sup>7</sup>  
Creeping, scenting the fragrance in the  
rain,
20. The rain and the wind imparting life.  
Carrying and absorbing the puulena<sup>8</sup>  
And the moani [winds], reaching to the  
sand of Waiolama.<sup>9</sup>  
The pandanus was brightened in the sea,  
All the lovely flowers were taken by  
Kanokapa.<sup>10</sup> O Kapa!
25. Don't you assume my name,  
I am the only one living here,
- O ka lono ia i ka Nakipala o Kane;  
O Kane, o Kanaloa a ke akua imua;  
O ke akua i ka malio o ke ahiahi.  
Ahi ala hoi ka ole i ka ike maka—e?  
He ike no;
5. Ike aku i na lau pala o ke aloha.  
Ua he, ua mae ka pua o ka manao.  
Oia manao, ua kahuli e ae,  
Kahuli, kalole e kamaka, oia pua.  
He pua e kekahi, he pua piipii, piipii  
i ka aki.
10. Lau pua o ke kanaka, na pua a ke aloha  
E hahai nei, e hai ole oe.  
O oe hoi o ka hooke lua e kanaka,  
He kanaka na i helu ai i ka malama,  
Malamaia mai ke hoa u aloha.
15. He aloha hoopeepee, he ike malu,  
Elua ae la—e.  
Lu ke Kilauea makani awaawa,  
Hoohonihoni i ka hanu lau aalii.  
Hokolo mapu ke ala iloko o ka ua,
20. O ka ua o ka makani halihali i ke ola,  
Hali a omo ka puulena,  
Me ka moani, lu iho la, i ke one i  
Waiolama.  
Malamalama ka hale iloko o ke kai,  
Pau na pua 'loha i Kanokapa—E Kapa!
25. Mai kapakapa iho oe i ku'u inoa,  
Owau okoa no ia e noho nei.

<sup>1</sup>King of Hawaii, father of Lonoikamakahiki, and a son of Umi-a-Liloa.

<sup>2</sup>The ripened leaves, the harvesting time, caught the message of the whispering winds.

<sup>3</sup>On the supposed line or row of gods in the temple.

<sup>4</sup>There were many ways of indicating one's grief at bereavement, all of which here come under the term of flowers, or tokens of remembrance.

<sup>5</sup>Observed the month for the due fulfilment of its prescribed kapus.

<sup>6</sup>This may have reference to the sulphurous impregnated wind from the volcano to blast the "leaf-breath" of the aalii.

<sup>7</sup>The aalii is said to possess a fragrance in its leaves, though not like that of the iliahi (sandalwood).

<sup>8</sup>Puulena, a cold mountain wind at the volcano.

<sup>9</sup>The sand beach of Hilo.

<sup>10</sup>A place adjoining the mouth of the Wailuku river, Hilo.

- Living as a sojourner only for a time,  
hopeful.
- Kalana of Maui was the Kalana of Oa,  
The image standing in Kahiki of Oaoa,<sup>11</sup>
30. At the noise of heaven in the collected  
clouds, at the gathering of heavenly  
rain clouds,  
Swollen-eyed by the steady rain of heaven;  
Important outlet, important as embracing  
ten water-courses;  
A stone guarding the water on the cliff,  
A path of the cliff region.
35. Seize, break, throw down Keawenuiaumi;<sup>12</sup>  
Overthrow, break Kealiokaloa;<sup>13</sup>  
Shaking is the sacred heap of, piercing  
bones,  
Through the sacredness [of] Makaku  
Makakaualii,<sup>14</sup>  
[Of] the living chiefs there were nine  
sacred;<sup>15</sup>
40. They were nine expert offshoots<sup>16</sup> caught  
first  
In the bright path of Kanaloa.<sup>17</sup>  
The precious encircling Kapalalakaimoku,<sup>18</sup>  
The sacred palalalaumaewa<sup>19</sup> of Lono  
which prevailed  
In the very sacred and solitary place.
45. The lama leaves waved through the night  
prayer<sup>20</sup>  
At the procession of Mua,<sup>21</sup> melting away  
before Kamea.  
In trimming the kukui torch<sup>22</sup> of Mau-  
kokoli  
The covering kapa [is the] bark cloth of  
Mahi;
- O ka noho a ka ohua, kualana wale e,  
ke lana e.  
Kalana a Maui, Kalana ia a Oa,  
Ka lanalana ku i Kahiki a Oaoa,  
30. I ke aoa lani i ke aoao opua, i ke ao ua  
lani opua,  
Maka hehe i ka hehe ua lani;  
Makaha koikoi, he koikoi, umi he ala  
moe wai;  
He pohaku kiai wai no ka pali,  
He kikeke ki o ka ulu pali.
35. Paa, haki, kiola mai Keawenuiaumi;  
Hiolo, haki Kealiokaloa;  
Nakeke i ka puu koholua kapu,  
I ke kapu hoi Makaku Makakaualii,  
Na 'i'i ku mai, a eiwa ke kapu,
40. Eiwa ka lele makawalu, hopu imua  
I ke ala ulahiwa a Kanaloa.  
Kahiwanaepuni Kapalalakaimoku,  
He palalalaumaewa kapu no Lono,  
e noho ana  
I ka iu kapu ano meha.
45. I kuehu lau lama i ke kuili  
I ka waa a Mua, heehee ia Kamea.  
I ke koli hana kukui o Maukokoli  
I ke kapa uhi, kapa laau o Mahi;

<sup>11</sup>Some form of distant cloud land, hence, looked on as foreign (Kahiki). Much consideration was given to clouds and their formations for the various omens they were supposed to portend.

<sup>12</sup>As though the thief was to be dethroned. The thought here is not clear.

<sup>13</sup>Broken is the ancestral line from Kealiokaloa.

<sup>14</sup>Makakaualii, termed a heavenly chief, was a grandson of Kealiokaloa.

<sup>15</sup>Referring to those of sufficiently high rank to be classed kapu.

<sup>16</sup>Lele makawalu, eminent, famous or expert offshoots or branches; hopu imua, first caught or recognized in illustrious descendants (bright path) of Kanaloa.

<sup>17</sup>Not the god of evil who tried to make man as did Kane, but the chief Kanaloakuaana, who was cruelly slain by Kamalalawalu's forces on their invasion of Hawaii. See *Memoirs*, Vol. IV, p. 342.

<sup>18</sup>This name may imply the death and sacrifice of Kanaloa, as being the tax or gift of a chief "lifted up by an island."

<sup>19</sup>Here again is a composite word of like character to the foregoing, implying a chief's tax of mourning kind, a sacred or rigid requirement in the time of Lonoikamakahiki.

<sup>20</sup>The kuili was a prayer by the officiating priest which lasted all night, the waving of sacred lama leaves being part of the ceremony.

<sup>21</sup>This has reference to a service ritual of the temple.

<sup>22</sup>Kukui torches were made of kukui nuts strung on a reed some four feet long; several strings of them were bound together with strips of kapa and covered with green ti-leaves lest they burn out too quickly.

50. Mahi of Kekaeleuhiloliliha,  
Kalauhihilau, the powerful  
Kauauanniamahi, who begat Kaneku-  
kapuaiku,  
Kane and Alapai [were] fowls with a  
black bill,  
In the firm kick [of] the spur in the  
careless observance of the kapu  
You would see the fowl perched up in the  
smoke<sup>23</sup>
55. To Kalani, Kalani, Kalani,  
Kalaninuieemoku<sup>24</sup> who brought out this  
chief Kuakini.  
The main support of the chief is the un-  
ruffled sea of Ehu,<sup>25</sup>  
Of the calm, still smoothness of Palaha;  
Small Palaha of Moenewakalani.<sup>26</sup>
60. He was the soul that went together with  
the fish,<sup>27</sup>  
Water-lying soul of Kaihikealaka,  
You had not acquainted me before going  
Before Ulua, the source of affection,<sup>28</sup>  
Filled with the desires of repentance and  
thought,
65. Desolate, without resting place, struggling  
for the clinging heart of man.  
Broken are the eye-divisions in weeping,  
Ceaseless were the drowning tears.  
Like a shaft of ie [vine] in the affection,  
From the side of duty, emerges a different  
body.
70. You are perfect, you are faultless,  
For kindness and patience, lacking nothing,  
He lacked nothing, all others are without,  
you are without,<sup>29</sup>  
Kaula and Niihau<sup>30</sup> are out in the sea; a  
carrying child [is] Lehua,  
Being fed by the winds;
- O Mahi o Kekaeleuhiloliliha,  
50. O Kalauhihilau, ka manomano,  
Kauauanniamahi, nana hoi Kanekuka-  
puaiku,  
O Kane, o Alapai, ka moa nuku uli,  
I paku oolea ke kakala i ka waawaa o  
ke kapu  
E ike oe auanei i ka moa i kau i ka uwahi,
55. Ia Kalani, Kalani, Kalani,  
O Kalaninuieemoku nana mai keia alii  
o Kuakini.  
I ka lani kua o ke alii ke kai malino a  
Ehu.  
O ka malino lai hinu pawa o Palaha;  
O Palaha iki a Moenewakalani.
60. Oia ka uhane holo pu me ka ia.  
Uhane moe wai o Kaihikealaka,  
Laka ole hoi oe ia'u mamua 'la e  
Imua no no Ulua ka manawa i ke aloha,  
Piha i ke kuko, i ka mihi, me ka manao,
65. Haiki loa wahi noho ole, hooke i ka pili  
houpo o ke kanaka.  
Haipu ka iwi pona maka i ka uwe,  
Paa ole i ka mokuhia e ka waimaka.  
Me he paua ie la loko i ke aloha,  
Mai ka aoao hana, hemo ke kino e.
70. He hemolele oe, he hemolele oe,  
No ka lokomaikai, no ke ahonui, aohe  
wahi koe.  
He koe ole ia nei, i waho wale no e—o  
waho oe e,  
I waho Kaula me Niihau i ke kai, ke keiki  
hii Lehua.  
Na ka makani i hanaiia mai

<sup>23</sup>The treatment of game cocks, to increase their fighting qualities and insure vigorous kicks, was to light a smoky fire under them on roosting for the night.

<sup>24</sup>Kalaninuieemoku, literally, the high chief of island extension.

<sup>25</sup>The chief of Kona who ceded his district to Umi, whose full name, Ehunuikaimalino, means: "great Ehu [of] calm sea." This condition of Kona's sea is implied in the name Palaha, flat, wide, of still smoothness.

<sup>26</sup>A personification of conditions as though the chief was slumbering intermittently.

<sup>27</sup>Several traditions embody the idea of companionship with certain fish, notably Puniakaia and Kawelo.

<sup>28</sup>The fish ulua was held in high esteem as a means of increasing the regard of the beloved, or winning the affection of the estranged. This thought carries through to line 71.

<sup>29</sup>Credit given generally to outsiders for all good qualities is now to be applied to the subject of the chant; he is to be put on their plane and honored in his own land.

<sup>30</sup>Westernmost islands of the Hawaiian group. Lehua an adjoining islet.

Kamehameha.

No Kamehameha.

- The sun has risen far above Maunaloa,  
The black cloud thundered upon the  
mountain.  
The mountain tops of Kona stand side-  
ways; 'tis calm,  
Hilo stands swelling up in the rain.
5. Hamakua is a place of wooded ravines.  
Kohala<sup>1</sup> is folded up in the winds.  
Kauiki is drawn up till it touches heaven;  
It has fled to the mat of Hina.  
A sleep in pain is a mourning sleep.
10. Mokulaina hears far off in the sea.  
It cleared away and was calm.  
Hana flew and hid herself from the wind;  
A brook belongs to Lanakila;  
A watery mountain belongs to Kualihau.
15. The back and the breast shivers from the  
snow,  
Contracted with the cold.  
The desire moves in an irregular course,  
Moving this and that way as if in a  
nightmare,  
Breathing hard with fear.
20. The dry season consumes the water of  
the path,  
The bewildering path of the wilderness,  
The hinale that is overgrown with akolea,

- Hiki kau kolii<sup>1</sup> ka la i Maunaloa,  
Ke ao eleele koa<sup>2</sup> halulu i ka mauna,  
Ku kaha<sup>3</sup> ke kuahiwi o Kona he lai<sup>4</sup>  
Ku opuu<sup>5</sup> Hilo i ka ua,
5. Pali laau<sup>6</sup> Hamakua,  
Opeope<sup>7</sup> Kohala i ka makani,  
Huki Kauiki<sup>8</sup> pa i ka lani,  
Ua hee<sup>9</sup> i ka moena a Hina,  
He moe ino he moe<sup>10</sup> kanikau,
10. I lono Mokulaina<sup>11</sup> i ke kai,  
Hoai<sup>12</sup> ai ua malie,  
Lele Hana i pee i ka makani,  
He poo wai<sup>13</sup> no Lanakila,  
He mauna wai no Kualihau<sup>14</sup>
15. Li hau<sup>15</sup> ka li kua me ka li alo,  
Li maele<sup>16</sup> i ke anu,  
Ka makemake e kaa kukue,<sup>17</sup>  
E kaa nipolo<sup>18</sup> nipolo lea.  
E ke aho i ka manawa,<sup>19</sup>
20. E ke kau<sup>20</sup> kaa inu wai o ke ala,  
Ke ala lau nahelehele no ka waonahale,  
O hinale<sup>21</sup> kupuhia e ka limu akolea.

<sup>1</sup>Kolii, the reflection of the sun, the tremulous appearance on looking over a plain when the sun is hot.

<sup>2</sup>Koa, a word seldom used in the sense here, but like *loa*, the very black cloud thundered, halulu.

<sup>3</sup>Ku kaha, to stand sideways.

<sup>4</sup>He lai, it was calm.

<sup>5</sup>Ku opuu, Hilo in its hills and knolls was swelling in the rain.

<sup>6</sup>Pali laau, wooded ravines.

<sup>7</sup>Opeope, to be folded or bundled up.

<sup>8</sup>Kauiki, the hill at entrance of Hana harbor, drawn up to touch the heavens, refers to its local legend.

<sup>9</sup>Ua hee, it fled to Hina, a woman of very ancient times, the most popular heroine of Hawaiian story.

<sup>10</sup>Moe kanikau, clearly rendered a mourning sleep, doubtless refers to moaning.

<sup>11</sup>Mokulaina, while the name of a land in Hana, refers to some personage.

<sup>12</sup>Hoai, to clear off after a shower.

<sup>13</sup>Poo wai, source of a brook or stream.

<sup>14</sup>Kualihau, a land near the sea and below the mountains.

<sup>15</sup>Li hau, to shiver with cold from snow.

<sup>16</sup>Li maele, to contract as the skin and flesh with the cold.

<sup>17</sup>Kukue, to dodge, move one way and the other; kaa, to roll, as a person recovering from a drunken fit.

<sup>18</sup>Nipolo, to dream that one is falling in his sleep from a height and breathes hard, in fright.

<sup>19</sup>Manawa, some internal part not well understood, the seat of fear and other passions.

<sup>20</sup>Kau, a season, in this case summer, the season that drinks up the moisture in the path.

<sup>21</sup>Hinale, name of something unknown; kupuhia for kupuia, sprouted; akolea, a species of fern.

- Lea was discovered, living on the  
mountain,  
The mountain feared without cause.
25. In friendlessness the stones of Hanalei lie  
not together.  
Hanalei is calling.  
Unulau is inviting me to dine with him,  
[To eat] the leaf-wrapped fish of Kau  
Wrapped in the leaves, yes, in the leaves.
30. I am provoking Milohae;  
Milohae is barking at Miloonohi,  
The low-spreading, thrifty milo at  
Kikoamoanauli.  
Thriving, thriving, thriving is the noni  
leaf,  
Manoni as it grows is fragrant;
35. Its fragrance reaches the shoulder of the  
precipice of Kalalau.  
The precipice of Makana is two-fold;  
'Tis a gift; 'twas my sleeping place last  
night;  
'Tis the drunkenness of the awa for my  
god.  
Drink the ripened leaved awa,
40. The awa bundle of the chief;  
The awa for the aged to masticate.  
The awa grows thrifty in the uplands  
of Puna.  
Puna's upper regions are bitter with awa.  
When I drink it, 'tis awa in bitterness;
- Loaa Lea<sup>22</sup> noho i ka mauna,  
Makau wale<sup>23</sup> ka mauna,
25. He launa ole<sup>24</sup> a oi pili pohaku o Hanalei,  
Ke hea mai nei Hanalei.  
Ke i mai nei i Unulau, e haele maua e ai  
I ka ia, nunu weuweu<sup>25</sup> o Kau,  
I nunu<sup>26</sup> weuweu e, i ka weuweu,
30. Hoohaehae<sup>27</sup> ana au me Milohae.  
E hae ana Milohae<sup>28</sup> i Miloonohi,  
O ka milo<sup>29</sup> kupu hooneinei o  
Kikoamoanauli,  
Kupu e kupu la<sup>30</sup> kupukupu lau manoni,  
Manoni kupu ae he ala,<sup>31</sup>
35. A ala ka poohiwi<sup>32</sup> pali o Kalalau.  
I kau lua ia ka pali o Makana—  
He makana he moe na'u i ka po nei—  
He ona awa<sup>33</sup> no ku'u akua ia,  
Inu i ka awa lau lena,<sup>34</sup>
40. I ka awa o Puawa<sup>35</sup> 'Iii,  
I ka awa mama<sup>36</sup> ka kualena<sup>37</sup>  
Kakiwi<sup>38</sup> awa i uka o Puna.  
Ua awahia ka uka o Puna i ka awa,  
I apu ai au he awa kanea,<sup>39</sup>

<sup>22</sup>Lea, name of the goddess of the canoe-makers, a dweller in the forests.

<sup>23</sup>Makau wale, afraid without cause.

<sup>24</sup>Launa ole, unfriendly, unsocial, the stones lie scattered about.

<sup>25</sup>Nunu weuweu; nunu to fold or wrap up for carrying, or as meat or fish for baking; weuweu, leaves of any kind for wrapping up food.

<sup>26</sup>I nunu, etc., a repetition to fill out the measure.

<sup>27</sup>Hoohaehae, to provoke, to cause to bark as a dog.

<sup>28</sup>Milohae, name of a district, or rather an unmeaning part of the line to correspond with the syllable hae in hoohaehae.

<sup>29</sup>Milo, name of a tree (*Thespesia populnea*); hooneinei, nei is to squat on our hands, the branches of the milo bend over and squat down at Kikoamoanauli.

<sup>30</sup>Kupu e kupu la, etc., the e and la are euphonic, or if they have a meaning it is that thus the noni leaf grows here and there, and kupukupu grows everywhere.

<sup>31</sup>Manoni, as it is sweet, fragrant, so also are the cliffs.

<sup>32</sup>Poohiwi, highest parts of the Kalalau cliff.

<sup>33</sup>Ona awa, intoxication from awa.

<sup>34</sup>Lau lena, yellow or ripened leaf, as with ripe taro.

<sup>35</sup>Puawa, a root, or usually a bunch of four roots, of awa.

<sup>36</sup>To mama awa was to chew it and throw it back into a dish, in preparation for making the intoxicating drink.

<sup>37</sup>Kualena, yellow teeth, a term for old age.

<sup>38</sup>Kakiwi awa, etc., the awa grows thriftily, bending over and taking root for new shoots.

<sup>39</sup>The kanea of awa is the bitter scum of its liquor.

45. It comes here, it comes there, it comes slowly,  
In thick, dense clouds to the god Puakau.  
Will the goddess rob?  
The mountain rises and crumbles off;  
Kilohana, the mountain, stands up of itself
50. As a gift for the cold snow.  
The soft fleecy clouds appear and disappear.  
Turn to the back, the names have not joined;  
Poliahu and Waialeale are floating about.  
Beautiful is Kahelekuakane.
55. Measured the long path to Maunahina.  
Snow is upon Kalikua, a thick shade pervades Aipo,  
The mountain top is obstructed for travel,  
Snow is also upon Elekeninui,  
With forest unequal on each side.
60. Excellent is the path along the precipice of Makana,  
The path to the precipice of Kaiwikui  
The top of Pueokahei, while one remains on Kapua.  
The avalanche is afraid of the precipice,  
At Mahuokona is a precipice sweet-scented with naenae;
65. One can inhale the fragrance if he breathes at all.  
The sweet-scented product of Kahioe, the women who braids the lauue  
In the valley of Kikiopua, at Hoomalele.  
The firebrands are flying down the steep precipice;
45. Hiki e<sup>45</sup> hiki la, hiki hakalia ae—  
I ke kaunana palamoa<sup>44</sup> ia Lono  
o Puakau<sup>42</sup> e;  
Ahao<sup>43</sup> anei akua wahine?  
I una<sup>44</sup> mai, kolikoli ke kualihi,  
Kau wale ai mauna Kilohana,<sup>45</sup>
50. I makana i ka hau anu,  
Ua kau ke ae<sup>46</sup> haale a hu la,  
U wai a ke kua a ai hui na inoa,  
E lana nei o Poliahu o Waialeale,<sup>47</sup>  
Kai<sup>48</sup> Kahelekuakane,
55. Anana i ka loa hina i Maunahina.  
He hau Kalikua he naele Aipo,  
Kupilikii<sup>49</sup> aku la Wawa,  
He hau no Elekeninui,  
Ulu laau kapakahi aku la,
60. Nahenahe<sup>50</sup> ke alo o ka pali o Makana.  
Ke ala pali o Kaiwikui.  
Ka luna i Pueokahei e noho i Kapua  
nei ea;  
Apoapo<sup>51</sup> ana ka aholo i ka pali,  
I Mahuokona he pali ala i ka naenae,
65. He lauue<sup>52</sup> mokihana ihu hanu,  
Ka hua 'la o Kakioe<sup>53</sup> na wahine ako lauue  
I ka pali o Kikiopua i Hoomalele,  
E lele ana no momoku kuehu<sup>54</sup> pali,

<sup>45</sup>Hiki e, etc., introduced as a sort of chorus.

<sup>44</sup>Kaunana palamoa, when the sky overhead is clouded with dense, thick, though not black clouds.

<sup>42</sup>Puakau; when a cloud rises up out of the sea like man or beast, it was worshiped as a god, and called "o Lono o Puakau," the god of Puakau.

<sup>43</sup>Ahao, to rob, take the property of another.

<sup>44</sup>Una mai, to pry up as with a lever; kolikoli, to whittle, shave off, the action of an axe or adze.

<sup>45</sup>Kilohana, a mountain of Kauai.

<sup>46</sup>Ke ae, the thin fleecy clouds of the mountain; haule, the tremulous motion of water about to overflow from a filled cup.

<sup>47</sup>Poliahu and Waialeale, mountains of Kauai.

<sup>48</sup>Kai, beautiful, admiration for the mountains named.

<sup>49</sup>Kupilikii, the state of traveling on the mountains in a hard rain, with road slippery and full of bushes.

<sup>50</sup>Nahenahe, lahilahi; thin cloth of fine texture, hence good, excellent.

<sup>51</sup>Apoapo, to fear or be afraid; aholo, a place in a declivity where some land, rocks, etc., have fallen down.

<sup>52</sup>Naenae, lauue and mokihana, odoriferous shrubs.

<sup>53</sup>Kakioe, a celebrated witch of ancient times.

<sup>54</sup>Kuehu pali, a very steep and perpendicular cliff.

- Kamaile belongs not to the place where the fire is projected.
70. Here are some light firebrands from the factories;  
The factories where the firebrands are prepared.  
The fire shoots forth oscillating upwards as a shooting star  
And falls on the precipice of Kaauhau.  
Shall I return at the call;
75. At the call of Makua to Kalalau?  
Here is your companion, a stranger.  
The fire has been kindled on the skin,  
The kapued skin by consecration  
Which will be overcome by the biting firebrand,
80. For the firebrand has a fire that burns the skin.  
Indeed the greater part of the skin was broken  
By being bitten by the fire of the firebrand,  
Let the descendant warrior live as a soldier of Waiolono,  
Offering temple services night and day.
85. Conquering all that none may dispute.  
I am fondly remembered by Kekaha,  
I shall breathe at Kilohana the fog that riseth  
Like the head of this man.  
I am thinking and hoping.
90. Kaula lies yonder; what is about to be done there?  
The water-gourd is his earnest call; give me water!  
The zigzag course is the path,
- O Kamaile, aole ia o ke ahi,
70. Eia'e o na papala<sup>55</sup> ua noe mokauahi wale,  
O na kulana<sup>56</sup> i ke o ahi lele.  
Lele ke ahi lele oni<sup>57</sup> me he hoku la;  
Kau-lia i ka pali o Kaauhau  
E hoi a'u anei i ke kahea,
75. I ke kalalau a Makua i Kalalau?  
Eia ko hoa malilina,<sup>58</sup>  
Ua hoa ahi wale na ili.  
Ona ili<sup>59</sup> kapu i hoohiki,  
Ae noa<sup>60</sup> ka ipo ahi papala,
80. He ahi hoi ka ka papala ke kuni i ka ili,  
Ua moku o ka ili ka hoi ka nui,  
I ka nahua<sup>61</sup> e ka ipo ahi papala,  
E ola koa<sup>62</sup> i pua nei ka ulu koa i  
Waiolono,  
Halua po halua ao,<sup>63</sup>
85. Kiki maka i hanu ole.  
Halialia<sup>64</sup> ana hoi au e Kekaha,  
Owau kea i Kilohana, i ka ohu ke kua,  
Ke poo o keia kanaka mai nei a, la,—  
O ke ohaoha<sup>65</sup> e oha e lana.
90. E kaulia Kaula, o keaha auanei ko laila?  
O ka huawai o kona leo kinakina,<sup>66</sup> i wai,  
O kinana<sup>67</sup> anana ke ala,

<sup>55</sup>Papalas were sticks cut and laid to dry for use as sky rockets; noe, light fleecy clouds; mokauahi, place or house of smoke for seasoning timber.

<sup>56</sup>Na kulana, the shops where the papalas were prepared and thrown for the flying fire.

<sup>57</sup>Lele oni, to fly upwards in a zigzag course, as a kite.

<sup>58</sup>Malilina, like malihini, a stranger.

<sup>59</sup>Ili kapu, etc., kapu is the skin by consecration, by an oath.

<sup>60</sup>Ai noa, the release of kapu, through the pinching firebrand.

<sup>61</sup>Nahua for nahuia, bitten (burnt) by the fire of the papala.

<sup>62</sup>E ola koa; koa name of a tree, let him live (like) a koa tree, i.e., a long time.

<sup>63</sup>Halua signifies the work of the priest in the temple offering sacrifices with prayer. These offices were perpetual.

<sup>64</sup>Halialia, strong attachment to a person, the feeling that arises from recalling the features or conduct of an absent friend.

<sup>65</sup>Ohaoha, reflection, thought that takes place antecedent to halialia.

<sup>66</sup>Leo kinakina, earnest call, for water.

<sup>67</sup>Kinana, ascending a precipice in a zigzag manner.

- Where I shall go sprightly to work  
To wreath the lehua [blossoms] of  
Luluupali,
95. Also the pandanus of Mahamoku by the  
sea-shore,  
That I and my god may garland it;  
[My god] Kekoalaulii, the silver-grey leaf,  
Thine is the skin of Kinaiahi.
- E kili<sup>68</sup> anau e hana ana au,  
E lei i na lehua o Luluupali,
95. Ka hala o Mahamoku i kai,  
E lei maua<sup>69</sup> o ku'u akua  
O Kekoalaulii,<sup>70</sup> lau ahinahina,  
Nau ka ili o Kinaiahi.

### Kaumualii.

- The surf-spraying<sup>1</sup> wind of Waialua  
Carries the spray of the surf high,  
Even to the mountain-top of Kuakala.<sup>2</sup>  
The wind dies<sup>3</sup> away upward,
5. Darkened by the smoke<sup>4</sup> at the height of  
Kamae,  
The smoke<sup>5</sup> which indicates farming at  
Poloiea,  
Spreading<sup>6</sup> to the precipice of Luakini.  
It is the object of this love, it is evident!<sup>7</sup>  
Their love grew for they were constantly  
together.
10. The heavy-sounding<sup>8</sup> rain is the rain of  
the koolau;  
Heavy raindrops falling in the sea till  
calm;  
The sea becomes calm, it is very still.  
Indistinct<sup>9</sup> are the coral banks of Heeia.  
Like the moon down at Mokuoloe
15. Is the destitution<sup>10</sup> of verdure of some  
precipices,

### Kaumualii.

- Ka makani chukai o Waialua,  
O ke 'hu o ke kai aia iluna,  
Iluna ke kuahiwi o Kuakala  
Ke hoomoe ala e ka makani iluna.
5. Po i ka uahi ka i ka luna o Kamae,  
I ka uahi mahiai o Poloiea,  
Hohola aku la i ka pali o Luakini e  
O ko kini ia i aloha ai, ke aloha la!  
Ina no ke aloha o ka pili mau,
10. Ka ua kanikoo, ua o ke koolau.  
Ua kanikoo i ke kai a malie,  
Malie iho la ke kai ua laiku;  
Ua apulepule ke koa o Heeia.  
Me he mahina la i kai Mokuoloe
15. Ka olohelohe o kekahi pali,

<sup>1</sup>Kili, to go sprightly; auau, mama, light.

<sup>2</sup>E lei maua, that we may put on the wreath, I and my god.

<sup>3</sup>Kekoalaulii, and lau ahinahina, epithets of the god.

<sup>4</sup>It was said that the surf spray at Waialua, Oahu, flies as high, at times, as the western bluffs of Lanai.

<sup>5</sup>Name of an ancient temple on the north-west point of Oahu, at the end of the Waianae range.

<sup>6</sup>Dies away as wind upon the surface of a sloping plain.

<sup>7</sup>Darkened by the smoky sea (i.e., the spray, fog), is the top of Kamae, a mountain inland.

<sup>8</sup>Like the smoke of the farmers in clearing their uplands for planting.

<sup>9</sup>Spread over, hohola, etc., the cliff of Luakini.

<sup>10</sup>The multitude love the place; their love is constant, as shown in the next line.

rain Ua kanikoo, the sound of heavy rain drops on dry leaves, or dry thatching of the pandanus leaf, is that of the accompanying the koolau wind, which calms the troubled waters.

<sup>11</sup>Ua apulepule, the coral banks of Heeia appear to be cut up, some places are of great depth and others shallow.

<sup>12</sup>Destitute of verdure, the cliff is seen clear on to Nuuanu.

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industry of the people  
 grew well-nourished,  
 intelligence they became  
 Polynesian people.

of high rank who were living unrecognized in exile. From some instinct of respect, they raised their snouts in obeisance; and their diagnosis was infallible. Thus the pig had important functions other than providing food for the hungry.

#### THE DOG

The dog received the local name of *'ilio*, which is a departure from the general Polynesian name of *kuri*. They were bred in large numbers for food, the Hawaiians preferring dog meat to pork. The Reverend William Ellis (1839, p. 347) writes: "Numbers of dogs, of rather a small size, and something like a terrier, are raised every year as an article of food. They are mostly fed on vegetables; and we have sometimes seen them kept in yards, with small houses to sleep in. A part of the rent of every tenant who occupies land, is paid in dogs for his landlord's table." Baked dogs formed the principal meat at feasts. Ellis, who saw nearly 200 dogs cooked at one time, says (1839, p. 346): "... during the last visit which Taūmuarii, late king of Tauai, and Kaahumanu his queen, paid Kuakini, the governor of this island [Hawaii], a feast was prepared for them by the latter, at which Auna was present, and counted four hundred baked dogs, with fish and hogs, and vegetables in proportion."

Though the above figures are much smaller than those given for pigs, they are probably more nearly correct than the extraordinary total given by Malo. It is unlikely that Ellis used a large number as a figure of speech.

Confirmatory evidence of the large number of dogs bred is provided by the dog-tooth leg ornaments used in dances. As only the canine teeth were utilized, it is an easy matter to count the teeth, divide the total by four, and arrive at the number of dogs needed to make one ornament. The Museum series of 11 leg ornaments accounts for 9,381 canine teeth. Thus it took 2,346 dogs to provide the material. This number is reminiscent of Malo's pigs, but of course the leg ornaments were made after people had saved up enough teeth. However, the number of dogs bred must have been large to allow the ornament makers to choose only the canine teeth.

#### BIRDS

The domesticated fowl (*moa*) was introduced into Hawaii from central Polynesia well before European contact. Ball, in a comprehensive study of jungle fowls of Pacific islands (1933, pp. 3-4), quotes the evidence from early European observers as to its presence in the various Polynesian islands they visited. The evidence derived from the study of birds collected by various expeditions indicates that the *moa* is a descendant of the jungle fowl (*Gallus gallus*) of the Malaysian region; and though it has undergone various changes, there can be no doubt that it was brought from that area by the early ancestors of the Polynesians. In Hawaii some were trained for cock fighting, but their principal use was for food. They also were appropriate offerings to the gods.

Hawaii except the bat  
 mammals introduced by  
 the dog. The rat (*'iole*)  
 not eaten.

ering to the gods in cer-  
 erings, the sacrifice was  
 ne rituals, the high priest  
 m of Tahitians, who like  
 man sacrifices were later  
 , and not utilized further.

*aka*, were evidently bred  
 in religious ceremonies;  
 s had received their im-  
 r their own use but for  
 ade great demands upon  
 ficial feasts. Malo (1951,  
*luakini* ceremony, starts  
 the additional hundreds  
 vances, and they reached  
 same pigs over again on  
 gure of speech, the prob-  
 elsewhere in Polynesia.  
 more intelligence than is  
 to identify the sorcerer  
*oa*). The priest made his  
 was the priest who was  
 ft of identifying persons

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 1964  
 Spec. Publ. 45  
 Bishop Museum Press

Any of the native birds, large or small, land or sea, were considered good food, though some species were caught primarily for their feathers. The smaller birds with yellow, red, black, or green feathers, which were used for capes and cloaks, were caught in the moulting season by professional fowlers, who used bird lime made from breadfruit gum (*kepau*) or kukui tree gum (*pilali*). The Hawaiians did not believe in killing the birds that grew the golden feathers, hence the few yellow feathers of the 'o'o [*Moho (Acrulocerus) nobilis*] and the *mamo (Drepanis pacifica)* were plucked without damage to the birds, which were liberated to grow more feathers for another plucking. However, some 'o'o were killed for their black body feathers. The 'i'iwi (*Vestiaria coccinea*) and the 'apapane (*Himatione sanguinea*), too extensively covered with red feathers to survive plucking, were killed, skinned, and eaten.

Birds with larger feathers were caught to provide feathers for fly switches and large ceremonial standards, both termed *kahilis*. Of these birds, the largest was the Hawaiian goose, or *nene* [*Branta (Nesochen) sandvicensis*], which was also excellent for eating. Malo (1951, pp. 37-40) lists the names of 32 species of birds which were eaten. Among them are the mudhen, or 'alae (*Fulica americana sandwichensis*); the wild duck (*koloa*); the night heron, or 'auku'u (*Nycticorax nycticorax hoactli*); a stilt, or *kukuluae'o (Himantopus himantopus knudseni)*; a wader (*kioea*), the bristle-thighed curlew (*Numenius tahitiensis*); and the plover, or *kolea (Pluvialis dominica fulva)*.

A number of sea birds were caught with nets and lines, others were taken by hand on rookeries. Expeditions were made to the rocky islets of Kaula and Nihoa to procure sea birds, which were eaten despite a fishy flavor.

Malo states that nets with a wide mouth were set to catch birds on their way to their nests and also that snares were set. He mentions the use of a bird pole (*kia*) but gives no details; and he says that the rather primitive method of pelting with stones was used to catch mudhens, wild ducks, herons, stilts, and waders. Plovers, he writes, were attracted by whistling, but he does not describe the rest of the process.

#### FISHES

Fishes (*i'a*), like birds, were all eaten, for there were no poisonous ones as there are in some parts of Polynesia. An exception, perhaps, is the porcupine fish ('*o'opuhue*), the gall of which is poisonous; but if the gall bladder is carefully removed without spilling the gall, the flesh may be eaten without danger and has a delicious flavor. A crab (*kumimi*) and a species of sea turtle ('*ea*) are also said to be poisonous.

Malo (1951, pp. 45-47) lists the fishes according to various characteristics. As he sums up their values as food, it is interesting to note his divisions, which are given in the following list (table 1). For the actual names of the individual fish, the reader is referred to Malo.

#### CHARACTERISTICS

small fry along the  
with sharp protuberance  
with flattened bodies  
bodies greatly flattened  
bodies with silvery  
with long bodies  
bodies with red color

Malo (1951, p. 45) mentions eating fish (*loloa'u*) and *lepo*. All are used as shark (*mano*) and mention its food that they "are good".

Malo (1951, p. 45) mentions octopus (*he'e*) and the *he'emakoko*.

The turtle he mentions is an excellent food "fish which breeds in *na'i'a, nu'ao, p...* When cast ashore it is eaten. (See Malo 1951, p. 45)

All crustaceans (1951, p. 45) are listed by name. Chief among them is shrimp ('*opae*), which is beset with spine (*baku'e*).

Shellfish which are eaten. Malo mentions (*conch*), '*olepe*'.

Indigenous :  
Menehune settle

The hau for the outrigger makes one,  
 The hau for the iako makes two,  
 The bark of the hau makes three,  
 The wood of the hau makes four,  
 The bush of the hau makes five,  
 The large hau tree makes six,  
 The hau on the mountain makes seven.

"Say, young man, you will have no hau, for we have used it all and none is left. If you find any more, you will live; but if you fail, you will surely die."

We will twist your nose,  
 Making the sun to appear as though in mourning.  
 We will poke your eyes with the handle of the kahili,  
 And when the water runs out  
 Our small god in the profession of hoopapa will suck it up,  
 The god Kaneulupo.

The boy then said: "Since you full-grown men have found so many uses, you, whose teeth are yellow with age, why can't I, a boy, find other uses? I, the youngster, must find it for my own good and furthermore so that I may live. I shall search for some more hau and if I fail you will live; but if I find some more use of the word, I will kill you all."

I will twist your noses,  
 Making the sun to appear as though in mourning.  
 I will poke your eyes with the top end of the kakili,  
 And when the water runs out  
 My small god in the profession of hoopapa will suck it up,  
 The god Kanepaki.

*The men:* We have asked, the answer is yet to come.  
 It is for you to answer,  
 It is for us to listen.

*The boy:* Say, ye gods, eat up the eyes,  
 Of the men who are in this contest,  
 Eat up all the eyes.

"The boy then chanted back further uses of the word hau."

A land of many hau trees is Kona.  
 I have counted [out of] one hau tree  
 And have found seven hau.  
 Honokohau makes one,  
 Lanihau makes two,  
 Puuohau makes three,  
 Kahauloa makes four,  
 Auhaukea makes five,  
 Kahauiki makes six,  
 The kehau, which drives the Kona canoe, makes seven.

"There are seven hau, ye men with the yellow teeth."

At this Kalanialiloa said: "You have indeed found some more hau. I had thought that these people had them all, but I see they did not have them all. Take the boy as a friend; be friends." The instructors replied: "No, perhaps that is all he knows."

Legend of Kaipalaoa, the Hoopapa youngster

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*The men:* It comes, it comes, the sun,  
The fruit (hua) of the breadfruit is partly eaten,  
The fruit (hua) of the potato is down below,  
The fruit (hua) of the taro is down below,  
The seed (hua) of the calabash is down below,  
The egg (hua) of the bird is down below,  
The fruit (hua) of the yam is down below.

"Young man, you are beaten, for we have taken all the fruits of the earth, all, there is none left."

*The boy:* It comes, it comes, the sun,  
The fruit (hua) of the coconut is there above,  
The fruit (hua) of the breadfruit is there above,  
The fruit (hua) of the kukui nut is there above,  
The fruit (hua) of the mountain apple is there above,  
The fruit (hua) of the banana is there above,  
The egg (hua) of the bird is there above.

"Are these not fruits? They are."

*The men:* There is my island, my island,  
The island to which my canoe sails, Kaula,  
The island to which my canoe sails, Nihoa,  
The island to which my canoe sails, Niihau,  
Lehua, Kauai, Molokai, Oahu,  
Maui, Lanai, Kahoolawe,  
Molokini, Kauiki, Mokuahano,  
Makauiki, Mokapu, Mokolii.

"You are beaten, young man, there are no islands left. We have taken up all the islands that are to be found, there are none left."

*The boy:* There is my island, my island,  
Mokuola,<sup>1</sup> where the food doth grow,  
Where the coconut doth grow, where the trees grow,  
Where the houses stand and the animals run.

"There is an island for you. It is an island, it is in the sea."

*The men:* Break a tooth and live.

*The boy:* Cut a joint and die.

*The men:* Knock out all his teeth and he will not die.  
Cut off the joint of the head, cut it, cut off the head.  
Cut off the shoulder joint, cut it, cut off the shoulder joint,  
Cut off the hip joint, cut it off.

The contest was continued until the boy won out at the word joint (ki). The men were then all killed and cooked in the umu and the bones were stripped of all their flesh. Thus did he punish those who had caused the death of his father.

<sup>1</sup> Mokuola, Coconut Island, Hilo, said to have been a place of refuge in ancient time, whereby its name "life island" obtains.

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>To Keawe, lord of Hawaii.<br/>There is saltness in the sea water,<br/>585 There is freshness in the water,<br/>There is heat to the sun,<br/>There is warmth to my skin,<br/>From my husband, Nininini, [is] the water<br/>Pulele. Are you alike?<br/>590 Not like to these art thou, Ku.<br/>Not like this chief<br/>Is there any comparison.<br/>He is a man (human),<br/>Ku is a god.<br/>595 Ku is a messenger sent from heaven,<br/>Ku is a <i>haole</i><sup>1</sup> from Tahiti.</p> | <p>There are four of these men;<br/>Yes, eight of these men,<br/>Ku, Lono, Kane, Kanaloa,<sup>2</sup><br/>600 Kanemakaiahuawahine,<br/>Haihaipuaa, Kekuawalu;<br/>These are your equal.<br/>There is Kona whose stone floor burns;<br/>The shimmering heat from the sun arises;<br/>605 Warmed are the offspring of Umulau,<br/>Lanipipili, and Hooilo;<br/>The sun rises, it comes forth;<br/>By the power of the great-voiced Ku<br/>Was the sun given;<br/>610 By it are warmed the selfish chiefs of Kona.</p> |
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[The following is found as a conclusion of the foregoing chant, contributed by S. M. Kamakau to the *Kuokoa* in May, 1868, and is the "unwritten portion" referred to by C. J. Lyons in his published translation (with Judge L. Andrews) of the Song of Kualii.<sup>3</sup> Fornander refers to it in his *Polynesian Race*, Vol. II, p. 284, but does not append it in his republication of the song, with a somewhat different interpretation as an Appendix in said Volume II, from the fact that he questioned its genuineness. Not doubting his judgment in the case, it serves here as a further tribute, at a later period possibly, to the name and fame of Kualii by a historian of his race.—ED.]

A CHANT FOR KUALII.

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>The first<sup>4</sup> chief, the second chief,<br/>The third chief, the fourth chief,<br/>The fifth chief, the sixth chief,<br/>The seventh chief, the eighth chief,<br/>5 The ninth chief, the tenth chief is Ku,<br/>Kuikealaikauaokalani<sup>5</sup> encircled.<br/>The first warrior, the second warrior,<br/>The third warrior, the fourth warrior,<br/>The fifth warrior, the sixth warrior,<br/>10 The seventh warrior, the eighth warrior,<br/>The ninth warrior, the tenth warrior<br/>Is Kalanikahimakalini,<sup>6</sup><br/>The young warrior of all Maui.<br/>Rent is Kauakahi,<sup>7</sup> one;</p> | <p>15 The second is mistaken,<sup>8</sup> two;<br/>Kaihikapu is third, three;<br/>Kukawelo is fourth, four;<br/>Lononuiakea<sup>9</sup> is fifth, five;<br/>Kahoowaha the sixth, six;<br/>20 The seventh is at Kapua, seven;<br/>Hoalani is [an] even [number], even;<br/>The sea beach of Hua is ninth,<br/>The sea beach where I was wont to ramble.<br/>Kalani has encircled Kahiki,<br/>25 The flying of the great koae,<sup>10</sup><br/>The koae that soars high above<br/>Is Kapiiohookalani.<sup>11</sup><br/>You have ruled<sup>12</sup> the land</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

<sup>1</sup> Kualii, from his voyaging abroad is designated a foreigner—*haole*.

<sup>2</sup> The four primeval gods of the Hawaiian race.

<sup>3</sup> See *Islander*, Sept.-Oct., 1875.

<sup>4</sup> *Kalani*, a name given to high chiefs by those of lower rank.

<sup>5</sup> *Kuikealaikauaokalani*, Ku-who-stood-in-the-path-of-the-rain-of-the-heaven.

<sup>6</sup> *Kalanikahimakalini*, Chief-who-combed-the-king's-eye.

<sup>7</sup> *Kauakahi*, a warrior who was split in two.

<sup>8</sup> A play on the name *Kuihewa*.

<sup>9</sup> The defeated king of the Kona district at the battle of Kawaluna who disputed Kualii's right to dedicate its temple.

<sup>10</sup> *Koae*, the white bos'n bird (*Phaethon lepturus*).

<sup>11</sup> *Kapiiohookalani*, the curly-hair-of-the-heaven.

<sup>12</sup> *Ai*, not to eat, but to possess, or rule.

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Fornander, A. (1917) Collection of Hawaiian antiquities and folk-lore. Memoirs of the Bernice P. Bishop Museum,

- Of Waialua, of Waimea,  
 30 Places endeared to the chief.  
 Kupihea<sup>1</sup> has fled  
 And is out on the ocean,  
 The eye looking on Oahu.  
 Like the entrance to a house  
 35 Is the ravine<sup>2</sup> of Pohakea,  
 Maunalahilahi standing beside.  
 The sailing to Kanillo,  
 Moving on, yes, moving on,  
 Moving on to Waihee.  
 40 Landing at Kapahukukui  
 [He] seized and hurled the weapons around.  
 Turning, yes, turning,  
 Turning the canoes seaward  
 You land at Maeeaa.  
 45 Kaweloiki of Aila gave  
 The food of Kaimananui,  
 The food of Palaa.  
 Your fame resounds in Nahuina,  
 'Tis the fault of Kanealala,  
 50 The son of Kaio the elder,  
 The pig for the king,  
 The lord that craves for the goose.  
 The uau<sup>3</sup> screams, agitated, disturbed;  
 The ao calls as the rod is poked in;<sup>4</sup>  
 55 When pressed, yea, it shrinks.  
 When the mice<sup>5</sup> glance aside the owl is gone,  
 The auku<sup>6</sup> cries, the duck extends its neck.  
 At Waikoloa in Keawewaihe  
 [At the] mudstone the birds cluster  
 60 Within the depression.  
 The ao, the ao, the agitated, the agitated,  
 Going over the land in flocks,  
 They ate at the boundary of Kaakiko stream.  
 The first drawing of Ewa's net  
 65 Entrapped the fish of Mokumoa;  
 They are strewn on the grass.  
 The kalo danced, danced noisily,  
 The fish of Kawelo danced,  
 The potatoes of Pahua danced,  
 70 The mahiki grass at Puukea danced,  
 The ununu<sup>7</sup> danced at Peleula,  
 Makaaho danced on the way.<sup>8</sup>  
 Say, Ku, the rain comes by way of Kekaha,  
 Ku,  
 Bringing food<sup>9</sup> for the fish of Maunalua;  
 75 The rain that supplies Kekuapoloji,  
 Coming near to the hill of Kalalau  
 Koolau trembles.  
 O Ku, O Kalamahaaiakea,<sup>10</sup>  
 To Kalama indeed that land belongs,  
 80 A permanent resident in Kailua.  
 Waimanalo commences to be jocular  
 While they oppose Kaneohe.<sup>11</sup>  
 Yea, from Mahinui to Haakalo  
 Until Kuikealaikauaokalani<sup>12</sup> reigns,  
 85 At the back, in front, and all around.<sup>13</sup>  
 To Kahiki of Paumakua the chief,  
 To Kahiki in Keakeeaa the chief.  
 By Wakea the chief, Kahiki is sheltered.  
 Peaceful is Kahiki.  
 90 In the rainy season of Maheleana, yea,  
 Mullet is plentiful at Kauai.  
 It reaches to Puna and outward  
 Even to Kau, to Hilo.  
 The land is seen to be peaceful  
 95 By a certain chief, offspring of the heaven,  
 By Keakaliilani of Waipa.  
 Lest you will be overtaken, Kipu, mischief-  
 maker of Palaa,  
 By the wild spy<sup>14</sup> below at Kahana  
 For supporting a certain chief.  
 100 Say, chief, reign over your land,  
 From Kaiwi to Kekuapoloji  
 To the water that quenches not,  
 The sea that marks the seasons,  
 The bambu that cuts the skin

<sup>1</sup> Term for vanquished chief.

<sup>2</sup> A division between two localities. *Pohakea*, a rock in the sea off Kualoa.

<sup>3</sup> *Uuan*, a sea-gull of the petrel species (*Puffinus cuneatus*).

<sup>4</sup> Refers to the method of dislodging the *ao* birds.

<sup>5</sup> Bird-catchers likened to mice.

<sup>6</sup> *Auku* (*Ardea sacra*), a fish-hawk.

<sup>7</sup> *Ununu*, a certain grass that abounded at Peleula.

<sup>8</sup> Even the products of land and sea rejoice at Ku's approach.

<sup>9</sup> The tribute to the god having been observed, therefore the hunger pangs—likened to a god, Kekiapololi—were appeased.

<sup>10</sup> *Kalamahaaiakea*, Kalama that-dances-to-Kea.

<sup>11</sup> The adjoining district is sought to kick out—*peku*—the revelers.

<sup>12</sup> An epithet of Ku.

<sup>13</sup> Refers to absorption of land.

<sup>14</sup> *Kis ahia*, lit. "wild spy", is the name of a wind in several parts of the island of Oahu.

- 105 Of the eye<sup>1</sup> of the rain of Haao,<sup>2</sup>  
The retreating red<sup>3</sup> rain of Kii,  
Of the pandanus diver of Halakua,<sup>4</sup>  
Of the waters of the ebbing tide,  
And the food that is served on arrival.
- 110 The water that cleanses the skin  
[Is] the water which befriends a man  
At the change of the season,  
The length and breadth of the land,  
The awa that withers the skin
- 115 Of the eye by the rain of Haao.  
As one labors drawing the nectar of the  
lehua<sup>5</sup> blossoms of Hilo,  
Like burden to a friend,  
Is the arm of the squid that draws seaward,  
Like cords braided tightly
- 120 Like the grip of the summer wind  
That increases in strength  
Until its fury reaches the end  
And ceases in its anger.  
Of the heat that rolls on;
- 125 Of the sea that Alapai drank up dry.<sup>6</sup>  
Shallow is the sea of Koholalele;  
Of Malae where the canoe-vines<sup>7</sup> grow,  
Where the canoe-vines grow near the sea  
Of Malae, the little cove
- 130 Bounded by a cluster of hills.  
At Keana [of the] wide sea,  
Where the hala wreaths are piled up,  
The hala wreaths of Puna.  
The south winds have arrived, the upper  
lands are dry;
- 135 There travels Kuhoopelaulani,<sup>8</sup>
- Traveling on Kaipuni, your land.  
At the cutting<sup>9</sup> of the pieces  
The oio<sup>10</sup> is prepared, being mashed there.  
Speedy is the alahee<sup>11</sup> digger of the culti-  
vator
- 140 As he toils there.  
The bird-catcher is speedy with his trap-  
pole,  
Catching the apane<sup>12</sup> of the woods.  
The pili-grass is scorched by the sun,  
The sun of Makalii<sup>13</sup> [season].
- 145 The kauila drum<sup>14</sup> of the fun maker,<sup>15</sup>  
Is Wailoa, so say his companions.  
As the sun declines it is calm.  
With the drinking of the awa the rain fell  
at Mabeleana,  
The waters appeared,
- 150 And the kukui trees of Hapuu, they  
moved.  
Like a strange<sup>16</sup> shell that drifts ashore  
Is a low-born who partakes with a chief.  
My bundle of pulpy wauke,<sup>17</sup>  
Obstructed, yet returned by the wind,
- 155 So is the water in the trench,  
Even to the wall by the river,  
At the main branch that flows to the sea.  
White cane fell at the wells,  
Calm is the sea of Hikiau
- 160 At Kailikahi, the friendly district,<sup>18</sup>  
The aukuu of Mokupaoa.  
The lehua of Kawaihaipai runs  
To the bird swamps of Anahola,

<sup>1</sup> Eye of the rain may refer to its beginning.

<sup>2</sup> Haao, a wind driving rain, said to be peculiar to Auaulele.

<sup>3</sup> Alaea, red rain.

<sup>4</sup> Halakua, a place where the pandanus grows in the sea, so that when the bunch is cut one has to dive down in the water to get it.

<sup>5</sup> Refers to the difficulty attending the gathering of lehua blossoms, owing to the dew and rain often drenching one and inducing cold, hence its burden.

<sup>6</sup> Referring to the shallow waters of Alapai.

<sup>7</sup> *Ie waa*; *ie* vine had various uses for tying, as also in basketry.

<sup>8</sup> *Kuhoopelaulani*, Ku-conqueror-of-many-chiefs.

<sup>9</sup> *Opana*, cutting.

<sup>10</sup> *Oio* (*Albula vulpes*), a fish with very fine meat, and generally mashed before eating.

<sup>11</sup> *Alahee* (*Plectronia odorata*), a very hard wood, preferred for their *o-o*, or digger, as a narrow spade.

<sup>12</sup> *Apane* or *apapane* (*Himatione sanguinea*), a bird sought for its choice feathers.

<sup>13</sup> Summer season of *Makalii*.

<sup>14</sup> This has reference to a sportive season, not an instrument of the hard *kanila* wood.

<sup>15</sup> *Pahipahi* was an ancient game or pastime that had connection with hand manipulation of a small drum, as in the *hula*.

<sup>16</sup> Some personage.

<sup>17</sup> *Wauke* bark rendered pulpy in preparation for the beating process in kapa making.

<sup>18</sup> *Ili*, a piece of land.

A nook near the heap of stones<sup>1</sup> of Kupihea  
165 In his time.

Move on to Kaipuni, your land;  
To Kaula, the rain-swept cliffs of Hanalei.  
When the voice is hoarse  
Of the swimmer below in the calm,  
170 [Where lives] the cloth-tearing sand-crab<sup>2</sup>  
of Waiolono,  
And the surf rider of Makawa.  
The maile<sup>3</sup> vines creep, creep down to Kua,  
To the dripping water, the sacred water  
At the pebbly beach at the knoll;  
175 The knoll at the small point,  
Where, drenched by the heavy rains,  
Yea, the heavy rains of winter,<sup>4</sup>  
Kuikealaikauaokalani is indeed the king.

O Kawelo! Say, Kawelo!  
180 Kaweloiki, the sharp-pointed hill,  
Hill of Kapolei.  
Blue is the poi which appeases [the hunger]  
of Honouliuli;  
Fine the salt of Kahuaikē—Hoacae;  
Slippery is the fish of Waikele—Waikele;  
185 The arched house at Kauamoa—Waipio;  
Let us cast the net in the awa-pond—of  
Waiawa;  
Do not stretch yourself at—Manana.  
Many<sup>5</sup> are the ravines,

Numerous<sup>6</sup> the sharks, at Waimano;  
190 We are drawn by the current of Waiau;  
In the kukui grove we are sheltered—in  
Waimalu;  
Let us arise, it is daylight—at Kalauao;  
Let us enter and dine—at Aiea;  
Do not pass by—Halawa;  
195 Let us abide in the hollow—of Moanalua;  
We will bend the hau—at Kahauiki;  
And go zigzagging down the edge—of Ka-  
lihi;  
Let us go up for lama<sup>7</sup>—in Kapalama;  
Then bundle and fasten on the back—at  
Hononunu;  
200 There my hair is annointed—at Waikiki;  
The egg of the mud-hen<sup>8</sup> is broken—at  
Waialae;  
This is a woman with flowing hair—Wai-  
lupe;  
Let us climb to get coconuts—at Niu;  
This is a woman with catamenia—Koko;  
205 The bird of Kaula is singing—at Kuliouou;<sup>9</sup>  
The island is encompassed by Ku,  
As by the sea, as by the water,  
As a sheltered sea indeed;  
The kou trees down at Kahaloa,  
210 The koa stands, the o'a stands,  
The lehua stands, the chief stands.  
We can wend our way  
With Kuikealaikauaokalani,  
Compassed. It is opened.<sup>10</sup> It is free.

At the conclusion of the chanting of the mele by Kapaahulani, the two armies came together and the battle was declared off. The king of Koolauloa then gave over, or ceded, the districts of Koolauloa, Koolaupoko, Waialua and Waianae. When the king of Kauai heard how Kualii excelled over all the others in war, and how he had gained the victory at the battle of Honouliuli on the plains of Keahumoa, he came to meet Kualii and gave him Kauai, and by this act Kualii became possessed of all the islands from Hawaii to Niihau.

<sup>1</sup>Ahu, a heap of stones.

<sup>2</sup>Ohiki, the sand-crab.

<sup>3</sup>Maile, a sweet-scented vine.

<sup>4</sup>Hooilo, the season of winter rains.

<sup>5</sup>Kini, from the word kinikini, many.

<sup>6</sup>Lau, four hundred; often used for unnumbered.

<sup>7</sup>Lama (*Maba sandwicensis*), name of a certain wood.

<sup>8</sup>Alae, the mud-hen.

<sup>9</sup>A long series of play on names of places ends here.

<sup>10</sup>Anama, from the word hamama, open, equivalent to our amen.

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## Story of Pakaa.

PAKAA'S HIGH OFFICE.—LAAMAOMAO, HIS WIND GOURD.—PAKAA, IN DISFAVOR WITH THE KING, DEPARTS AND SETTLES ON MOLOKAI.—HAS A SON WHOM HE INSTRUCTS CAREFULLY.—DREAMS OF KEAWENUIAUMI SETTING OUT IN SEARCH OF HIM.—PREPARES WITH HIS SON TO MEET THE KING.

PAKAA was the servant of Keawenuiaumi,<sup>1</sup> the king of Hawaii, and was a very great favorite with his master. It was his duty to have the supervision of the lands and household servants of the king. It was also his duty to have in his keeping all of the king's personal effects; the kapas, the food, the meat and fish, the malos, the feather kahilis, awa bowls,<sup>2</sup> awa cups, awa, the calabash containing ointment and all the different things belonging to the comfort of Keawenuiaumi.

Because of the great care exercised by Pakaa in the supervision of the things belonging to the king, he was raised to the highest office in the king's household and he became a greater favorite than all the chiefs and men under the king. In time the king gave Pakaa several pieces of land in the six different districts of Hawaii for his own use.

To Pakaa was also given the management and sailing of the king's double canoe; it was his to command and to declare whether or not it was too rough to go out; in fact Pakaa had the entire command of the king's canoe, whatever he said the king would obey. Lapakahoe was the name given to Pakaa's paddle, which was the only one used by him while guiding the king's canoe. Laamaomao<sup>3</sup> was the name of the calabash of wind belonging to Pakaa; it was a real calabash [gourd] entirely covered over with wicker work, plaited like a basket, and it was named in honor of the mother of Pakaa. In this calabash were kept the bones of his mother, Laamaomao. This calabash was given the name of "the wind calabash of Laamaomao" because during the life time of Laamaomao, the winds obeyed her every call and command.

### RELATING TO HOOKELEIHILO AND HOOKELEIPUNA.

These two were new men taken up by Keawenuiaumi, whereby Pakaa was disrated by the king and in time all the powers and privileges that were formerly Pakaa's were taken out of his hands and given over to these two men, Hookeleihilo and Hookeleipuna, except the personal effects of the king; these the king left with Pakaa. Because of this want of faith in him, Pakaa left the presence of the king and wandered off heavy hearted and in great grief over the actions of the king, for he did not want to be ordered about by anyone. In this departure of Pakaa he took with him the kapas, malos and all the personal effects of Keawenuiaumi and placed them within his calabash, Laamaomao. He

<sup>1</sup>Keawenuiaumi, one of the sons of King Umi, by Kapukini, his wife.

<sup>2</sup>Kanoa was the name of the bowl or receptacle for

the preparation of awa at the chewing and straining process, ready for distribution by the cups.

<sup>3</sup>Laamaomao, the Hawaiian Æolus, or god of the winds.

also took with him his paddle, called Lapakahoe, so named in honor of his younger brother, Lapakahoe.

When Pakaa was about to leave, he said to his younger brother, who was a chief in possession over certain lands in the district of Hilo: "Our master, somehow is displeased with me and has taken back everything I once owned, leaving me only a few pieces of land, which I suppose he will take away by and by. Since I am going away I want you to live on your lands; but be faithful to our master. I am going away now, but am not certain where I shall locate."

With these words, he boarded his canoe and set out, going by way of Lele, Maui; then on until he came to Molokai; on the Kona side of that island, overlooking Lanai, where Pakaa made his home, and took unto himself a wife, a chiefess, belonging to the land. In time his wife bore him a boy and he gave the child the name of Kuapakaa.\* The meaning of the name is this: "the cracked skin," given because the skin of Keawenuiaumi was cracked by the constant use of the awa, so much so that the flesh was exposed in places.

After Kuapakaa had grown up to the age when he could talk and think, Pakaa said to him: "I want to teach you the *meles* relating to your master and also the general knowledge of all things; for it is possible that in time he will miss me and will come to make a search; if he does I want you to be in a position of readiness to meet him." The course of instruction did not take many days, for Kuapakaa was a bright boy and everything was mastered in a way that gave him a thorough knowledge of the different subjects.

A short time after this a canoe came in from Hilo and word was brought that Keawenuiaumi was beginning to feel keenly the loss of Pakaa. Pakaa during the recital of this piece of news did not tell the Hilo man that he was Pakaa himself.

After the information had been imparted to Pakaa he dreamed a dream in which his spirit met the spirit of Kaewenuiaumi. In this meeting the spirit of Keawenuiaumi said to his spirit: "I am coming in search of you." The spirit of Pakaa answered: "I am living on Kaula." Keawenuiaumi also dreamed the same dream and on receiving the reply from Pakaa, jumped out of his bed and immediately requested of the six district chiefs of Hawaii to get their canoes ready and to summon their attendants; for he wished them to accompany him in his search for Pakaa, for he had at last realized the utter lack of knowledge, in most cases of Hookeleihilo and Hookeleipuna,<sup>9</sup> the men that took the place of Pakaa.

Pakaa awoke from his sleep and said to his son: "Let us go to the uplands and do our farm work." The boy consented and the two started up. Their fields were six in number and the food planted was sweet potatoes. Each field was shaped after each of the six districts of Hawaii.

\*Ku-a-Pakaa, Ku the son of Pakaa becomes the leading character in the story and life of his father, as in the case of Aiai-a-Kuula, and other Hawaiian stories.

<sup>9</sup>Kaula is the small islet to the southwest of Kauai, the most distant of the group proper.

<sup>9</sup>The names of these successors to Pakaa may be sig-

nificant of their scheming characters, Hookele meaning a steerer; a director of a vessel's course; one, Hookeleihilo being toward Hilo and the other Hookeleipuna, being toward Puna, as if, possibly, to wean the king from his natural leanings toward Kona, his birthplace, as it was that of Pakaa also.

Haumalaue, the oopu god of Makamakaole, who fought with and was killed by Kaneikapalua with the aid of Holu. It was he who urged Kaneikapalua to cast his spear and strike the gill; and thus he [Haumalaue] died. At the same time the earthly body of Waihauakala became a large koa tree which stands even to this day, a place for recuperating from the effects of an illness. Kalana's soul, however, went and lived at the source of the water, and became a large koa tree for the pali of Kalana. Ahakeanui was carried by the water to the shore of Kunounou. After a while Holu wanted some awa, so he changed from his stone body and went for some; after he obtained it, he still lacked water. So he stretched out his legs and with one foot on one side of the precipice and the other on another side, he trod down and water came forth. Those springs were named Waipu and Kaluaokapuhi. Holu was carried by the water to the sea; he tore off a part of his body, and that became the sea oopu, known as *poopaa*. At this time there are no more restrictions on any of these things; the people no longer go up to worship. No attention whatever is paid to them.

LEMUEL K. N. PAPA JR.

#### MYTH CONCERNING MOLOKINI.

MOLOKINI is an islet,<sup>1</sup> although it is counted as one of the Hawaiian Islands; it is comparable in size to Kaula, Nihoa and Lehua, the smallest of this Hawaiian group, and is not fit for human habitation. The subject of this story is between Kahoolawe and Makana, Maui, in a southeasterly direction from Lahaina. But what is wanted is to find out the cause of its origin. I have two important matters to present concerning the origin of this islet: 1. Relating to its having been born by parents; 2. Its originating from Haupu, that mountain on Molokai.

The parents of Molokini were Puuhele the father and Puuokali the mother; they were lizards, those hills standing just beyond Kamaalaea.<sup>2</sup> After they became husband and wife, Puuokali became pregnant with their first child, and gave birth to a daughter, a lizard like themselves, to whom was given the name Puuoinaina. This daughter of theirs was placed on Kahoolawe; the name of Kahoolawe at that time, however, was Kohemalamalama; it was a very sacred land at that time, no chiefs or common people went there.

There lived here in Lahaina a chief named Hua, whose elder brother, Nama-kaahua,<sup>3</sup> was living at Hawaii at that time. Hua lived along until he desired to get some *ua'u* squabs to eat; then he sent some men up to the mountains above Oloalu<sup>4</sup> to get some squabs to satisfy his desire. He did not wish for birds from the beach. When the birds were obtained, they were to be taken to the priest for him to ascertain where the birds came from; if he should give out the same information as the men had given to the chief as to the source of the birds, then he would be safe; if he should give a contrary answer, he would be killed. The name of this priest was Luahoomoe, and

<sup>1</sup>This islet lies in the channel between Maui and Kahoolawe, its surface but a few feet above the water.

<sup>2</sup>Better known now as Maalaea, the western landing for central Maui.

<sup>3</sup>Na-maka-a-hua, so divided, becomes "the eyes of Hua."

<sup>4</sup>Known generally as Olowalu, adjacent to Lahaina on the south.

On his next trip Aukelenuiaiku met with a queer<sup>1</sup> experience. His body was bitten all over, while his neck was all scratched up, and in places it was cut. On this evening he again came home with two more small fish. On reaching the house Namakaokahai looked at her husband's body and neck and saw that he was all scratched. She then spoke in parables saying: "Yes, there are two kinds of fish in the sea that bite: the shark and the eel." Then she continued: "Strange, that your skin is all bitten and your neck scratched, but you don't return with any sharks and eels."

Aukelenuiaiku then said with great cunning: "I met with a queer experience today. When I arrived at the seashore I tied the bait to my hook and cast it into the sea. After I had let the line down it got caught in the coral down below, and so I dived down and after getting the line loose I came up. I was not at all hurt at this time. But on casting my line the second time it again got tangled and I dived the second time. After this it was caught the third time and again I went down, but before I had gone very far I got the cramps and I was carried by the current away down to the bottom where I was rubbed against the coral until my back was all cut up. After this I recovered myself and swam up, and this time I was caught in an eel hole, and there I was rolled about by the surf until I was almost out of breath. Had I been a boy from the backwoods I would have been killed, and you would not have known how, and how pitiful that would have been."

To those who may be reading this story, it is plain to all the fair sex<sup>2</sup> that Aukelenuiaiku was a deceiver, and that his scratches and bites came from another source altogether. The trait, however, will be found in his descendants in these latter days. And here we see that his wife was not to be deceived by him.

## CHAPTER XV.

### HOW NAMAKAOKAHAI QUARRELED WITH HER COUSINS PELE AND HIIAKA.

WITH all Aukelenuiaiku's smooth words, his wife did not believe him. She then said to him: "Say, cunning, do you think I am a fool, and am not aware of your doings and your deceit? I know that you have a woman whom you go down every day to see. So here is what I wish to say to you: The outside of your body is free to others, but your skin and flesh are my property, and I do not want to have you scratched and ill-treated."

With all this advice from his wife, still Aukelenuiaiku did not take heed; they were as nothing to him, for he kept on going down to fish. When Aukelenuiaiku came back from his next trip his body was scratched and bitten all over and his neck was cut in several places. When Namakaokahai saw how her husband was all cut up,

<sup>1</sup> *Apiki*, defined here as "queer," the sense in which Aukele wished his wife to understand him was "having again met misfortune." The general use of the word is akin to cunning deception.

<sup>2</sup> *Anekelepe maka palupalu*, lit. "soft-eyed antelope", introduces a new animal to Hawaiian story in this modern complimentary expression implying the fair sex.

and how he had disregarded her words of advice, she grew less angry of him and transferred all her anger to her cousins, Pele and Hiiaka.

We will here see how Namakaokahai ill-treated her own cousins, her own flesh and blood. When Namakaokahai's anger was aroused she seized her cousins and gave them a severe beating. When the brothers saw this they jumped in to help the girls, but this interference was of no avail, for Namakaokahai gave her brothers some of the beating, and she gave them so much that they all had a hard time to save themselves. Because of this the cousins rose and departed to some other place to dwell; but Namakaokahai followed them and again drove them away. The cousins in the meantime thought that she would forget the cause of her anger, but she followed after them and drove them away from their new home. At this persistency on their cousin's part, they vowed that they would never again turn back, nor ever again live in the same land with their cousin. At this expulsion, the two sisters studied where they would move to, and after considering several places they decided on Kauai and there make their future home. In this journey, when they reached Kauai,<sup>1</sup> where they made their home, they had an idea that their cousin would leave them in peace and not follow them up. The place where Pele and Hiiaka took up as their first home on Kauai was at Puukapele, a place to the east of Mana. When they settled at this place they started a fire whose glare was seen from the high peaks in the land of Nuumealani, where Namakaokahai was stationed on the lookout for her cousins. The height of these peaks was probably as high as that of Kaala mountain.

When Namakaokahai saw the glare of the fire on Kauai, she knew that Pele and Hiiaka were there, so she followed on to Kauai where she met her cousins and another fight was had. In this fight Pele and Hiiaka almost overcame their cousin, but being possessed of great strength Namakaokahai was enabled to overcome her cousins. Therefore, being driven from their Kauai home, they journeyed on to Oahu where they settled. Because of the fight that took place on Kauai, the land in which it occurred was called Puukapele, and it is so to this day.

Upon their arrival on Oahu, Pele and Hiiaka took up their abode in Kealiapaakai, at Moanalua, where they dug down into the ground and made a home. On coming from Kauai they brought some red dirt and some salt with them and deposited these things in their new home. Because of this fact these places were given the names of Kealiapaakai and Kealiamanu. Upon finding that the place was too shallow they went to settle at Leahi. While living at Leahi they tried digging down into the place, but again found it too shallow. The two then moved on to Molokai and settled down at Kalaupapa. After a time they began digging and were again disappointed in striking water; so they left Molokai. The hole they dug was called Kauhako. From Molokai they journeyed to Haleakala in Maui. Upon their arrival at this place they began digging a pit which they left open on the top of the mountain. The rocks<sup>2</sup> in Hana-kaieie, at Kahikinui, are those that were dug up by Pele and Hiiaka.

<sup>1</sup>This legendary account of the origin and successive changes of volcanic activity throughout the group coincides with the views of geologists relative to the order of change.

<sup>2</sup>This had reference to a cluster of rocks in a field or section of aa—rubble lava—in the uplands, said rocks being noted for their grouping rather than extraordinary size.

We will now take up Namakaokahai. After Pele and Hiiaka had been driven away from Kauai, through the terrible fight that took place, Namakaokahai returned to Nuumealani, and proceeded to the highest peak where she could see Maui. While Namakaokahai was living on Nuumealani, she again saw Pele and Hiiaka starting a fire on the mountain on Maui, so she left Nuumealani and came to Maui where another battle was fought in which Pele was killed. Namakaokahai then returned to the peaks on Nuumealani. After a time she looked towards Hawaii and saw Pele's fire burning on Mauna Loa. But Namakaokahai discontinued her warfare against Pele and Hiiaka.

We will now speak of Pele. Pele was indeed really killed in the battle that was fought on Maui with her cousin, but she traveled in spirit to Hawaii, at which place she again came back to life. It was Pele and Hiiaka that dug that pit at Kilauea, on the slope of the Mauna Loa mountain, and this place has become their own to this day, and no one will dare dispute their claim.<sup>1</sup> After the death of Pele, Namakaokahai returned to her own land in Kalakeenuiakane<sup>2</sup> where she lived with her husbands and son and nephew.

After the lapse of some considerable time, the two boys, the son of Aukelenuiaiku and the son of the oldest brother got into a fight. The cause of the quarrel was this: The forehead of Kauilanuimakaehaikalani was cuffed by his cousin, the son of the oldest brother of Aukelenuiaiku, the one whose every word was sacred. A few words in explanation regarding the two boys. One of these boys was human and the other, Kauilanuimakaehaikalani, was god-like. In their fight Kauilanuimakaehaikalani said to his cousin:

"You are a lot that for a time were dead,  
You were food for the maggots;  
You are a lot whose bones were whitened.  
It was my parents that brought you back to life,  
You were a lot that were asleep in the bottom of the sea  
With eyes all rotted."

When the uncles heard these words they became very angry, and all decided to return to Kuaihelani, their own land. When their youngest brother and wife saw that the brothers were about to depart, they entreated them not to leave them, but the brothers would not listen. After they were ready for their journey they boarded their ship and set sail for Kuaihelani; but in mid-ocean they encountered disaster and all sunk to the bottom of the sea.

Here ends their story for they are all dead. Continuing that of Namakaokahai and Aukelenuiaiku. After they had lived on in peace and happiness for some time, Aukelenuiaiku said to his wife: "My wife, we have lived together now for many days, and I have become old and about to die in this strange land. I would therefore request of you that you grant me leave to go and see our parents."

<sup>1</sup>The term *kuleana alokio no Pele*, means Pele's allodial title.

<sup>2</sup>*Ka-lakee-nui-a-kane*, the great bend of Kane.

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*new possession*

chausen's story, which, on being hung before a fire, allowed the notes that had been played into it (but not heard) to thaw out and entertain the company. And if the story of the shell is doubted, one has only to look at it in the Honolulu Museum to be convinced.

HOW MOIKEHA GAINED A WIFE

**P**UNA, lord of Kauai, was a well-beloved and merciful man. Though he would not brook insolence, he was always ready to pardon a fisherman or servant who, in ignorance of his personality, broke the taboo by stepping on his shadow. His love for Hooipo, his daughter, was so strong that he delayed her marriage until the gallants began to complain, and the girl herself became uneasy, lest her charms should expand to a maturity that might hurt her matrimonial chances. As she had no preference, however, she agreed that her father might name the happy man. He, loth to incur the enmity of any at his court, resolved to offer her as a prize, and the fairest contest seemed in his mind to be a run to Kaula and back, each contestant to be allowed to use sail and carry four carmen, and the winner of the race to marry Hooipo.

A couple of days before the race was undertaken there arrived at Kauai a sturdy mariner, one Moikeha, who had just returned from a voyage to Raiatea, two thousand five hundred miles to the southward. Long trips of this sort were not unusual

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among the adventurous islanders, and there is a tradition that one of them brought to Hawaii two white men who became priests, and on a later exploration secured four "foreigners of large stature, bright, staring, roguish eyes, and reddish faces," who may have been American Indians. Moikeha became the guest of Puna. He had not been long in the daughter's company before Hooipo regretted the arrangement for a race, for she had found a man whom she could love. It was too late to argue with the candidates; there could be no hope of peace if the princess were withdrawn as an object of competition and thrown at the head of this stranger. By general consent he was allowed to take part in the race, provided he could cite an honorable parentage. This he did, for he was the son of a former chief in Oahu, and he rattled off the names of his ancestors for sixteen generations, ending the catalogue in this fashion, "Maweke and Niolaukes, husband and wife; Mulienalii and Wehelani, husband and wife; Moikeha and Hooipo, husband and wife." This little joke, his assumption that the girl was already his, made everybody laugh and put the company in good humor.

At the word of command a score or more of lusty fellows pushed their boats through the surf, hoisted sail, and pointed their prows for Kaula, fifty miles away. Moikeha alone showed no haste. He bade a cheerful farewell to his host and the pretty daughter, marked with delight her serious look as he took

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## Myths and Legends

were killed by striking on rocks or by drowning,—all but the real prophet, who did not leave the shore till the boats were a mile or so away from land. Paao answered his thunderous hail by an equally thunderous refusal to return, as to go back after starting was bad luck, but added, "There is room for you, if you will fly to us." Putting all his strength into his arms and legs, the prophet swam through the air and rescued the boats without injury.

The real Paao is said to have been a Spanish priest who was cast away on the islands by the wreck of the galleon *Santo Iago* in 1527. The ship was bound from Acapulco to Manila with shrines and images. The priest grafted Christian practices on the native religion, abolished sacrifice, and begot a line of chiefs.

### THE WRONGED WIFE

**I**N 1530, or thereabout, a Spanish ship from Molucca was driven across the Pacific and flung in a dismantled condition, on the Keel Reefs, Hawaii. Only the captain and his sister were rescued. Until it was discovered that these strangers required food and sleep, like themselves, the natives worshipped them as gods. They were hardly less welcome when it was found that they were human, and they married among the islanders. The woman's grandchild, Kalkilani, was reputed to be the most

## In the Pacific

beautiful woman ever born in Hawaii. Kalkilani became the wife of the heir-apparent, who cared so little for government, however, that the young woman was made chief. Her marriage to this easy-going, ambitious, though generous prince had been a failure. As it was a state marriage, she cared little for him. His stalwart brother, Lono, was the object of her love and admiration. When the people resolved that Lono should be king, Kalkilani was divorced and given to him as queen, for her first husband prized her happiness above his own. Lono built a yacht worthy of this Cleopatra, a double canoe eighty feet long and seven wide, floored and enclosed for twenty feet amidships, so that the queen had an apartment which was luxuriously furnished with couches, cloths, festoons of flowers, shells, and feathers, and containing a sacred image and many charms against evil. The twin vessels were striped with black and yellow, figures of big birds with men's heads were at the prow, and on calm days, when the sails hung idly, forty oarsmen pulled the royal barge at a gallant rate.

During a long honeymoon tour the bridal party landed on Molokai, to await the passing of heavy weather, and the young couple were playing draughts to beguile the time, when a dark and sudden cloud fell upon their happiness. One of the servants of the queen was a girl named Kalkimani, who had a lover, and while the king was studying his next move he heard a man's voice call, as he thought, "Come,

a business by itself, as distinct from that of the artists who manipulated them into tasteful shapes as diamond-mining at Kimberley is from diamond-cutting at Amsterdam.

Bird-catching, while of great fascination, was a most exacting profession, demanding of the hunter a mastery of bird-craft and wood-craft attainable only by him who would retire from the habitations of men and make his home for long periods in the wooded solitudes of the interior.

The kings of Hawaii constantly had men in their service who followed the vocation of bird-catching, called *kia-manu*. It is related of one of the ancient kings that at a critical juncture in his affairs he led off his warriors into the mountains with the purpose or pretext of engaging in bird-catching for plumage. But this is not a business in which a multitude can successfully engage in close proximity to each other. The *kia-manu* needs room; he must do his work in solitude, with the field to himself.

The feathers of Hawaiian plumage-birds may be divided, as to color, into several classes:

1. *Pure yellow*. The yellow feathers were taken either from the *o-o* or from the coat of the still rarer *mano*. Those of the *mano* were of a deeper tint, but of shorter staple than the former, and as the bird was shy and difficult of capture, they were greatly coveted for the richest articles of feather-work, cloaks, capes and necklaces. It is a question still in dispute whether this rare bird is not extinct.

The *o-o*, though a proud and solitary bird, was more prolific than the *mano*. Its coat was of deep black, set off with small tufts of clear yellow under each wing and about the tail, and in some varieties about the neck and thighs. Those from the axilla were called *ε-ε* and were the choicest, and being of a longer staple were in the greatest demand for the *lei*. No swan's down can surpass, in delicacy of texture, the axillary tufts of the *o-o*.

2. *Red*. Scarlet, or red feathers were obtained from the body of the *i-iwi* and the *akakahi*, (*akakane* or *akapanane*). It may be disputed whether one or the other of these is not to be designated as crimson. The color-tone of the feathers varies. They were song-birds, and when on the wing, displaying their plumage of black and scarlet, were objects of great brilliancy. There

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was, I am told, another red-feathered bird called *ka-ai-kaupani*, a beautiful thing in scarlet, wild and shy, a great fighter, a bird very rarely taken by the hunter. Its plumage would have been a welcome addition to the resources of Hawaiian feather-workers had it been obtainable.

3. *Green*. Feathers of an olive green were obtained from the *u-u*, and from the *amakihi*; those of a greenish-yellow. Though of less value than some others, the green feathers were an important resource in adding variety to Hawaiian feather-work. This color, however, was not used in the richest and most costly cloaks and capes.

4. *Black*. Feathers of black were obtained from the *o-o*, *mano*, *i-iwi* and *akakahi*, not to mention numerous other sources, including the domestic fowl, which also contributed feathers of white.

While this list is not intended to be exhaustive, mention should be made of the *ko'e*, (bosen, or tropic bird), which furnished two long feathers from its tail used in making *kahilis*. Though this bird took its prey from the ocean, its nest was in the face of the steep mountain *pa'ala* and in the T. of the small, rocky islands, *Kaula*, *Niho*, *Lehua*, and *Ō*.

There are two varieties of this feather.

The methods used by one hunter in the capture of the birds differed from those used by another. They also varied somewhat, no doubt, in different districts, on the different hours of different seasons of the year and even in the different hours of the day.

There could be nothing stereotyped in the way the hunter of birds practiced his art. While the method might remain essentially the same, it was necessarily subject to a wide range of modification, to suit the skill and ingenuity of each hunter in his efforts to meet the habits and outwit the cunning of the birds themselves.

For the purpose of observing more closely the manner of life and methods of the bird-catcher, let us transport ourselves in imagination to the interior wilderness of Hawaii, and live for a time amid the stretches of forest with which the climate of rainy Hilo clothes the volcanic debris of active Kilauea and extinct Mauna Kea.

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T.G. Thrum

The bird-hunters of ancient Hawaii

stone from the beach and placed it under the rock, stopping it from rolling any further. By this action of Kana the rock was stopped right in the middle of the steep cliff; and it is there to this day, on the cliff of Waikolu. This saved Kana and the canoe Kaumai-elieli from destruction by the rock. After this Niheu started off for the top of the Haupu hill, to the rescue of his mother, believing that he could do this with his own strength.

## RELATING TO NIHEU.

Niheu was a fearless warrior and had very little respect for the strength of others. He was so brave that he oftentimes fought against a whole army, without the least hesitation. When he was ready to start he took up his war club, Wawaikalani, and placing one end of it on the cliff, the other resting on the canoe, he walked ashore upon it. After landing he proceeded to the top of the hill of Haupu, where the chief Kapepekaula was living, in company with Hina, the mother of Niheu, who was for the time being his wife.

## RELATING TO THE HAUPU HILL.

The real name of the hill was Kahonunuimaeleka, a turtle, and had flippers on the sides. Whenever these flippers closed the hill would extend up to the heaven. Around this hill was a fence called Paehumu composed of ti-leaf of Koaea and the ulei of Nuuhiwa. These things grew so close together that they served as a windbreak, and no wind could touch the chief's house, called Halehuki.

When Niheu came up to the fence he beat down the ti-leaf and ulei with his war club, causing the wind to enter Halehuki. As the wind blew into the house, Kapepekaula asked: "What has caused the wind to enter here?" "There is a boy outside with a war club. He has beaten down the fence." Hina then spoke up: "It must be Niheu, our brave son. He is without fear. We shall be killed." While she was speaking, Niheu came in and taking hold of Hina started off with her. Before Niheu came into the house, Hina had told Kolea and Ulili the place wherein the strength of Niheu laid; it being in the strands of his hair, called Wilikalinoamohalaikaekaeka, and at the same time told them to take hold of the strands and pull on them which will cause Niheu to let go of her, for this would cause him to lose his strength.

When Kolea and Ulili saw that Hina was being taken away, they flew and held Niheu by the hair. When Niheu saw that his hair was being held, he let go of Hina, took up his war club and struck at Kolea and Ulili. While he was doing this, Hina ran back to the house, to her new husband Kapepekaula; Niheu, therefore, walked back to the canoe, and he was questioned by Kana as follows: "How about our mother?" Niheu replied: "I had her and we were on our way here when I was attacked; my hair was pulled by the two birds, Kolea and Ulili. While I was beating them off, Hina ran back again." Kana then said to Niheu: "You stay here on our canoe while I go after our mother." With this Kana stood up in the canoe and peeped over the hill of Haupu. At this the hill extended on up and Kana also extended on upward too. In doing this

<sup>1</sup> *Ka-honu-nunui-ma-eleka*, literally, the very large turtle at Eleka.

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Kana had to go up to the highest heaven, in the deep blue sky and his body was in the form of a spider's web, for he was in great need of food and meat.

When Niheu saw that the legs of Kana were thin and in the form of a spider's web, he felt that it was because he was starving; so he called out in a loud voice to Kana: "Lie toward Kona, to Uli our grandmother, where you will be able to get food and meat." Niheu had to repeat this call for three days before Kana heard him. When Kana heard the call of Niheu, he bent himself over across Molokai, over the top of Haleakala, over the mountain whereby a groove was formed across Haleakala which can be seen to this day.

When Kana reached Kona and the home of Uli his grandmother, he laid down by the doorway until Uli awoke in the morning, and when she came out she saw Kana, her grandson. She then woke him up and began feeding him. When Kana was satisfied, the increase of his body began to come down until it reached his feet which were in the canoe, where Niheu was still waiting. When Niheu looked and saw that the legs were increasing he arose and cut off one, for he was angry with Kana for eating till satisfied. The numbness from this cut went up until it reached the head of Kana, and upon informing his grandmother of this fact, Uli said: "Your younger brother Niheu got angry with you because you partook of food [without remembering him], so he has cut off one of your legs." After this Uli said to Kana: "You have conquered over your opponent. When you rise up you must extend upward until you tower above the Haupu hill, then make eyes at the hill and when it extends up to meet you, you reach down and break off the flippers on the right side; then break off the flippers on the left side; then it will have no more strength." After these instructions had been imparted, Kana arose and stood upright until he towered over Haupu, when he made eyes at the hill. At seeing this Haupu extended upward to meet Kana; Kana then reached down and broke off the flippers. As soon as the flippers were broken, the power of Haupu ceased. Kana then stepped down on the hill and it fell to pieces, and as the pieces fell into the sea, they were left there in the form of small hills,<sup>1</sup> which can be seen to this day, at the mouth of the Waikolu Valley, overgrown with loulou palms.

By the death of Haupu,<sup>2</sup> the chief Kapepekauiā was conquered and Hina was recovered; and she was brought back to live with her first husband Haka-lanileo. This ended the war between Kana and the Haupu hill.

<sup>1</sup> Known as the "Rocks of Kana".

<sup>2</sup> Meaning the overthrow of Haupu.



PAHEE.

A piece of wood is made out of *koaie*, *ulei*, *o'a*, *mamane*, *kauila*, or *uhiuhi*. Some spears are a fathom and a half long, some four and one-half feet (*hailima*),<sup>24</sup> some a yard, and so on. The tracks where the game is played are roughly formed, some being forty fathoms long, others two times forty fathoms. For a very powerful man a track five times forty fathoms long is necessary. Ten counts are required to win. Goods are all lost. The betting sometimes is continued until the girdle at the waist is lost also, and the loser stands stark naked; then the game ceases.

OLOHU.

A yellow stone, square-hewn, rounded like a shot, but without corners on the edges. A course two times forty fathoms is required to play *olohu*.<sup>25</sup> The best course, however, is the one at Kohala, Hawaii, called Hinakahua. That is the most noted course to this day.

SWINGING.

A rope eight fathoms long, sometimes ten fathoms and over, is fastened to a coconut tree. It makes a long high swing.<sup>26</sup> At the time of swinging, the person swinging, either man or woman, is decently apparelled. Two persons pull the swing. When the swing has oscillated high the rider chants to make the swinging more enjoyable. The owner of the swing has stipulated that a chant must be sung during the swinging. This is the manner of chanting:

At Kaula, the border of Koolau;  
Separated is the Koolau, separated is precipitous Hilo,  
The Hoolua and the Moae arise,  
The Moae which plows the sea and makes it billowy.  
The sea is billowy and boisterous by the wind,  
The billows are tempestuous, the waves being active,  
Majestically stands the sun reflected through the sea-spray;  
The sea-spray which mounts the cliffs of Okalakala,  
The ends of the tempest.  
The food of life is saved by the wind,  
The *uhu* of Hanalailai is caught in the calm.  
The tree-belted cliffs of Kealakehe kowea  
Are frowned upon by the breeze,  
In time breaking the crest thereof.

After this chanting the assembly is quiet, not a murmur being heard, then another chant is sung:

<sup>24</sup>*Hailima*, a measure of length not now used.

<sup>25</sup>*Olohu*, name of a game, as also the stone with which it was played on Oahu and on Maui. On other islands the stone was termed *uhu* and the game was called *maika*. The point of the game was to roll the stone the greatest distance on a prepared course. Emerson, in his notes on this game in Malo's Antiquities, suggests that the old time use of immature breadfruit, gave its name, *uhu*, to the stone designed for the special purpose.

<sup>26</sup>The Hawaiian swing was a single rope of plaited vine, not the loop swing with which all are familiar. Its name, *kowali*, is from the running vine *koali* (*Ipomoea tuberculata*) which furnished a convenient and strong cordage by the braiding together of several strands. The swinging was not done by pushing, but by two persons in opposite directions pulling alternately on ropes affixed to the cross piece seat of the swing.

NI  
318.2  
M21  
p.13-48  
Kauai. Lakaiole. (In Westervelt's Legends of gods and ghosts).

NI  
318.2  
C72  
p.14-154  
Kauai. The anahou. (In Colson's At the gateways of the day).

NI  
318.2  
C72  
p.68-78  
--- Same. (In Colson's Legends of Hawaii).

AR5  
p.118-119  
The legs of the moon. (In Armitage's Ghost dog and other Hawaiian legends).  
(Continued on next card)

NI  
318.2  
M5  
p.102  
Kauai. The beautiful anahou. (In Metzger's Tales told in Hawaii).

NI  
318.2  
M1  
p.118-119  
Kauai. Oahu. Oahu. (In Thurston's Hawaiian folk tales).

NI  
318.2  
M1  
p.17-18  
Kauai. Oahu. Oahu. (In Thurston's More Hawaiian folk tales).

NI  
318.2  
M1  
p.114-115  
Kauai. Tradition of Kamehameha (In Fernander collection of Hawaiian antiquities and folk-lore, v.3).

NI  
318.2  
M1  
p.198-240  
--- Same. (In Selections from Fernander's Hawaiian antiquities and folk-lore).

NI  
318.2  
M1  
p.117-118  
Kauai. The triple marriage of Lakaiole. (In Kalakaua's Legends and myths of Hawaii).

NI  
318.2  
M1  
p.118-119  
--- Same. (In Kalakaua's Legends and myths of Hawaii).

GR 385  
NI  
318.2  
M1  
p.118-119  
Kauai. Story of Kamehameha. (In Thurston's More Hawaiian folk tales).  
NI  
318.2  
M1  
p.21-22  
Pala, goddess of volcanoes. (In Thurston's More Hawaiian folk tales, their legends).  
NI  
318.2  
M1  
p.118-119  
Kauai. (In Westervelt's Legends of gods and ghosts).  
(Continued on next card)

GR 112 55  
NI  
318.2  
M1  
p.118-119  
Kauai. How Heihei gained a wife. (In Thurston's Myths & legends of our new possessions & protectorate).

NI  
318.2  
M1  
p.118-119  
--- Same. (In Thurston's Myths & legends of our new possessions & protectorate).

NI  
318.2  
M1  
p.118-119  
--- Same. (In Thurston's Myths & legends of our new possessions & protectorate).

GR 385 97  
NI  
318.2  
M1  
p.106-107  
Kauai. The shark-gods of Kauai. (In Green's Folktales from Hawaii).

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

GR 510 1146  
NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

P28.1  
NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

NI  
318.2  
M1  
p.118-119  
--- Same. (In Westervelt's Legends of Maui - a deal god of Polynesia).  
(Continued on next card)

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Memo from Victor Lipman, Associate Editor

Aug 1, '83

Dear George,

Here's the portions of Lee Mottelers

paper and a xerox of the chart I did (I did it originally on graph paper - all the lines don't show up on the copy). It will make a little more sense when looked at next to a <sup>map</sup> ~~sketch~~ of the area, ~~which I have~~ so I've enclosed

the part of the map I got from Bishop Museum.

The navigation readings <sup>(on my chart)</sup> are from

Beaglehole [Clerke, March 1779] pages

(632 and 633). Those are important pages to go over carefully - as I say, I had some confusions with longitude, and the time of day.

1) Reproduce "Hawaii's First Chart"

2) Photos?

3) Hawaiian Scholar?

# HONOLULU

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Memo from Victor Lipman, Associate Editor

If you have any more thoughts or insights ~~about~~ (or hunches) about this whole Mokee papapa thing, give me a call. (Hone phone OK too, 524-8654.)

I'll keep you posted as to any new developments... Best,  
-Vic

# OCCASIONAL PAPERS

of Bernice P. Bishop Museum • HONOLULU, HAWAII

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VOLUME XXIV/AUGUST, 1980/NUMBER 17\*

## HAWAII'S FIRST CHART? A RECENT REDISCOVERY

LEE S. MOTTELER

*B. P. Bishop Museum*

AT SUNRISE on January 18, 1778, James Ward, a midshipman aboard HMS *Resolution*, commanded by Captain James Cook, sighted an island through the haze and gave the call that heralded the European discovery of the Hawaiian Islands.<sup>1</sup> The ship's master, William Bligh, would have noted this sighting in the ship's log, which it was his duty to keep. He also, in the following days, would probably have undertaken surveys for the accurate charting of these hitherto unknown islands, singularly positioned in the middle of the North Pacific Ocean. Bligh's log would be fascinating indeed to those seeking information on the first European contact with Hawai'i.

This privilege is sadly denied us, because the Bligh log, if it indeed existed as substantiated below, has never come to light. It can be imagined, with what we know of the Bligh personality, that he may have secreted the document and kept it from public view to protect his abiding self-interest. As the acclaimed Cook biographer John C. Beaglehole (1967, Vol. 3, pt. 1, p. clxxvi) observes:

We have nothing from Bligh, the master of the *Resolution*, either log or journal, and it would be curious if he had put nothing on paper. As master he was responsible for the ship's log, and might have contented himself with that, but neither do we have a ship's log. There was one, for [Lt. James] King refers to it in the statement preliminary to his own log . . . and we can perhaps see copies of it in logs attributable to others.

\* Volume XXIV of the Occasional Papers is published in honor of Edwin H. Bryan, Jr., whose service to Bishop Museum began in 1919. He was for many years Curator of Collections, and at present is Manager of the Museum's Pacific Scientific Information Center. A Symposium, at which several of the papers in this volume were read, was held at the Museum on April 13, 1968, honoring Mr. Bryan on the occasion of his 70th birthday.

<sup>1</sup>This island proved to be O'ahu, out of reach to windward and not visited until the following year; Kaua'i was seen soon after and was the island first visited (Beaglehole, 1967).

placed and are unnamed, one can discern Hanapepe Bay and, to the east, the unmistakable outline of Nawiliwili Harbor. On the engraved chart, such mere indentations of the coastline are lost totally.

The northern part of Kaua'i is unfortunately distorted by an eastward elongation, but in this we can forgive Edgar, for the north coast of the island was not seen. The engraved chart, however, was prepared after Kaua'i had been seen a second time, when it was viewed from the east and considerably northward on the return visit (February, 1779). Therefore, in this detail the engraved chart is more correct than Edgar's, although both use dotted lines in completing the northern circuit of the island to indicate that this part of the coast was not surveyed.

Interior detail, as might be expected, is a rudimentary approximation of the rugged terrain employed with varying degrees of success. With Kaua'i, Edgar has given us what appears to be an island of eleven distinct peaks, instead of the familiar ridges and valleys, but the engraved chart is even less discriminating in its five raised features. At least on Edgar's manuscript, some of the hills are recognizable, although again unnamed: Ha'upu, near Nawiliwili; Nonou (or Nounou, "Sleeping Giant") at Wailua; and near the center of the island, one which could be Kawaikini or Wai'ale'ale, the highest peaks on Kaua'i.

With Ni'ihau Edgar has attained the height of his skill as a surveyor and draftsman. If the best points of his and the engraved chart could be combined, we would have a nearly perfect facsimile of this island and its neighbor, Lehua (Orre-how), which is quite a tribute to the ability of the first men to chart it. Edgar's depiction of the cliffs along the east coast of Ni'ihau is quite good, while his configuration of the southern half of the island is excellent. Again the north coast was seen only at a considerable distance, which explains the narrow neck of land extending toward Lehua, and the dashed coastline. This error and the position of Lehua, somewhat too far east on the Edgar chart, are improved on the engraved chart, although overall Edgar's is the superior delineation. The position of Ka'ula (Ou-tow-ra) southwest of Ni'ihau is also more correct on Edgar.

The inclusion of O'ahu (Wou-a-hoo), the first of the Hawaiian Islands sighted by Cook, indicates that its name was obtained from the natives of Kaua'i. It was only faintly seen and too far to windward to be approached, and consequently its distance from Kaua'i was underestimated by about half a degree. This distance was corrected the following year when O'ahu was briefly visited, as reflected on the engraved chart.

Finally, there is a note referring to an island not seen, written in the upper left-hand corner of the chart: "Tummata-papappa, an Island that lays to the

NW of these, as we were inform'd by the Natives . . . .” A similar mention is found in most of the accounts of the third voyage, and it presents an intriguing puzzle. Although it has been suggested to be a reference to Nihoa, this is an incorrect application of the name. Nihoa, nearest of the northwestern Hawaiian Islands, was known to the people of Kaua'i, who apparently visited it for its birds, but it was never called by this name. In today's orthography, *Tummata-papappa* becomes *Kumaka-papapa*, but as Samwell's phonetics are usually more reliable, his rendering of the name as *Modoopapappa* (*Moku papapa*) is probably the most accurate.

It is altogether possible that the Hawaiian informants were only describing an island, not naming it. If this is the case, the *moku* ("island") described would be "low, flat, as a reef" which is the meaning of *papapa* (Pukui and Elbert, 1971, p. 293). Such a definition could hardly apply to either Nihoa or its farther neighbor, Necker Island, both of which rise abruptly to considerable heights. It seems quite probable that we have evidence here to support the thesis that Hawaiians visited or had knowledge of one of the low islands beyond Necker. (Curiously, the name Moku Papapa has been applied to distant Kure Atoll, the farthest west in the entire Hawaiian chain, but it is thought that this was in the post-discovery period; it can scarcely be credited that Hawaiians would have voyaged such a great distance when the resources sought were to be found much closer at hand.)

#### CONCLUSION

It is fortunate for Hawai'i that the Thomas Edgar chart exists and that it has now been brought out of obscurity. It is a feast for the eyes to anyone who has lamented the woeful lack of detailed cartography from Hawaii's discovery period. As a graphic record from the initial encounter of Europeans with these Islands, it holds a position unique among all our manuscripts. As a document that depicts superbly the configuration and features of Kaua'i and Ni'ihau as first recorded, it is unequaled.

It is to be hoped that other early documents, including cartographic records long since lost sight of, will be sought out and brought to light. Valuable manuscripts still occasionally turn up in unexpected places, and sometimes by accident; but the find is more significant if by design. The rediscovery of Edgar's chart has emphasized that, for Hawai'i at least, the rewards of such a search could be very great indeed.



Navigation information from  
 Clarke's log March 16 and 17,  
 the two days they searched  
 for Moku Papapa.

Bearings:

Kaula is  $21^{\circ} 43' N$   
 $(199^{\circ} 37' 45'') 160^{\circ} 22' 15''$

at 5:02 pm 3/16:

$21^{\circ} 46' N$   
 $(199^{\circ} 37' 45'') 160^{\circ} 22' 15''$

at 7:17 am:

$21^{\circ} 34' N$   
 $(199^{\circ} 16' 26'') 160^{\circ} 43' 34''$

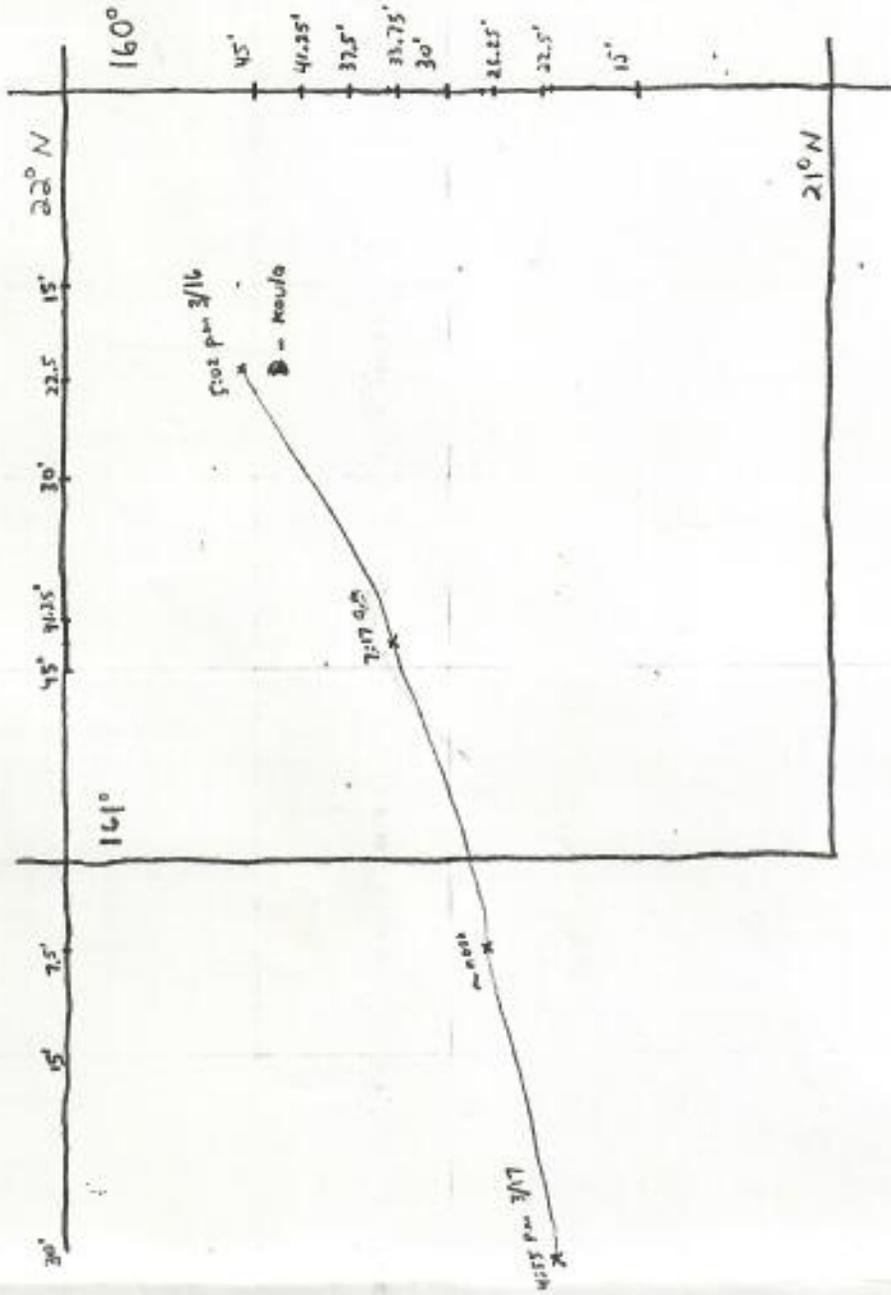
forenoon:

$21^{\circ} 27' N$   
 $(198^{\circ} 53'') 161^{\circ} 07''$

at 4:55 pm 3/17:

$21^{\circ} 22' N$   
 $(198^{\circ} 25' 34'') 161^{\circ} 31' 26''$

At this point they stopped the search,  
 "well assured we must be past it or to  
 westward of it..." - Clarke



Traces of both the plus-5- and plus-25-foot shorelines are present on the dunes. The Pakehoolua shield, at the northern end of the island, is partly overlain by lithified dunes of volcanic sand, derived from the Lehua ash, which also extend below sea level and must have formed during a lower stand of the sea. Thus none of the Kiekie volcanics can be more recent than Pleistocene.

### Leeward Islands

The Leeward Islands of the Hawaiian Archipelago form a row of small islands and associated reefs and banks that extends west-northwestward for nearly 1,200 miles beyond Kauai and Niihau. Those closest to Kauai are deeply eroded remnants of volcanoes. Farther northwest the islands are of limestone, but resting on deeply submerged volcanic pedestals. Kaula Island lies 23 miles southwest of Niihau (fig. 279), and belongs with Kauai and Niihau rather than with the rest of the Leeward chain.

In order northwestward, the volcanic islands are: Kaula, Nihoa, Necker, French Frigate Shoal, and Gardner. The last two consist only of small residual pinnacles of volcanic rock surrounded by coral reef, and they constitute a gradation into the wholly limestone islands. Again in order to the northwestward, the limestone islands are: Maro Reef, Laysan, Lisianski, Pearl and Hermes Reef, Midway, and Kure. In addition, more than a dozen other reefs and shoals (fig. 1) mark submarine peaks that do not quite reach the surface of the ocean. Comparatively little geologic work has yet been done on the Leeward Islands.

#### KAULA

400 Kaula Island is a tuff cone resting on a broad base that certainly is a big submerged shield volcano. The cone lies near the southeastern edge of a shoal 8 miles long in a west-northwesterly direction, 4.5 miles wide, and on the average a little more than 200 feet below sea level (figs. 137A, 279). This relatively flat

platform must have been cut across the top of the shield volcano by wave erosion, probably during the minus-300-foot stands of the sea. A projection that rises to about 30 feet below sea level 3 miles N 60° W of Kaula is probably an erosional residual, rather than another cone rising from the platform. The general level of the platform probably was raised by a coral reef growing on it, but sinking of the shield became too rapid for reef growth to keep up, and the reef was submerged.

The contours in figure 279 show clearly that the Kaula shield is a part of the Kauai-Niihau massif. The three shields lie on a west-southwest-trending line that is essentially parallel to the southwest rift zones of Kauai and Niihau and appears to reflect one of the fundamental structural trends in the earth's crust in this part of the Pacific. It may have been controlled by one of the splays from the western end of the great Murray Fracture Zone (fig. 170).

Kaula Island is a crescentic erosional remnant of a tuff cone built on the wave-cut platform. It rises about 540 feet above sea level and is just over a mile long from north to south. In composition it resembles Lehua Island north of Niihau and such cones as Diamond Head and Koko Crater on Oahu, and like them it was formed by hydromagmatic explosions. The originally glassy ash is partly altered to palagonite. Many blocks of limestone, torn from the underlying reef, are enclosed in the tuff. Some bombs contain cores of olivine-rich peridotite (dunite and lherzolite). Angular blocks of both nonporphyritic basalt and basalt containing olivine phenocrysts also are present, probably derived from the old shield volcano beneath the reef. An unconformity in the tuff at the north end of the island indicates only a brief pause in the eruptions that built the cone. The composition of the erupting magma has not been determined, but the relationship of the cone to the underlying platform shows clearly that it is a posterosional eruption like those of the Kiekie Series on Niihau. Along much of the shore of Kaula a wave-cut bench lies 4 to 10 feet above sea level. Near the north point a large sea cave is said to extend inward more than 100 feet.

*contours platform edge of Islands*

The offer of Mr. Benjamin O. Wist, Dean of Teachers' College, to place in the library a complete set of "Pictures of Old Hawaii," photostat copies of illustrations bearing on Hawaiian history, was gladly accepted.

The last gift recorded is "A Record of the Descendants of David Belden Lyman and Sarah Joiner Lyman, 1832-1933," sent with Christmas greetings from the compilers, Ellen G. Lyman and Elsie H. Wilcox.

In closing I wish to thank all friends of the society who have aided in one way and another to forward this interesting work.

Respectfully submitted,

CAROLINE P. GREEN,  
Librarian.

The formation of the Territory of Hawaii has been a process of growth and evolution extending over a period of a century.

It is recognized international law that new territory may be acquired by a State by discovery and occupation, or by cession or conquest. The Territory of Hawaii, successor in title to the Kingdom of Hawaii whose interests and domain have vested in the Territory by annexation, has grown to what it is today by discovery and occupation, and never by cession or conquest, although cession has at times been thought of.

The principle of discovery and occupation has been elaborated and explained by Mr. John Matthewman, a former Attorney General of the Territory, in his opinion dated Oct. 31, 1923, where the law is interpreted as follows:—

"When citizens or subjects of one nation, in its name, and by its authority or with its assent, take and hold actual, continuous and useful possession (although only for the purpose of carrying on a particular business, such as catching and curing fish, or working mines), of territory unoccupied by any other government, or its citizens, the nation to which they belong may exercise such jurisdiction and for such period, as it sees fit over Territory so acquired."

It will be noted that the jurisdiction may be for such period as the country exercising it may see fit. That is, the occupation may be temporary or permanent. Occupation already had may be abandoned.

The process of consolidation of the Territory of Hawaii, as it now is, has involved temporary occupations, claims that have proved unwarranted and that have been withdrawn, negotiations that were abortive, and claims to Islands that cannot be found to

Hawai  
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## 2. HOW THE TERRITORY OF HAWAII GREW AND WHAT DOMAIN IT COVERS

By PENROSE CLIBBORN MORRIS

Attorney at Law, Territory of Hawaii.

An Examiner of Land Titles for Land Court of Territory of Hawaii.  
Member of Board of Commissioners of Public Archives.

HAWAII HIST. SOCIETY. Annual report  
for the year 1933.

The process of evolution has ceased in recent years, and the exact lands comprised within the Territory of Hawaii, may now be said to have been at last definitely and finally ascertained, and to be admitted without possibility of reasonable dispute. All foreign claims have been put an end to by annexation. It is the purpose of this paper to show for the first time, from official records, how our Territory came into being as a comprehensive whole, including islands that we know, and others that we have never seen, all "Summer isles of Eden lying in dark-purple spheres of sea," and comprising our Hawaiian heritage.

We do not know when the inhabited Hawaiian Islands were first occupied, but W. D. Alexander, the Historian, points to the discovery of human bones under ancient coral beds and lava flows as evidence that the first settlers must have arrived in very ancient times. Alexander appears to have quoted from Fornander as regards the finding of these human bones. Fornander's facts are open to doubt on this point. However, we may guess that the early inhabitants may have been fugitives from South Pacific Islands, the remnants of defeated armies, or natives who may have drifted long distances from the south in storms, and finally found anchorage in Hawaiian waters. Some facts and speculations relating to the origin of the Hawaiian people, and accounts of ancient Hawaiian voyages are given in the second and third chapters of Alexander's History, to which reference may be had. After the Hawaiian Islands became settled, it seems that the Hawaiian people lived secluded and apart for many generations before intercourse between them and the Islands of the South Pacific was renewed. The eighteenth century was a period of "Traffics and Discoveries," of voyages and explorations. It was undoubtedly by the voyages of Capt. Cook that the Hawaiian Islands were first made generally known to the world.

The question of who is entitled to the honor of their discovery is a more difficult one. This matter has been fully dealt with by the late Bishop Restarick, until recently President of the Hawaiian Historical Society, in his pamphlet, "The Discovery of Hawaii," published in 1930. Bishop Restarick refuted the theory that these islands were discovered by Juan Gaetano, a Spaniard, in 1555. That theory is based on the fact that on some charts taken by Lord

Anson from a Spanish galleon captured during his expedition of 1740 to 1744, there is shown a group of islands designated "Los Monjes," placed between latitude 18 degrees and 22 degrees North, and longitude 135 degrees and 139 degrees West. The position as regards latitude has been thought to point to the conclusion that the group was what is now known as the Hawaiian Islands. Bishop Restarick, after sifting all the evidence, came to the conclusion that "Gaetano did not discover Hawaii, nor did the Spaniards know of the existence of the Hawaiian Islands before Captain Cook discovered them in 1778."

On January 18th, 1778, Captain James Cook of the Royal Navy of Great Britain, sailing northward from Tahiti to North America, first sighted the Hawaiian Islands, and a few days later, landed at Waimea, Kauai. In November following, on a return voyage, Capt. Cook continued his exploration of the Islands. He was killed at Kealakekua Bay on February 14, 1779. The "Resolution" and the "Discovery" left Kealakekua Bay on February 22, 1779, and spent three days making examination of the Hawaiian group, before finally leaving the Islands that Capt. Cook called "the Sandwich Islands" in honor of his patron, the Earl of Sandwich, First Lord of the Admiralty.

The work done by Capt. Cook and his officers was thorough and complete. Immediately after the return of the "Resolution" and "Discovery" to America, charts illustrating the Cook voyages were printed and published the same year. This book of charts may be seen in the Archives Office at Honolulu. It serves to answer positively and finally the question "what portion of the present Territory of Hawaii did Capt. Cook discover?"

The chart of 1779 of the Sandwich Islands and Kealakekua Bay furnishes the answer. Capt. Cook discovered the eight principal Islands, now known by the names of Hawaii, Maui, Molokai, Oahu, Kauai, Lanai, Niihau and Kahoolawe, and also the two very small uninhabited Islands near Niihau, now called Lehua and Kaula, and the small Island called Molokini lying between Maui and Kahoolawe. Other smaller rocks and islets lying close to the shore were not mentioned by Capt. Cook. They may be treated as included in the Hawaiian Islands that he discovered.

Lehua lies about half a mile northward of Niihau. It is a small,

rocky, crescent shaped Island rising to an elevation of about 702 feet near the center. The area of the Island is 277 acres. It is a Light Station of the U. S. Lighthouse Service by Executive Order No. 1851, of the President, dated September 14, 1928.

Kaula lies nineteen miles southwestward of Niihau. It is a small bare, rocky islet about 500 feet high. The area is 108 acres. Kaula is a Light Station of the U. S. Lighthouse Service by Executive Order No. 173 of the Governor of Hawaii, dated December 13, 1924.

Molokini lies in the channel between Maui and Kahoolawe. It is a small, barren, crescent shaped rocky Island, 160 feet high. The area is  $18\frac{1}{2}$  acres. It is a Light Station of the U. S. Lighthouse Service by proclamation of the Governor of Hawaii dated September 13, 1910.

Capt. Cook's chart does not give the present names of the Islands, but they are all placed on the chart with approximate accuracy, and are all clearly capable of being identified with the eight Islands and two rocks near Niihau, and little Island of Molokini, that came under the jurisdiction of Kamehameha the First, when he subjugated the entire Hawaiian group of Islands in the year 1795. They comprise the total area of the Hawaiian Islands as shown on any ordinary small scale map now commonly in use, as for example, the map of the Territory at the beginning of Prof. Alexander's History.

Soon after the beginning of the nineteenth century, some other islands and reefs in the vicinity of the Hawaiian group, but for the most part at considerable distance from the eight main Islands, were discovered. The identity of these islands and reefs, and the history of their incorporation into the Territory of Hawaii, has never been fully known even by citizens of Hawaii. The knowledge has not been available. No accurate, complete and official data has been in existence. Even the best and latest Government charts do not differentiate between what is under Federal and what is under Territorial control.

But such maps are not complete and fully comprehensive to show what is now the Territory of Hawaii.

In this paper we will take for granted knowledge of the Geography and History of the eight large Hawaiian Islands. Any

good history of Hawaii will give the history of these Islands, and the Geography is known to all residents in Hawaii, or should be. We will confine ourselves in this paper to a discussion of the coming into the Territory of Hawaii of the smaller islands, reefs and shoals that form part of its domain.

No complete list could now be made were it not for the research of Robert D. King, until recently Territorial Surveyor, and now Chief Surveyor in the combined Land-Survey Office of the Territory. Mr. King, with great industry and special facilities and qualifications for such a task, gathered together in the year 1931, the data for a complete list of the Islands comprised within the Territory of Hawaii. Mr. King has placed at the disposal of the writer of this paper a mass of material bearing upon the subject, and his conclusions on the question of what Islands and reefs now constitute the Territory of Hawaii. King's enumeration is the most complete and accurate list of the Islands, reefs and shoals within the Territory ever made. It represents the geographical and historical facts from Governmental sources. It is an enumeration prepared by an expert, and may be considered the official statement of the Territory of Hawaii, as to what constitutes its domain. King's enumeration comprises all the Islands and rocks that have been shown in this paper to have been discovered by Capt. Cook, all small islands adjacent to the larger islands unnamed by Capt. Cook, particularized in Appendix "A" to this paper, and sixteen islands, reefs and shoals in addition. The present existence of three of these sixteen reefs or shoals is doubtful, and two of them appear from recent survey to be one and the same reef. Thus the number of these small islands, reefs and shoals becomes reduced to twelve that certainly exist at the present time as independent units.

These islands, reefs and shoals were discovered since Capt. Cook's expeditions, and all of the twelve form an integral part of the Territory of Hawaii, beyond a shadow of doubt. They are commonly shown on maps as included in the Leeward Islands of the Hawaiian Archipelago, except Palmyra Island, which lies off the line of the Archipelago that stretches eleven hundred miles

\* Professor Kaykendall's History is an excellent history and has good maps.

west northwesterly beyond Kauai. The official names of these Islands, reefs and shoals on modern maps are as follows:

NIHOA  
LAYSAN  
GARDNER PINNACLES  
LISIANSKI ISLAND  
KURE (OR OCEAN) ISLAND  
NECKER ISLAND  
PALMYRA ISLAND  
FRENCH FRIGATE SHOAL  
BROOKS SHOAL  
PEARL AND HERMES REEF  
GAMBIA SHOAL  
DOWSETT REEF } These two reefs are shown by re-  
MARO REEF } cent survey to be one and the same  
FROST SHOAL (Present existence doubtful)  
TWO BROTHERS REEF (Present existence doubtful)  
MORRELL ISLAND (Present existence doubtful)

It must be clearly understood that the list of islands, reefs and shoals above mentioned, does not include any islands such as Midway and Kingman Reef, and other islands and reefs that are under the exclusive jurisdiction of the United States. This paper deals exclusively with the islands forming the Territory of Hawaii. The distinction is not a distinction without a difference, but has important legal bearings. This writer is attempting to describe, in the light of present official knowledge, what actually constitutes the domain of the Territory of Hawaii. This paper will be strictly confined to the answer to that question. The above list is, however, to be understood to be sufficiently elastic so as to include all small rocks, reefs and shoals, whether shown on the latest chart of the Coast and Geodetic Survey or not, that are in the close vicinity of the above mentioned twelve islands, reefs and shoals and that may reasonably be treated as appurtenant thereto. Reference will be made hereafter to Johnston Island and Midway Islands, to which the Territory of Hawaii cannot now claim title as against the Federal authorities.

**NIHOA ISLAND** lies 120 miles northwest from Nihoa and 247 miles west northwest from Honolulu. The point of highest

elevation is 900 feet above sea level. The north face of the island is a cliff about 850 feet high. It is the highest island of the Hawaiian Leeward group.

Nihoa is a mile long by 2000 feet in width, and contains an area of 155 acres. The Island is clearly volcanic in character, and of great age geologically. There are traditions of early immigrations on a small scale to Nihoa. The evidence of house sites and terraces for cultivation of vegetables, and the finding of various household and fishing appliances lend force to the credibility of these traditions. There is only one landing place situated on the south side.

This Island was discovered on April 13, 1789, by Capt. Douglas of the "Iphigenia." It was taken possession of in 1822 by Capt. William Sumner by direction of Kaahumanu, Premier of the Hawaiian Kingdom.

In 1885 it was visited by Princess Liliuokalani, then heir apparent to the Hawaiian Kingdom, together with a party that included Dr. Sereno E. Bishop. A survey of the Island was made by Dr. Bishop on that occasion. The official name of the Island is Nihoa. It is sometimes called "Moku Manu" or "Bird Island." The old charts showed the name spelled "Modu Manu."

The Island was acquired by the United States under the annexation Act of July 7, 1898, as part of the Territory of Hawaii. See Section 2 of Organic Act and notes upon the said Section at page 64 of the "Revised Laws of Hawaii 1925."

Nihoa Island is under the jurisdiction of the City and County of Honolulu by virtue of Section 1717 of Chapter 118, Revised Laws of Hawaii 1925. The Island is portion of Bird Reservation under concurrent jurisdiction of the United States Department of Agriculture, by virtue of Executive Order No. 1019 of President Theodore Roosevelt dated February 3, 1909. An excellent recent account of Nihoa Island, with full data relating to the history and geography of the Island, is contained in Kenneth P. Emory's Report on the Archaeology of Nihoa and Necker Islands, published by the Bishop Museum in 1928, hereinafter more particularly referred to under Necker Island, and in the bibliography to this paper.

**LAYSAN ISLAND**, sometimes called Moller Island, lies 790 miles northwest of Honolulu. It is not, like Nihoa, of volcanic origin, but is a coral atoll that has become raised by subterranean forces, so that it has become a large briny lake a little elevated above the surrounding ocean, fenced in by a ring of coral sand. This lake is gradually becoming filled up with sand. The Island is almost entirely surrounded by a coral reef. It is about three miles long by one and one-half miles wide, and is not more than 18 feet in height above sea level.

Laysan Island was discovered in 1828 by Capt. Stanikowitch. It was annexed to the Hawaiian Kingdom by Capt. John Paty of the schooner "Manuokawai" on May 1, 1857. The Island harbored quantities of sea birds, and used to be a rich guano deposit. It was leased by the Hawaiian Kingdom to the North Pacific Phosphate and Fertilizer Co., for twenty years from March 29, 1890. Some of the buildings erected by this Company remained when the Island was visited in 1923, by the Biological Survey, who sent in that year an expedition to Laysan and others of the small islands of the Hawaiian group, to investigate and remedy conditions that had arisen by reason of depredations caused by rabbits. The guano deposits have been almost exhausted. The Island, like Nihoa, was annexed to the United States as part of the Territory of Hawaii, and is under the joint jurisdiction of the City and County of Honolulu, and U. S. Department of Agriculture. This Department has jurisdiction over the Island as a Bird Reservation under Executive Order No. 1019.

**GARDNER PINNAOLES**, or Gardeners Island, lies 588 miles Northwest by North from Honolulu. It is a volcanic rock 170 feet high, and two hundred yards in diameter. There is a smaller rock close to its southwesterly end. A reef extends about one-half mile. These rocks were discovered by Capt. Allen of the American Whaler "Malo" on June 2, 1820, but on account of the difficulty of landing they have seldom been visited. There is deep water right up to the high cliffs of the main rock. The cliffs are 60 or 70 feet high. Gardner Pinnacles became United States Territory, and passed under the jurisdiction of the City and County of Honolulu and U. S. Department of Agriculture in the same manner as Nihoa and Laysan Islands.

**LISIANSKI ISLAND**,—that is the official name—is also known as Lassion or Pell. It lies 905 miles northwest from Honolulu, and is a sand island about one and one-half miles long by three-fourths of a mile wide. Lisianski rises about 40 feet at the highest point, above sea level. There is a reef partly encircling the Island. Lisianski was discovered by Capt. Lisianski of the "Neva," on October 15, 1805. It was annexed to the Hawaiian Kingdom by Capt. John Paty of the schooner "Manuokawai" on May 11, 1857. Capt. N. C. Brooks of the Hawaiian Bark "Gambia" visited the Island in 1859.

The Hawaiian Government leased Lisianski to the North Pacific Phosphate and Fertilizer Company for 20 years from March 29, 1890. The Island became United States Territory, and passed under the jurisdiction of the City and County of Honolulu, and U. S. Department of Agriculture in the same manner as Nihoa, Laysan and Gardner. It is included in the Bird Reservation.

**KURE ISLAND** is also referred to unofficially as Ocean, Cure, Staves and Moku Papapa. The term Ocean Island should not be used, as it is confusing. There are many islands of that name. Kure Island lies 1,200 miles northwest from Honolulu, and is a circular atoll, the reef being about 15 miles in circumference, and enclosing two small sand islets. Brackish water is available by digging wells. This Island was visited by Capt. N. C. Brooks of the Hawaiian bark "Gambia" in 1859. Col. J. H. Boyd, Special Commissioner of the Hawaiian monarchy, took possession of Kure Island for the Hawaiian Government on September 20, 1886. See Hawaiian Gazette of October 5, 1886, page 4, and Interior Department Land Matters File of September 26, 1886, on file in the Archives of Hawaii. This Island was leased by the Provisional Government of Hawaii to the North Pacific Phosphate and Fertilizer Company for twenty-five years from February 15, 1894. The Island became United States Territory and passed under the jurisdiction of the City and County of Honolulu, and U. S. Department of Agriculture in the same manner as Nihoa, Laysan, Gardner and Lisianski. It is part of the bird reservation.

**NECKER ISLAND** lies 393 miles northwest from Honolulu, and is the remnant of a volcanic cone. The highest point is 276 feet above sea level.

The Island was discovered by the French navigator La Perouse, in 1786, who named it after the great Minister of Louis XVI. It is about 1,300 yards long by 200 yards wide, and contains 41 acres. The nearest inhabited land is Niuhau, 250 miles distant. Necker

Island and Nihoa, near by, were inhabited in ancient times by Polynesian visitants who have left behind them evidence of their work and culture. Edwin H. Bryan, Jr., Curator of Collections of the Bishop Museum, was of a scientific party who visited Necker Island in June, 1923. In an account of this visit, published in his "Hawaiian Nature Notes," Bryan says:—

"It seemed to us incredible that any group of people could have existed here for any length of time, but the evidence of them, and their work was all about us. First, there were the terraces, not those carved out by nature, but some thirty-four large, paved platforms, the work of men's hands. Each had a more or less well-preserved row of upright stones on a raised platform at one end, and other upright slabs here and there. There is nothing just like them," says Bryan, "to be found today in the main islands of the Hawaiian group, nor are such temple structures (if they are temples) known to the Hawaiians of today, even in tradition. \* \* \* Then there were the artifacts, beautiful bowls, laboriously hollowed from the hard, but brittle rock of the island, stone adzes, sinkers, a stone awl, a hammer stone, a grindstone, and human bones. All these," says Bryan, "evidenced a settlement of some time by people very like the Hawaiians." Curious idols were also found, six of them being now preserved in the Bishop Museum.

The question as to who were these early inhabitants of Necker Island and Nihoa has been thoroughly explored by Kenneth P. Emory, Ethnologist of the Bishop Museum in his report before referred to, published by the Museum, entitled, "Archaeology of Nihoa and Necker Islands," Bishop Museum Bulletin No. 53. Emory expresses the opinion that these early inhabitants of Necker and Nihoa were some of the ancient inhabitants of the main Hawaiian Islands. Emory's Report gives a very full account of the Geography and History of the Island.

Necker Island was visited by Capt. N. C. Brooks of the Hawaiian bark "Gambia" in April, 1859, and was annexed to the Pro-

visional Government of Hawaii by Capt. J. A. King, Minister of the Interior, father of Robert D. King, on May 26, 1894. This annexation was decided upon very suddenly. It is alleged that the Hawaiian Government discovered the secret plan of Great Britain to send Her Britannic Majesty's ship "Champion," then in Honolulu harbor, to annex Necker Island, as a link in the "All-British" cable landings, between Canada and Australia. The "Iwalani," under Capt. King, left Honolulu for Necker Island at 3 p. m. May 25, 1894. The "Champion" left at 6 p. m. the same day. The "Iwalani" reached Necker Island first, and the annexation or re-annexation to Hawaii was carried into effect with due ceremony.

The writer of this paper has often heard the story of the annexation told by an eye-witness, the late Capt. James Gregory, who for many years prior to his death was Captain of the Inter-Island Steamer "Kinau." At the time of the annexation, Capt. Gregory—James, and not William, as has been incorrectly stated,—was in the American merchant marine service, and accompanied Capt. King on the expedition. A photograph of the annexation ceremony was taken by a member of the party, and a copy of this picture contained in Emory's monograph before referred to, shows the act of raising of the Hawaiian flag over Necker Island.

The Island was acquired by the United States on annexation of the Hawaiian Islands. It was leased by the Territory of Hawaii for twenty-one years from June 2, 1904, for fishing purposes only.

It is part of the Bird Reservation, and is under the joint jurisdiction of the City and County of Honolulu and the U. S. Department of Agriculture, pursuant to the laws and executive order hereinbefore referred to as affecting the other five Islands whose history has been detailed.

**PALMYRA ISLAND**, sometimes called Samarang or Palmore Island, is located 960 miles south by west from Honolulu, and lies outside the natural line of the Hawaiian Archipelago. The Island is an atoll consisting of approximately 52 islets occupying a space of five and two-thirds miles by one and one-half miles. The reef extends nearly eight miles. The atoll incloses three lagoons. The several islets are low above sea level, and covered with brush and coconut trees. The islets vary in size from 46 acres to about one-half acre. The Island depends on the rainfall for a water

supply. Palmyra was discovered by Capt. Sawle, of the American vessel "Palmyra," on November 7, 1802. Dr. G. P. Judd, agent for American Guano Co., took possession for the United States on October 19, 1859. The Island was annexed for the Hawaiian Kingdom by Capt. Zenas Bent, of Honolulu, in 1862. It was annexed to Great Britain on May 28, 1889, by Commander Nichols of the British man of war "Cormorant." The proclamation of 1862, issued under Kamehameha IV, was as follows:—

"Whereas, on the fifteenth day of April, 1862, Palmyra Island, in lat. 5 deg. 50 min. N. and long. 161 deg. 53 min. W. was taken possession of with the usual formalities by Capt. Zenas Bent, he being duly authorized to do so in the name of Kamehameha IV, King of the Hawaiian Islands.

Therefore, This is to give notice that the said Island so taken possession of is henceforth to be considered and respected as part of the domain of the King of the Hawaiian Islands.

(SIGNED) L. KAMEHAMEHA,

Minister of the Interior

Department of Interior, June 18, 1862."

It has been generally understood that Palmyra Island was one of the Hawaiian Islands that passed to the United States on annexation. Any possible doubt that the Island is American Territory was set at rest by the formal annexation of Palmyra Island to the United States by Admiral Sutherland, U. S. N., the Commander in Chief of the Pacific Fleet in the year 1912. The jurisdiction, however, lies in the Territory of Hawaii. The City and County of Honolulu collect the taxes and the title is registered in the Land Court of the Territory of Hawaii, under the Land Registration Act, (Revised Laws of Hawaii 1925, Chapter 186 as amended). The number of the original petition for land registration was No. 223. The files in the Land Court matter give a complete resume of the various changes of private ownership from the time of Capt. Zenas Bent in the year 1862 down to the present time, when the entire group of Islets known as Palmyra Island, has become vested in Mr. and Mrs. Fullard-Leo of Honolulu, under Land Court Certificate No. 2116, save and except two islets known as "Home Islands," which are registered in the names of certain devisees of the late Henry E. Cooper under Land Court Certificate No. 9756. The owners of the two islets and those who may

accompany them, have the right, under the decree of the Land Court, to the navigation of the lagoon with boats and other craft, and free passage about the lagoon and reefs, and the taking of fish for domestic purposes only while in residence upon the Island.

A full account of the early history of Palmyra Island will be found in Prof. Rock's pamphlet, entitled "Palmyra Island with a description of its flora," published in the year 1916 by the College of Hawaii as Bulletin No. 4. This pamphlet contains some photographs of Palmyra scenery. From this authority it appears that the Pacific Navigation Company sent a man named Dillon in September, 1885, under contract for one year, to Palmyra Island. He agreed during that period to cut firewood, catch shark, fish and birds, and plant coconuts, and try to find pearl shell and coral. Dillon and his wife remained on Palmyra for a year, and returned to Honolulu at the end of 1886, or beginning of 1887. Prof. Rock reported that in the year 1916 the Island was covered with at least 25,000 bearing coconut trees. According to Prof. Rock there are many hermit crabs and coconut crabs on Palmyra, but no mosquitos.

The Island has been visited from time to time by the owners and others interested in exploring the commercial possibilities and the beauties of this gem of a Pacific Island. This writer understands that the only lengthy settlement, since the time that Dillon and his wife lived on Palmyra, occurred in the years 1920 to 1921. From October, 1920, to December, 1921, Colonel William Meng and Edwin Benner, Jr., lived on the Island. Mrs. Meng was also of the party in residence for ten months of that period. The party investigated the possibilities of the Island for copra production and fishing.

Benner has informed the writer that during the term of residence of his party, the rainfall was plentiful, and the question of water supply presented no difficulty. The climate of Palmyra is delightful.

**FRENCH FRIGATE SHOAL** or French Frigates Shoal lies 480 miles northwest from Honolulu, and is roughly a crescent-shaped atoll about twelve and one-half miles in length, or according to the Bishop Museum Geologist Harold S. Palmer, who visited the shoal, about ten years ago, it is 17 miles in length. The shoal

is about five miles wide at the widest point. French Frigate Shoal comprises within the lagoon a group of thirteen small sand islets, and one rocky islet known as La Perouse Pinnacle 120 feet high. Landings are easy on the sand islets. French Frigate Shoal was discovered by La Perouse on November 6, 1786, and visited by Capt. N. C. Brooks of the Hawaiian bark "Gambia" in 1859. The Shoal was leased by the Provisional Government of Hawaii for twenty-five years from February 15, 1894. A formal annexation by the Republic of Hawaii took place on July 13, 1895. Particulars of the act of annexation are contained in the official report of Capt. J. A. King to President Dole, dated July 22, 1895, on file in the Archives Office.

The French Frigate Shoal was acquired by the United States under the Annexation Act of July 7, 1898, as part of the Territory of Hawaii. See Sec. 2 of Organic Act, and notes upon said Section at page 64 of the Revised Laws of Hawaii, 1925.

The City and County of Honolulu has jurisdiction by virtue of Sec. 1717 of Chapter 118 Revised Laws of Hawaii 1925. The Shoal is portion of Bird Reservation under concurrent jurisdiction of the United States Department of Agriculture, by virtue of Executive Order No. 1019.

**BROOKS SHOAL**, 30 miles west-northwest of French Frigate Shoal, is an oblong bank about fourteen miles long. This Shoal was discovered by Capt. N. C. Brooks of the Hawaiian bark "Gambia" in 1859. It was visited by the Coast and Geodetic Survey ship Albatross in 1902. The ownership is credited to the Territory of Hawaii, and the jurisdiction to the City and County of Honolulu concurrently with U. S. Department of Agriculture. It is presumed that Brooks Shoal is included in Bird Reservation, although not expressly mentioned in Executive Order No. 1019.

**PEARL AND HERMES REEF**, like Maro Reef, is listed by Doctor Thomas G. Thrum, as an Hawaiian possession. See Hawaiian Annual for 1898. It lies 1,050 miles northwest of Honolulu and is an oblong shaped atoll. The reef encloses an area of about 8 miles in length by two and one-half miles in width at the center. Five small sand islets are located within the circumference of the reef. The average height of the islets is ten feet at their highest points.

In the year 1822 two whalers, the "Pearl," and the "Hermes," were wrecked the same night within a few miles of each other on this reef. Out of the broken timbers, James Robinson, carpenter, and others of the crew, built a boat that carried them to Honolulu. Robinson established a ship-building business at what is now part of Pier 13, and built Robinson's Wharf on Honolulu Harbor. He became wealthy; and his descendants are highly respected kamaaina residents of Honolulu.

John Paty observed and mapped the position of Pearl and Hermes Reef in 1857, but did not land.

The reef was leased by the Provisional Government of Hawaii to the North Pacific Phosphate and Fertilizer Company for twenty-five years from February 15, 1894. The ownership and jurisdiction of this reef correspond to the ownership and jurisdiction of Nihoa and Laysan and other reefs in the same category hereinbefore mentioned. The reef is part of Bird Reservation.

**GAMBIA SHOAL**, situated about 35 miles west by north from Pearl and Hermes Reef, is covered by fourteen fathoms of water. It was discovered by Capt. N. C. Brooks of the Hawaiian bark "Gambia" in 1859. The ownership and jurisdiction are the same as in the case of Nihoa and Laysan and other reefs in the same category.

**DOWSETT REEF**, so called because on July 4, 1872, the whaling brig "Kamehameha," Capt. Dowsett, struck on this reef, is located between Laysan and Gardner Pinnacles, lying 133 miles west-quarter-south from the latter rocks. It is a rectangular coral reef about nine miles long and five miles wide. Dowsett Reef is nearly always entirely covered by breakers. The ownership and jurisdiction are the same as in the case of Nihoa and Laysan. It is mentioned in Executive Order No. 1019 as part of Bird Reservation.

**MARO REEF**, or Mary Reef, was discovered by Capt. Allen of the American whaler "Malo" in 1820. It lies about ten miles northwest of Dowsett Reef, and is a rectangular coral reef about nine miles long, by five miles wide, usually covered with breakers. This reef was listed as an Hawaiian possession by the late historian, Thomas G. Thrum. See Hawaiian Annual for 1898. Maro Reef is

included as a part of Bird Reservation. (Executive Order No. 1019.) The ownership and jurisdiction are as in the case of Nihoa and Laysan.

The Geodetic Survey Map published June, 1931, treats Dowsett and Maro Reefs as one and the same reef.

**FROST SHOAL**, 90 miles west northwest from Nihoa was discovered by the ship "E. L. Frost" in 1859. The U. S. S. "Yorktown" passed over it on October 14, 1897, since which date this shoal has been searched for without success. Frost Shoal, when located, was found near Necker Island. The ownership was credited to the Territory of Hawaii by reference in Executive Order No. 1019 creating a Bird Reservation. The jurisdiction would be in the City and County of Honolulu, concurrently with the U. S. Department of Agriculture, as in the case of Nihoa and Laysan. This shoal is not shown on Chart of Geodetic Survey dated June, 1931.

**TWO BROTHERS REEF** is shown on the charts in latitude 24 deg. 14 min. N., longitude 168 deg. 28 min. W. This reef took its name from the Captain of the Nantucket whaler, "Two Brothers," who reported striking the reef in 1823. The supposed reef has been searched for several times during the past century, but has never been located. If it exists, this shoal forms part of the Territory of Hawaii, with jurisdiction the same as in the case of Nihoa and Laysan.

This reef is not shown on Chart of Geodetic Survey of June, 1931. It is mentioned in Executive Order No. 1019 as part of the Bird Reservation.

**MORRELL ISLAND** was reported to exist by Capt. Morrell in the year 1825, at latitude 29 deg. 57 min. N., longitude 174 deg. 31 min. E. Its existence has been reported as doubtful. It has not been seen for many years, and has been expunged from the admiralty charts. Morrell Island was included in a twenty-five year lease by Hawaiian Government to North Pacific Phosphate and Fertilizer Company, dated February 15, 1894. This Island is not specifically included in Bird Reservation. It is not shown on the chart of the Geodetic Survey dated June, 1931. The Chart does not, however, extend to cover its location.

The commentators note to Section 2 of the Organic Act, Revised Laws of Hawaii 1925, page 64, in listing the Hawaiian Islands omits to name the eight shoals and reefs, that have been lastly described, namely, Brooks Shoal, Pearl and Hermes Reef, Gambia Shoal, Dowsett Reef, Maro Reef, Frost Shoal, Two Brothers Reef and Morrell Island. William Alanson Bryan in his list of the Hawaiian Islands, at page 93 of his "Natural History of Hawaii," omits Palmyra, Brooks Shoal, Two Brothers Reef and Morrell Island, but he includes Midway, which is not, however, part of the Territory of Hawaii, but is under the jurisdiction and control of the Navy Department of the United States, independent of this Territory, by virtue of Executive Order of President Theodore Roosevelt dated January 20, 1903, followed by possession and occupancy as a cable station.

Other lists have been published purporting to name the Hawaiian Islands, but for the lack of official data in existence, none of these lists have been fully comprehensive and exact.

It will be seen from the description that has been given of the shoals, reefs and atolls omitted in the above two fairly representative lists, that the omissions do not in any case except Palmyra, represent territory of much apparent value and importance at the present time, and some of the omissions relate to reefs that appear to be nonexistent. However, what is the apparent value, is not always the real value. Anything that is written on the subject of "How the Territory of Hawaii Grew," should give credit to the industrious coral forming polyp, slow working though it be, and to the forces of nature that tend to change the level of land, especially that of the ocean swept Pacific Islands. Subsidences have occurred, but likewise land coral reefs have risen. Dr. Brigham of the Bishop Museum was responsible for the statement made in the year 1900 that on this Island of Oahu the ancient coral reef was at that time from two to three fathoms above the level at which it was formed not many ages ago. The growth by the coral insect is, of course, extremely slow and restricted to a depth not exceeding 150 feet. But volcanic and seismological disturbances may cause quicker changes in elevation. If the contrary action is taking place, and the theory is sound, that the islands and shoals that have been described were formerly high, volcanic islands that

have been leveled and in some cases submerged by the combined action of wind, rain and wave erosion, then, in that case, the action of nature is also very slow. For the world of today the islands and shoals are existing facts to be taken into account and valued for whatever value they may now possess. These sea-swept and isolated oases of terra firma on the vast bosom of the Pacific Ocean, part of our Territory, have ceased to possess much value now as guano deposits, but are mainly of value to the fisherman and scientist, and possibly for naval or cable purposes. It might not be at all for the well being of this Territory and the Coast of California, that these little dots on the map of the great Pacific should fall into the possession of some other nation than America. Indeed, it is quite possible that one or more of these islands may yet become very useful, like Midway. It is also to be remembered that these small islands of the Hawaiian Archipelago have been constituted by the American Government to form the Hawaiian Islands Bird Reservation, the largest and most populous bird colony in the world. That makes them of interest to naturalists. They have a scientific value to the student. Prof. Bryan, in his Natural History, reminded us that the formation and growth of coral islands and reefs, has been a subject profound enough to engage the attention of such thinkers as Darwin, Agassiz, Dana, Wallace and a score of others.

The American Navy and Merchant Marine and other navies and merchant marines are vitally interested in watching and charting all land, rocks and submerged reefs that may prove a menace to navigation.

In the foregoing paper, attention has been called to the fact that while the action of the coral insect as an upbuilding force, and the combined action of wind, rain and wave erosion, as a destructive force is very slow, seismological disturbances may cause quicker changes.

A copyrighted article by G. K. Spencer from the Philadelphia "Public Ledger," reprinted locally in the "Advertiser" of December 10, 1933, contains some interesting data and somewhat speculative theories regarding the effect of seismographical disturbances in the Pacific Ocean.

Thus, it will be seen that from various points of view, the out-

lying islands of the Territory of Hawaii, and even submerged reefs, are now of real importance, and may easily become of tremendous importance.

Hawaii must not forget these smaller members of her family of "sunny isles in summer seas." Periodical supervision is essential, and continuous, and where possible, useful possession must continue to be manifested. Neglect in the past has led to damage and destruction of bird life. In the year 1910, Japanese poachers were discovered on Laysan and Lisianski engaged in wholesale mutilation and slaughter of the birds for commercial purposes. In 1923 the Biological Survey was compelled to send the "Tanager" to Laysan, and as already stated, to investigate and remedy the destruction of all vegetation and threatened extinction of bird life on that Island by reason of rabbits that had been left to run wild and multiply by the manager of a guano company who had formerly occupied the Island.

It remains to discuss the status of Johnston Island, whose title in the Territory of Hawaii was for long considered doubtful.

**JOHNSTON ISLAND** lies 717 miles southwest from Honolulu. It is a lagoon, the reef being about eight miles long. On the reef are two islands, the larger one, Johnston Island, being about one-half mile long. The small one, sand Island, is a mere sand bank about five hundred yards in diameter. Both Islands are covered with grass. Brackish water is obtainable. The Islands have easy landings. Johnston Island was discovered on December 14, 1807, by His Britannic Majesty's Ship "Cornwallis," and named after the captain of the ship. On March 19, 1858, this Island was taken possession of for the United States by the captain of the American Schooner "Palestine." On June 14, 1858, possession was taken for the Hawaiian Kingdom by the Hawaiian Schooner "Kalama." On July 22, 1858, repossession was taken by the Schooner "Palestine." On July 27, 1858, the Island was formally annexed to Hawaii by proclamation of Kamehameha IV, and was leased by the Territory of Hawaii to Max Schlemmer for 15 years from September 11, 1909. Johnston Island is a Bird Reservation by Executive Order of President Calvin Coolidge dated June 29, 1926, No. 4467.

This Island is admittedly American. Hawaii does not seem to

have pressed its claim to have jurisdiction over it. Jurisdiction, therefore, appears now to be in the United States Government. That was the opinion of Attorney General Black of the United States, written to the Secretary of the Navy so far back as on July 9, 1859—(9 op. Atty. Genl. of U. S. No. 364), in which opinion it is stated, that at the date of the Royal Proclamation of Kamehameha IV, Johnston Island was in actual possession of American citizens holding in the name and under the flag of the United States.

#### OTHER REEFS SHOWN ON MAP OF COAST AND GEODETIC SURVEY:

Coast and Geodetic Survey Chart dated June, 1931, has located thereon St. Rogation Bank as lying about 70 miles northwest of French Frigate Shoal, and Raita Bank as lying about 95 miles northwest of Gardner Pinnacles. This Chart also shows an unnamed reef stretching westward from Nihoa, a small unnamed reef lying between Nihoa and Niūhau, a small shoal marked "Nero Bank" lying south of Kure Island, and a small reef marked as "Bensaleux Reef" lying south of Kure Island. These shoals and reefs may be regarded as comparatively recent discoveries. They are all undoubtedly under American jurisdiction. They have no history so far as the Territory of Hawaii is concerned, and are not under Territorial jurisdiction.

This paper cannot be extended further to trace the history of temporary occupations, claims that have proved unwarranted, and that have been withdrawn by Hawaii, negotiations that were abortive, and claims that were made to islands that could not be found to exist. Particulars regarding such matters may be found in the Archives Office.

There is so much opinion in the street, however, to the effect that Midway belonged to Hawaii, and is now part of the Territory, that it seems of interest to refer further to the matter.

Midway comprises two small sand islands in a lagoon, encircled by a coral reef. The statement has often come, even from authoritative sources, and has frequently been repeated, that the Territory of Hawaii extends from Midway on the North, to Palmyra on the South. Midway is, however, not a part of the Territory of Hawaii. The legal question involved in deciding the

matter was whether Midway was acquired by Hawaii on July 5, 1859, when discovered by Capt. N. C. Brooks, of the Hawaiian bark "Gambia," and was therefore a part of the Territory, or whether it was acquired by the United States independently when annexed and surveyed by the U. S. S. "Lackawanna" on August 28, 1867. The latter fact was assumed by the Supreme Court of the United States on May 27, 1901, in *Downes v. Bidwell*, 182 U. S. 304 (45 U. S. L. Ed.) 1088, 1113. The whole question was explored by Opinion No. 1098 of the Attorney General of Hawaii, dated October 31, 1923. The conclusion of the Attorney General was, that "If the Kingdom of Hawaii ever had a valid claim to Midway—which appears unlikely—it was certainly abandoned. Hence the Territory of Hawaii succeeded to, and holds, no rights over those two Islands."

The Midway Islands are now, as already stated, under the jurisdiction of the Navy Department of the United States. The Navy Department has appointed the Superintendent of the Cable Company as Naval Custodian. The Territory of Hawaii does not collect taxes from the Cable Company employees, and has no jurisdiction over the Islands.

To sum up, therefore, it appears from the foregoing that it can be now definitely stated—that the official records and maps show that at the present time the Territory of Hawaii covers and includes the following Islands, reefs and shoals:—

The eight main inhabited Islands, with Lehua, Kaula and Molokini adjoining.

All small rocks, reefs and shoals adjacent to the foregoing as specified in Appendix A, next following.

The twelve Islands, reefs and shoals whose history has been detailed in this paper, and whose present existence has been shown to have been verified by recent survey. Frost Shoal, Two Brothers Reef, and Morrell Island, it is assumed, can be eliminated as non-existent; and Dowsett Reef and Maro Reef, it is assumed, can be treated as one and the same reef. Should it prove otherwise, these shoals and reefs will all form part of the Territory of Hawaii.

All rocks, reefs and shoals in the vicinity of the twelve Islands, reefs and shoals above referred to, that may now exist, or may hereafter be found to exist appurtenant thereto.

## APPENDIX "A"

List of islets lying offshore from the main inhabited Hawaiian Islands—Compiled by Robt. D. King, Chief Surveyor Land-Survey Office of the Territory of Hawaii at Honolulu.

## OFF ISLAND OF HAWAII

There are no small islets offshore from the Island of Hawaii, excepting Mokuola or Coconut Island in Hilo Bay, which has been used as a public park for many years. (Reg. Map No. 1561); the rock Paalaea and islets Paokalani and Mokupuka or Mokupuku off the northeast coast, opposite the land of Awini in North Kohala (Reg. Map No. 1876 and U. S. Geological Survey Map of Waipio quadrangle); and the islet Keaui off the southeast coast near the Keaui-Kapapala boundary. (U. S. Geological Survey Map of Kilauea quadrangle.)

## OFF ISLAND OF MAUI

On the south coast of East Maui the only important islets are Alau Island, three-eighths mile offshore from the land of Alcamai in Hana district, and Ahole Rock, about one-fourth mile offshore from Kipahulu village.

Between Pauwela Point and Kauiki Head, along the north coast of East Maui, are a number of rocks and islets close inshore, the most important of which are Papanui o Kane in Uaoa Bay; Keopuka Island, about 140 feet high, lying off Mouki point in the land of Keopuka, Koolau District; Aluea Rock, in Wailua Bay; and an unnamed islet southeast of Opikoula in Koolau District.

There are no islets off the south coast of West Maui; off the north coast of West Maui there are numerous small islets extending from Nakalele Point to Waihee Point, the most important of which are Malinanui, Mokeehia, Kaemi and Huiia. (U. S. Geological Survey Map of Maui.) Paukii Island lies just north of Kauiki Head on the south side of the entrance of Hana Harbor, U. S. Light Station reservation by Executive Order No. 826 of President dated December 4, 1908.

The Island of Molokini has been described in the text of the foregoing paper.

## OFF ISLAND OF KAHOOLOWAWE

The only islet offshore from Kahoolawe lies off the south coast just west of Kamohio Bay; it is called Puukoa, and has an altitude of 378 feet. (U. S. Geological Survey Map of Kahoolawe.) The Island of Molokini has been described in the text of the foregoing paper.

## OFF ISLAND OF LANAI

There are no rocks or islets offshore from Lanai, except Pumpehe Rock, in Manele Bay, on the south coast, and Five Needles, or Nanahoa, a group of pinnacle rocks from 40 to 128 feet high lying just north of Honopu Bay on the west coast. (U. S. Geological Survey Map of Lanai.)

## OFF ISLAND OF MOLOKAI

Mokuhooniki is a small, yellow, bare rocky islet with perpendicular sides about 200 feet high lying about one mile offshore and two miles southward of the northeasterly point of Molokai. It is a Territorial Bird Reservation. (Revised Laws of Hawaii, 1925, Section 742.) Kanaha Rock, about 95 feet high, lies just southward of Mokuhooniki. (Coast and Geodetic Survey Serial No. 227, P. 35.)

Off the north coast and between Makaanalua peninsula and Cape Halawa are the following rocks and islets: Mokapu Island, elevation 360 feet, and Okala Island, elevation 370 feet, off Leinapio Point; Mokoia and Mokohola Islands near Pelekunu Bay, and Mokupapapa in Halawa Bay. (U. S. Geological Survey Map of Molokai.)

## OFF ISLAND OF OAHU

Islets off the south coast of Oahu comprise Sand and Quarantine Islands in Honolulu Harbor (U. S. Public Health and Military Reservations, see Presidential Executive Order No. 3358, dated November 24, 1920); Mokauea and Mokuoco near the entrance to Kalihi Bay; and Moku Umeume or Ford's Island (U. S. Military and Naval Reservations) in the east loch, and Lauaunui in the west loch of Pearl Harbor.

Islets off the northeast coast of Oahu are Kihewamoku, Moku-  
 auia, Pulemoku, Kukuihoolua and Mokuahai, lying off Laie Bay  
 and north of Laie Point; Mokoli'i, off Kualoa point at the north end  
 of Kaneohe Bay; Kapapa (Territorial Bird Reservation), Ahu o  
 Laka, Kekepa and Moku o Loe in Kaneohe Bay; and between  
 Mokapu Point and Makapu Head, Moku Manu (two islets),  
 Mokoia Rock, Popoia, Mokulua (two islets), Manana and Ka-  
 ohikaipu, all of the six latter, excepting Mokoia Rock, being Ter-  
 ritorial Bird Reservations; see Revised Laws of Hawaii 1925  
 Section 742. (U. S. Geological Survey Map of Oahu.)

#### OFF ISLAND OF KAUAI

The only islet or rock off the south coast of Kauai is Lani-  
 puao or Kalanipua Rock which is covered with about three feet  
 of water, and lies three-eighths mile southwestward of Hinalua or  
 Makaokahai Point in the land of Kalaheo, Koloa District. It is  
 marked by a red nun buoy.

The only islet off the north coast of Kauai is Mokuwee Island,  
 which lies about 200 yards offshore from Lae o Kilauca in the land  
 of Kilauca, Hanalei District. It is a black rock about 100 feet high  
 and about five acres in area. Light House Station by proclamation  
 of the Governor of Hawaii, dated January 21, 1910. (U. S.  
 Geological Survey Map of Kauai.)

#### OFF ISLAND OF NIIHAU

The only islets off the coast of Niihau are the two islets of  
 Lehua and Kaula, already described in text of foregoing paper.

## APPENDIX "B" BIBLIOGRAPHY AND AUTHORITIES.

*Taylor's Compilation.*—Islands of the Hawaiian Domain. Typewritten  
 statement prepared by A. P. Taylor. Librarian Archives of Hawaii,  
 in January, 1931.

This compilation is on file in the Archives Office. It contains copies  
 of all the material gathered by the late A. P. Taylor from the files  
 of the Archives Office bearing upon the question as to what islands  
 comprise the Territory of Hawaii, and includes copies of all official  
 documents and newspaper material that were discovered by Taylor  
 by careful search of the Hawaiian Public records, together with  
 photostat copy of the Journal of a voyage in the schooner "Manu-  
 kawai" in April and May, 1857. As a volume of source material,  
 this compilation is valuable and essential, although it does not at-  
 tempt to give a final and decisive list of the Hawaiian Islands.

*Robert D. King*, sometime Territorial Surveyor for the Territory of  
 Hawaii, and now Chief Surveyor of the Land-Survey Office of the  
 Territory of Hawaii, has explored all available sources of infor-  
 mation in Honolulu, and has furnished the writer with the results  
 of his researches and conclusions concerning the ownership of the  
 Islands and near what is commonly referred to as the Hawaiian  
 Archipelago. The data furnished to the writer by King is the main  
 but not exclusive source of information relied on in the prepara-  
 tion of this paper. The principal published sources of information  
 are the following:—

*The Hawaiian Islands and the Islands, Rocks and Shoals to the West-  
 ward*, 1903. Second Edition; published by the Hydrographic Office  
 of the U. S. Navy.

*Pacific Islands Pilot*, Volume I, 1920.

(Western Groups) Second Edition; published by the Hydrographic  
 office of the U. S. Navy.

*Pacific Islands Pilot*, Volume II, 1926.

(Eastern Groups) Third Edition; published by the Hydrographic  
 Office of the U. S. Navy.

*U. S. Coast Pilot*. The Hawaiian Islands. Published by the U. S.  
 Coast and Geodetic Survey, Serial No. 227 and Supplements, Serial  
 Nos. 458 and 459.

*Joint Resolution of Annexation* approved by the President of the United  
 States July 7, 1898. Thirty Statutes at Large. (2 Supp. R. S. 895).

*Bishop Museum Bulletin No. 35.*

*Geology of Kaula, Niihau, Necker and Gardner Islands and French  
 Frigate Shoals*. By Harold S. Palmer, Tanager Expedition. Pub-  
 lication No. 4. Published 1927. Contains the most recent geological  
 data on aforesaid five islands and shoals.

*Bishop Museum Bulletin No. 53.*

*Archaeology of Niihau and Necker Islands*. By Kenneth P. Emory,  
 Tanager Expedition. Publication No. 5. Published 1928. Very full  
 and complete.

*Bishop Museum Publication No. 44.*

*Being Whippoorwill Expedition Publication No. 2*, by Erling Chris-  
 toperson. Contains chapter on soils of Palmyra in relation to the  
 vegetation. This pamphlet was published in 1927 by the Bishop  
 Museum.

# HONOLULU

HONOLULU PUBLISHING CO., LTD.  
36 MERCHANT STREET  
HONOLULU, HAWAII 96813  
(808) 524-7400

Victor Lipman, Associate Editor

December 12, 1983

Articles Editor  
SMITHSONIAN Magazine  
900 Jefferson Dr.  
Washington DC 20560

Dear Editor:

Enclosed is an article I co-authored that first appeared in HONOLULU Magazine. I thought that if the piece were rewritten and adapted somewhat, it might prove suitable for SMITHSONIAN.

Put simply, it's the story of a "lost" island in Hawaii -- an island that was known about in Capt. Cook's time but is gone today. It's an authentic historical mystery that I thought might appeal to a wide, scientific-minded audience. My co-author on the piece was George Balazs, a research biologist with the National Marine Fisheries Service.

I'd suggest reading the article in its current form as sort of a rough draft of how it might look in SMITHSONIAN (e.g. the sidebar incorporated into the body of the piece), since it was originally written with a different audience in mind.

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Victor Lipman, Associate Editor

-2-

If you think the article has potential for SMITHSONIAN, I hope you'll get in touch with me, and suggest any changes or additional work you'd like done.

I hope to hear from you soon.

Sincerely,

*Victor Lipman*

Victor Lipman

12-73

*George -*

*Hen's latest letter.*

*-Vic*

# Honolulu

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Victor Lipman, Associate Editor

October 28, 1983

Mr. James Cerruti  
Senior Assistant Editor  
National Geographic Magazine  
17th and M Sts. NW  
Washington DC 20036

Dear Mr. Cerruti,

I've enclosed a copy of an article I recently did for Honolulu Magazine that I thought might be of interest to National Geographic.

Basically, it's the story of a "lost island" -- a Hawaiian island that was known about in Capt. Cook's time (1778), but is gone today. In doing this article, I collaborated with George Balazs, a research biologist for the National Marine Fisheries Service. In the course of it, we chartered a fishing boat and looked for the island ourselves.

I think it's an unusual and rather interesting story. I understand of course the article would not be suitable for National Geographic in its current form. But does the subject matter appeal to you? The island still has not been definitively re-discovered. Do you think this is a project or expedition National Geographic might be interested in getting involved in? Naturally, if you did become involved, the story would eventually be re-written, updated, and so on.

Victor Lipman, Associate Editor

-2-

So I hope you can find time to read the article. If you feel this is an idea you'd like to know more about, I'd like to hear from you.

Sincerely,

*Victor Lipman*

Victor Lipman

cc: George Balazs

# Honolulu

HONOLULU PUBLISHING CO., LTD.  
38 MERCHANT STREET  
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Victor Lipman, Associate Editor

12-28-83

Dear George-

Just wanted to let you know that I ended up sending the Mokupapapa story off to ISLANDS Magazine as a second choice, instead of SMITHSONIAN.

SMITHSONIAN will be my next choice, if ISLANDS doesn't come through. Actually, I had done the letter and everything (as you saw), but hadn't mailed it yet, so when you suggested ISLANDS, I went to LONG'S, had a look at the magazine ~~which I was not familiar with~~ and decided to try them.

They are <sup>9</sup>new publication; I wasn't familiar with them, so I called them up. (They weren't in Writers' Market.) Anyway, they say they pay 50 cents a words -- half on acceptance and half on publication-- so it's worth a try.

Now word from them yet. Will keep you posted.

Happy new year,

Vic

HONOLULU PUBLISHING COMPANY, LTD  
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(808) 524-7400

December 14, 1983

Ms. Valerie Havas  
ISLANDS  
3886 State St.  
Santa Barbara CA 93105

Dear Ms. Havas,

I talked to you on the phone several days ago, inquiring about your pay rates, etc.

The reason I called was that I had recently co-authored an article for HONOLULU that I felt would interest a larger audience. And the subject was islands.

I think it's an unusual story. Basically, it's about a "lost" Hawaiian island -- an island that was known about 200 years ago (when Capt. Cook discovered Hawaii), but is gone today. My co-author (a research biologist for the National Marine Fisheries Service) and I spent quite a bit of time investigating the matter in Cook's journals, and eventually organized a small expedition to look for the island.

Anyway, I hope you'll take a look at the story. It starts on page 82 of the magazine I've enclosed. Incidentally, HONOLULU is a regional publication with a circulation of 35,000, so I wouldn't think there'd be much overlap of our readers.

The article was originally written for a Hawaii audience. I think it would need a thorough but not too difficult rewrite to be suitable for a national or international audience. You could edit or rearrange it however you wanted. Or else I could do the rewriting.

By way of background: I graduated from Harvard College in 1974, have written for PARADE, GLAMOUR, THE BOSTON GLOBE and others, and have won two national awards. I've been associate editor of HONOLULU since 1979.

Thank you for your time. I hope to hear from you soon.

Sincerely,

*Victor Lipman*

Victor Lipman

# Makai

The Hawaiian Archipelago would stretch almost all the way to the Pacific coast of the Soviet Union if coral could grow in cold water according to research recently completed by Dr. Richard Grigg of the Hawaii Institute of Marine Biology.

Since coral does not grow in water much colder than 20°C, the Hawaiian Archipelago ends at Kure Atoll in the northwest, which is close to the northernmost location that coral can grow.

Although the archipelago ends at Kure Atoll, the Hawaiian Island chain continues on underwater as submerged seamounts and drowned coral atolls called guyots. These seamounts and guyots make up the Emperor Seamounts.

Until Grigg did his coral research in the Northwestern Hawaiian Islands, no one knew for sure what led to islands sinking below sea level at the latitude near Kure Atoll. Grigg discovered it was due to a decrease in coral growth that was related to decreases in temperature and light. He gave the threshold point for island formation the name Darwin Point in honor of Charles Darwin. Grigg's research was part of a five-year study of the living resources in the Northwestern Hawaiian Islands sponsored by the University of Hawaii Sea Grant College Program, the Hawaii Department of Land and Natural Resources, National Marine Fisheries Service, U.S. Fish and Wildlife Service, and Ocean Resources Office (formerly Office of the Marine Affairs Coordinator) of the Hawaii Department of Planning and Economic Development.

Grigg said that 10 years ago his research on the Darwin Point would not have been

## THE CASE OF THE DISAPPEARING HAWAIIAN ISLANDS

by Susan Pirsch



*Necker Island is one of the northernmost islands in the Hawaiian Island chain that still have lava poking above the surface of the water. Just a few hundred miles north of Necker, the last bit of lava sits above the ocean on Gardner Pinnacles.*

—Richard Grigg photo

possible because too little was known then about the various stages of island evolution.

It is now a widely accepted theory that the Hawaiian Islands formed over a volcanic "hot spot" located at about 20° north latitude, just south of the island of Hawaii. Researchers think that Loihi, which is now just a seamount over the hot spot, is in the process of forming and may someday be another Hawaiian island.

The hot spot has probably remained fixed at the same place for the past 70 million years. It sits under the Pacific plate, which is moving to the northwest about eight centimeters a year. As the plate moves to the northwest, islands that formed over the "hot spot" move with it.

As the islands move northward into cooler water, they gradually begin to sink from their own weight and gradually erode from weathering processes. Eventually the combination of these factors cause islands to reach sea level. At this point, coral growth keeps the islands at sea level because, as the last piece of lava sinks beneath the water, a ring of coral may form around islands and give rise to atolls, Grigg said.

If coral growth did not keep islands at sea level, the last island in the archipelago would be Gardner Pinnacles, which is just north of the French Frigate Shoals. Gardner Pinnacles is the last island in the chain where lava is above sea level, Grigg said.

Darwin was the first to propose the theory that islands sink from their own weight thereby providing a foundation for coral islands. In his April 12, 1836 journal entry he wrote, "... Under this

(Continued on page 3)

# Marine Bills Digest

by Patty Moore and Peter J. Rappa

In the November issue of *Makai* the biennial operating budget was presented. In this final installment of "Marine Bills Digest" the biennial capital improvement budget is presented.

The capital improvement budget is used for projects such as constructing new buildings and refurbishing old ones.

## CAPITAL IMPROVEMENT BUDGET

### ECONOMIC DEVELOPMENT

*Hawaii Deep Water Cable Program (PED 120, AEB 001) \$3,000,000 (general obligation bonds); line item A.9; expending agency: Department of Planning and Economic Development.*

Funds for planning studies, assessments, and preliminary design, including tests for a deep water electrical transmission cable connecting Oahu to other islands.

### TRANSPORTATION FACILITIES

*Improvement to the Facilities of Piers 19-34 at Honolulu Harbor (TRN 301, J 02) \$1,578,000 (special funds); line item C.19; expending agency: Department of*

### Transportation.

Improvement of facilities including demolition of portion of Pier 33 shed and lighting, paving, and constructing connecting piers at Pier 34.

*Miscellaneous Improvements to Existing Pier Facilities at Honolulu Harbor (TRN 301, J 03) \$195,000 (special funds); line item C.20; expending agency: Department of Transportation.*

Miscellaneous improvements to existing piers, sheds, and yard facilities, and other facilities at Honolulu Harbor.

*Improvements to Fort Armstrong Facilities (TRN 301, J 04) \$1,225,000 (revenue bonds); line item C.21; expending agency: Department of Transportation.*

Reconstruction of fendering system at Piers 1 and 2.

*Waterfront Development, Honolulu Harbor (TRN 301, J 05) \$1,631,000 (revenue bonds); line item C.22; expending agency: Department of Transportation.*

Design and redevelopment of existing facilities between Piers 2 to 18.

*Improvements to Piers 39-40 Complex, Honolulu Harbor (TRN 310, J 20) \$1,026,000 (revenue bonds); line item C.23; expending agency: Department of Transportation.*

Shed renovation and pier and yard improvements at Piers 39-40.

*Barbers Point Deep Draft Harbor Improvements Oahu (TRN 303, J 11) \$250,000 (special funds); line item C.25; expending agency: Department of Transportation.*

Development of Barber's Point Harbor including fencing, clearing, grubbing and constructing of pier, yard, shed facilities, and utilities.

*Kewalo Basin Improvements, Oahu (TRN 305, J 12) \$4,750,000 (general*

*obligation funds); line item C.26; expending agency: Department of Transportation.*

Improvements at Kewalo Basin including construction of new catwalks, utilities, lighting, and other shoreside improvements.

*Hilo Harbor Improvements, Hawaii (TRN 311, L 01) \$352,000 (special funds); line item C.27; expending agency: Department of Transportation.*

Miscellaneous improvements at Hilo Harbor including clearing, grading, and fencing of harbor properties.

*Kahului Harbor Backup Improvements, Maui (TRN 331, M 01) \$162,000 (special funds); line item C.28; expending agency: Department of Transportation.*

Clearing, grading, and fencing of harbor properties and installation of security fences and gates and other improvements.

*Container Facilities at Kahului Harbor (TRN 331, M 06) \$1,690,000 (revenue bonds); line item C.29; expending agency: Department of Transportation.*

Design and construction of pier facility at end of Pier 1 including fill and other improvements.

*Kaunakakai Harbor Improvements, Molokai (TRN 341, LS 006) \$593,000 (special funds); line item C.30; expending agency: Department of Transportation.*

Reconstruction of facilities at Kaunakakai Harbor.

*Small Commercial Boat Facilities at Nawiliwili Harbor, Kauai (TRN 361, K 05) \$145,000 (special funds); line item C.31; expending agency: Department of Transportation.*

Construction of facilities for small commercial and fishing boats in the northwest end of Nawiliwili Harbor.

*Statewide Harbor Planning (TRN 395, I 01) \$110,000 (special funds); line item C.32; expending agency: Department of Transportation.*

Continuing harbor studies, research, and advance planning of harbor and terminal facilities on all islands.

*Miscellaneous Improvements to Facilities at Neighbor Island Ports (TRN 395, I 03) \$195,000 (special funds); line item C.33; expending agency: Department of Transportation.*

Improvements to yard areas, sheds, piers, utilities, water areas, and other facilities.

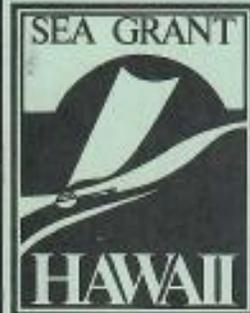
### CULTURE AND RECREATION

*Kealahou Bay (LNR 801, F 14) \$600,000 (general obligation bonds); line item H.4; expending agency: Department of Land and Natural Resources.*

Funds for acquisition, planning, re-

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search, and design for a park at Kealahou Bay. Planning and research will be followed by development, continued research, and interpretive facilities.

**Sand Island Recreation Area (LNR 806, F 70) \$690,000 (general obligation bonds); line item H.10; expending agency: Department of Land and Natural Resources.**

Funds for development of a beach park at Sand Island, Oahu.

**Kaena Point State Park (LNR 806, F 72) \$710,000 (general obligation bonds); line item H.11; expending agency: Department of Land and Natural Resources.**

Acquisition of land, development of beach parks from Makua to Mokuleia, and funds for temporary shoreline management.

**Hapuna Beach State Park (LNR 806, F 75) \$220,000 (general obligation bonds); line item H.12; expending agency: Department of Land and Natural Resources.**

Funds for plans and construction, including acquisition of land, as per master plan.

**Na Pali Coast State Park (LNR 806, F 80) \$50,000 (general obligation bonds); line item H.13; expending agency: Department of Land and Natural Resources.**

Provision for camping and hiking facilities, protection and interpretation of historic and archaeological sites, and planning for public use of the area.

**Waimea Pier (LNR 806, F 82) \$25,000 (general obligation bonds); line item H.14; expending agency: Department of Land and Natural Resources.**

Plans for and the reconstruction and development of Waimea landing for recreational purposes.

**Rainbow Bay (LNR 806, F 83) \$450,000 (general obligation bonds); line item H.15; expending agency: Department of Land and Natural Resources.**

Background investigation and planning for conversion of Aiea Bay into "Rainbow Bay" park. Funding includes anticipated first phase of development of land area bordering Aiea Bay.

**Kona Airport Park (LNR 806, H 47) \$480,000 (general obligation bonds); line item H.17; expending agency: Department of Land and Natural Resources.**

Incremental design and construction for shoreline park development as determined by master plan.

**SCORP (Statewide Comprehensive Outdoor Recreational Plan) (LNR 809, F 05) \$50,000 and \$50,000 (federal funds); line item H.22; expending agency: Department of Land and Natural Resources.**

Updating comprehensive statewide re-

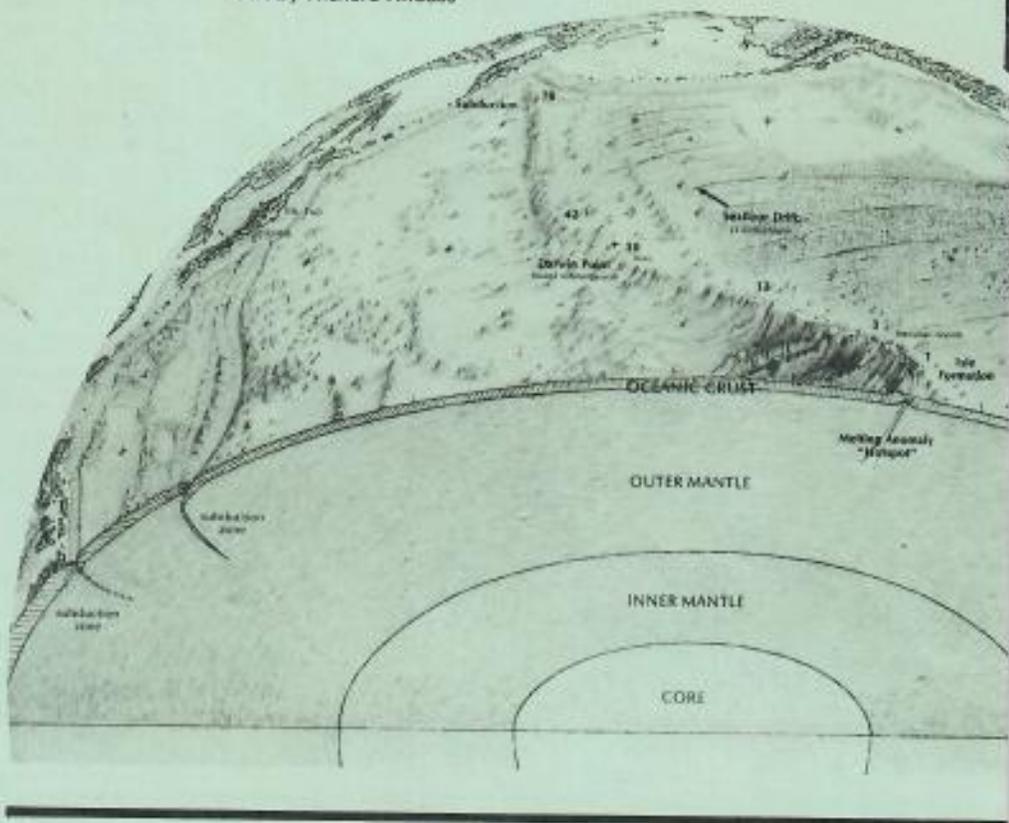
## DISAPPEARING HAWAIIAN ISLANDS *(Continued from page 2)*

A cut away view of the earth shows the processes involved with island evolution. Islands form over the "hot spot," drift northwestward, pass the Darwin Point, sink beneath the ocean, and finally, slide into the Aleutian Trench where they become magma.

—Art by Richard Rhodes

A lava flow streams into the ocean, making the Big Island of Hawaii a little bit bigger. This is also the first step in island creation.

—Richard Grigg photo



creation plan.

Act 283 — Relating to capital improvement projects and making appropriations therefor.

### County of Hawaii

**Fin-fish rearing facility. \$50,000; item I.C.1.; expending agency: Department of Land and Natural Resources.**

Funds for a fin-fish rearing facility in Hilo, Hawaii.

**Floating fish pen. \$10,000; item I.C.2.; expending agency: Department of Land and Natural Resources.**

Funds for a floating fish pen to be tested in a freshwater pond near Hilo, Hawaii.

**Kawaihae Boat Harbor and/or Puako Ramp. \$30,000; item II.D.2.; expending agency: Department of Transportation.**

Funds for comfort station facilities. **Comfort stations at Kawaihae Boat**

**Harbor and/or Puako Ramp. \$30,000; item D.3.; expending agency: Department of Transportation.**

Funds for construction of comfort stations.

### County of Maui

**Boat ramp, Molokai. \$35,000; item 5.; expending agency: Department of Transportation.**

Site selection study for boat ramp on east end.

### City and County of Honolulu

**Aiea Rainbow Bay State Park. \$50,000; item III.C.1.; expending agency: Department of Land and Natural Resources.**

Funds for construction of a fishing pier and boat launching ramp.

**Ala Wai Canal. \$50,000; item III.C.2.; expending agency: Department of Land and Natural Resources.**

Funds for repair and improvement.



view we must look at a lagoon island as a monument raised by myriads of tiny architects to mark the spot where a former land lies buried in the depths of the ocean."

When Grigg first went to the Northwestern Hawaiian Islands to conduct his coral research, he was prepared to test Darwin's theory further by finding out the point at which coral growth could no longer keep pace with the rate of island sinking.

At first he thought coral species would gradually "drop out" around islands in the northwestern part of the Hawaiian island chain. Instead, he discovered that most coral species found in the main Hawaiian islands extend all the way to Kure. The major difference was not the absence of species but the rate at which they grow in the cold, northern water. In the northern part of the chain, coral growth slows to a point where it eventually can no longer keep pace with the rate of sinking and erosion, so an island drowns.

"Actually the Darwin Point is not an exact geographic location; it's the result of a process — like the edge of the polar ice sheets. It's defined by ongoing processes. It isn't static. If the water gets cooler, the Darwin Point could drift south," Grigg said. Right now the Darwin Point is somewhere between Kure Atoll, the last atoll above sea level and Hancock

Seamount, the first of the Emperor Seamounts, he said.

The ongoing processes that create the Darwin Point are coral erosion caused by wave action and island sinking. Grigg said coral erodes about one to two millimeters a year, while islands at the latitude of Kure Atoll sink about one-twentieth of a millimeter a year. When these factors equal or surpass the rate of coral growth, an island sinks below sea level.

To find the rate of coral growth at the Darwin Point, Grigg collected coral samples from the same water depth and habitat from every island in the archipelago. Because coral, like trees, lay down growth bands that represent one year of growth, Grigg was able to determine how fast coral grew on each island.

Near the island of Hawaii, coral grows about 14 millimeters a year. Long days promote photosynthesis and warm water favors growth, he said. In contrast, coral growth on Kure Atoll is about one to two millimeters a year, which is close to the rate of island sinking and erosion.

Although the coral growth rate is very close to equaling the rate of erosion and sinking, "Kure is doing okay. It's making it. Beyond Kure, coral growth is less than the rate of erosion and sinking so islands drown. Kure has several million more years or so before it becomes a guyot, Grigg said.

The time frame involved with island evolution goes back to at least Meiji Seamount, the last guyot, or seamount, in the Emperor Seamounts. About 70 million years ago Meiji was over the hot spot where Hawaii and Loihi now sit. After Meiji formed it began to weather and started to sink. Perhaps about 30 million years later, Meiji passed the Darwin Point and became a guyot. Now, 40 million years later, Meiji sits on the edge of the Aleutian Trench where in another several million years or so it will slide beneath the Asian continent to become molten rock again in the mantle of the earth.

This sequence of events, Grigg said, will probably be followed by every island in the Hawaiian chain. Unless of course a new species of coral evolves that decides it likes cooler water and dimmer days. Also, the ocean could heat up and the Darwin Point could move further north but, Grigg said, that is a problem for future oceanographers — perhaps in the year 70,000,000. □

*Fort Armstrong-Kewalo (Kakako) shorefront park. \$250,000; item III.C.5.; expending agency: Department of Land and Natural Resources.*

Funds for development of oceanfront park and facilities.

*Queen's Beach. \$100,000; item III.C.9.; expending agency: Department of Land and Natural Resources.*

Funds for acquisition of Queen's Beach, Waikiki, Oahu.

*Keshi Boat Harbor. \$160,000; item III.D.8.; expending agency: Department of Transportation.*

Funds for construction improvements including paving, lighting, and trailer parking.

*Canoe Facility, Waimanalo. \$50,000; item III.U.6.; expending agency: City and County of Honolulu.*

Funds for canoe storage, facility

repairs, and equipment.

*Waikiki Natatorium. \$100,000; item III.U.40.; expending agency: City and County of Honolulu.*

Funds for an environmental impact statement for the demolition of the Waikiki Natatorium.

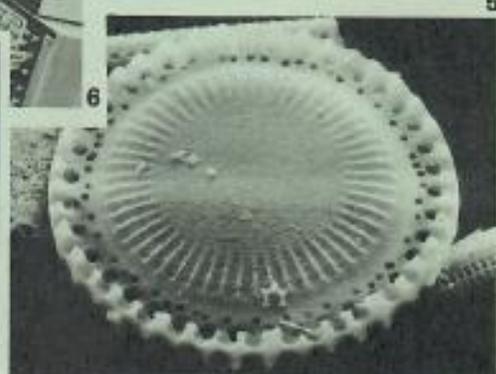
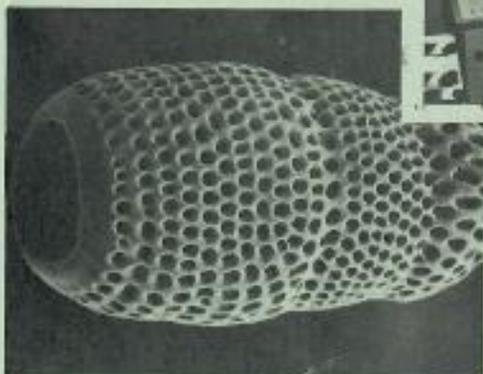
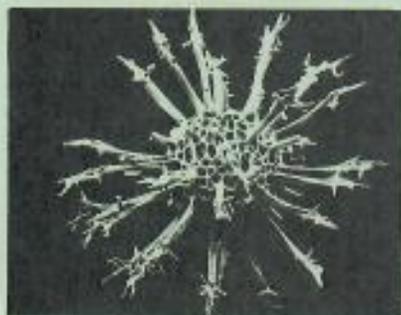
*Waikiki War Memorial Park and Natatorium. \$100,000; item III.U.41.; expending agency: City and County of Honolulu.*

Development of peninsula park area at existing natatorium site, including salt-water swimming and water sports facility. County of Kauai

*Poipu Beach Park. \$160,000; item IV.X.1.; expending agency: County of Kauai.*

Funds for the construction of Poipu Beach Park Extension; provided that funds shall not be made available under this request unless the County of Kauai provides \$160,000 as matching funds. □

# UH Researchers Have Powerful Eyes for Detail



**Photo 1.** This prehistoric planktonic radiolarian was found in a deep sea sediment core and magnified 320 times using an electron microscope. Radiolarians are microscopic marine organisms with skeletons made of opal. They are generally well preserved on the sea floor. **Photo 2.** Another prehistoric planktonic radiolarian taken from a deep sea core and magnified 250 times. **Photo 3.** This may bear a resemblance to a mace head, but is actually a prehistoric planktonic radiolarian found in a deep sea sediment core. This one was magnified 320 times. **Photo 4.** This is a planktonic diatom from a soil sample. Diatoms have skele-

tons made of opal, and are very common in oceans and fresh water lakes. This particular one has been magnified 3,750 times. **Photo 5.** This coccolithophorid, a protozoan, is sitting on a chip of paint from the bottom of a ship. Its skeleton is made up of calcium carbonate. This picture was taken at a magnification of 10,000 times.

—UH Electron Microscopy Laboratory photos

**Photo 6.** Randi Schneider analyzes the chemical composition of a specimen using the Cambridge Steroscan electron microscope.

—C. Agegian photo

by Susan Pirsch

Early scientists had few tools they could use to study samples in great detail. A significant advance was the development of the microscope, a scientific tool that has led to the creation of more and more powerful "eyes" to see increasing detail in study samples. Today, scientists at the University of Hawaii have a variety of equipment to study even minute samples in great detail.

At the university's Manoa campus in Honolulu, the Electron Microscopy Lab was recently established in the new Marine Science Building making available to all researchers these technological advancements, said Randi Schneider, one of the lab's technicians.

Machines such as the Cambridge Steroscan S4-10, a scanning electron micro-

scope, allow researchers to see great detail of samples under study and to see that detail in a three dimensional image, she said. Electrons are focused down on a sample to scan its surface. The sample then emits secondary electrons that are focused on a screen so photographs like those seen in this issue can be taken.

In addition to the Cambridge Steroscan, the lab also houses a Hitachi H-600 analytical electron microscope, which operates in either a scanning or a transmission mode, and a Cameca Camebax electron microprobe.

Schneider said the Hitachi H-600 can magnify samples up to a theoretical limit of 300,000 times. It does this by sending a beam of electrons through a thinly cut sample. When the beam of electrons passes through a sample, the image is focused on a fluorescent screen and recorded by a camera.

The Cameca Camebax electron microprobe is used by researchers when they want to know the precise amounts or percentages of specific chemical elements comprised by a sample under study, Schneider said. The sample is "bombarded" with electrons, which cause it to give off x-rays. Because each element has characteristic x-ray emissions, researchers can quantitatively analyze the sample, she said.

These microscopes have applications in every field of science and are used by a number of UH departments as well as by state and federal agencies, Schneider said.

The Cambridge Steroscan, for example, has been used by researchers analyzing sediment cores taken from the ocean floor. They have discovered a striking difference between present day radiolarian skeletons and those of their prehistoric ancestors. □

# MARINE MISCELLANY



## AQUACULTURE COMMITTEE FORMED

Governor George Ariyoshi announced the appointment of 13 people to the newly formed Aquaculture Industry Development Committee during an aquaculture land use seminar held August 31, 1983 in Honolulu.

The appointees are William Rowland, Oceanic Institute chairman; Gilbert Ayres, Hawaii Production Credit Assoc.; Roger Coryell, Marine Culture Enterprises; Hideto Kono, former director of the Hawaii Department of Planning and Economic Development; Dr. Aaron Lim, Brigham Young University-Hawaii; Dr. Ed McSweeney, Amorient Aquafarms; Dr. Ronald Nolan, Orca Seafarms; Dr. Robert Ota, Bank of Hawaii; Wayne Richardson, ABA International; Bruce Smith, Kahuku Prawn Company; Cyrus Tamashiro, Tamashiro Market; Glenn Tanoue, Tropic Fish and Vegetable Market; and Dr. James Wyban, Northshore Fish and Produce.

The committee will serve as an advisory body to offer recommendations and plans for further development of Hawaii's aquaculture industry.

## CZM REPORT AVAILABLE

A new Hawaii Coastal Zone Management Program report will help government agencies with coastal zone management and improve coordination among government agencies that issue permits. *H-Pass, Hawaii Planning Activities Support System*, describes a multi-year research and demonstration project set up to improve management capabilities of nine state and county agencies. The report details the use of a computer-based processing system that provides access to a shared data base of planning, land use, and permit information. The new system should reduce the redundancies in permit processing for developers. Copies of the report are available at the Department of Planning and Economic Development at P.O. Box 2359, Honolulu, HI 96804.

## BOAT LOANS STAY AFLOAT

Boat loans are safe and profitable, according to a National Marine Bankers Association (NMBA) report. The NMBA report compares boat loans to overall installment loans for 1978 through 1982 and is the only such report on marine lending issued in the U.S. by banking or lending associations.

Of the \$6.5 billion in consumer loans held by associated members, \$1.1 billion are for recreational boat loans, according to the report. The report also indicates that recreational boat loans have a lower delinquency rate and an almost nonexistent charge-off rate. □

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