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FISHING LORE

by

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Translated by Mary Kawena Pukui

from

Ka Nupepa Kuokoa 1902: Feb. 28,
Mar. 7, 41, 21, 28, Apr. 4, May 2, 16, 23,
30, June 20, 27, July 4

Po'ohua

89 pp.

P. 67-70

came all together on the canoe's starboard side, the men spots their oars at the same time at the side and killed the fish. These are how a'ua'u fish are caught. The Gilbert Islanders here along us in Mahina dotted the sea outside of Konaiki with their canoes with peace fish poles for a'ua'u and with opulu fish to chew and spew into the water when schools of the a'ua'u came in. They never missed with their fish poles and barbed fish hooks bought in shops, with bits of rope similar to olona fibers. You will then see strings of a'ua'u being peddled on the roads, selling for three or four a'ua'u for a quarter. That was reasonable and was eaten after a cup of awa to remove the bitter taste, according to the people of Ulu. Perhaps so.

Turtle Fishing --- Polihua at Lanai was a very famous place for turtle catching. The natives catch them on the sand on shore if they need meat. Strangers do too, when they want to visit and see for themselves and if they wanted some to eat. It was a good thing to see this famous fish of the birth-place of my beloved mother who has preceded us yonder when your writer was but a wee child. This was the fish that Pehulu asked the gods not to allow it to have any irritation in its flippers or tail. When strangers go there to Lanai to visit. Polihua and Ke-ahi-a-Kawelo where a famous chiefs of the land of ours lived was warned. John Nakinei, Kaepuiki, S. Kealakea and Judge Kahooalahala gave us some weke-aa and other fish with the warning, "Don't eat it (weke) lest Pehulu will get you." It was an irritation of the throat and when you are asleep you are lifted up in the air and rocked. Pehulu was the last ghost that Kaululau pursued into the sea. Kaululau held on as hard as he could but it slipped through his hands into the sea. The tale was a theme for a song composed by one of my nephews, now passed to the other side, who learned music. It was for the benefit of the Girl's School at Makawao, twenty-six years ago. Ellis, Heber Ipa and Junior Ihihi are the survivors today that were called professors of singing of those days by Governor John M. Kapaena. Here are the lines of the song that the writer remembers:

Chorus: Pele makes a rustling

A rumbling noise in the Pit.

The goddess looks askance

While Pahulu ran and dived into the sea.

Verse I. Bring us some money

To assist Makawao.

We have a hundred

To help her with.

There are two more verses but this is enough about Pahulu and Kaululaau who fought the ghosts of Lanai and killed them. He was a handsome and good person who was vexed at the ghosts for chasing the fishermen of Lanai a very long time ago, so he ran away from his parents. If some singers wish to learn the tune of this song let him come to the writers home and it will be given to him free of charge. This was a song that roused a great deal of enthusiasm and if I am not mistaken the amount received for the concert that was opened for the benefit of the Naunaulu Girls' School of that day was almost two hundred dollars.

Say, the writer has been digressing, but no matter, Hawaiian mele are enjoyed when one knew the verses. Yes, when you get to Polihua to catch turtles you need all your strength. It is done thus -- go to Polihua in the evening and sleep there and in the early morning, in the twilight, draw close to the edge of the clumps of grass adjoining the sands and there you will see large female turtles returning to the sea. Run as fast as you can to reach a turtle, stop with your left foot on the left flipper of the turtle and turn the turtle over with your left foot on the left flipper of the turtle and turn the turtle over with your hands with all your might. If you succeed in turning it over, you are going to eat some turtle meat but if you fail, you'll find yourself in the sea. It is better to let you go or your clothes will get a soaking in the sea. The other way is by diving into the sea. Your writer has been accustomed as he went to see frequently to seeing turtles gathered close to the reef. At the time that you see the turtles coming up to breathe, paddle softly until you are very

A Repeated Sentence

close. The turtle will dive downward and then you'll distinguish it clearly.
Dive down and catch it, turn it over as quickly as possible and it becomes very
light and easy to land on the canoe. This seems to be the method used by most
of the people who relish the greenish Itau meat in a turtle. Still the easiest
way to catch a turtle is by spearing it and if one speared them at Folihua one
caught several times four of them. In the year 1850, there were many natives
of Borabora here in Lahaina that came from the whaling ships. Because breadfruit,
coconuts and other fruits were numerous, they wanted to stay. At a place called
Puehuehu-nui directly asuka of the home of the writer there was about thirty
of them. One of them was called Piope and he was the cleverest, number one
spearer of turtles. He went often to spear them and when he returned the canoe
was loaded with them. He could spear turtles from five to ten fathoms away.
Because we wanted to know of the skill of Piope, the Borabora native in turtle
spearing, one of our boys named Iona Makale went to see for himself and assured
us of his skill; he sometimes sent his spear straight forward, or upward, or
downward to pierce it in a distance of ten fathoms. Who among us is a skilled
Hawaiian turtle spearer. I have heard of the "mahimahi" of Kona, that the lads
of the calm seas of Ehu who are skilled in turtle spearing are the prominent
gentlemen J. K. Nahahele, G. P. Kamaoana and S. W. Keel. They did not use a
regular spear but the real harpoons such as were used by whalers to stab at the
fins and get enough to weight down the hips of Hilo's multitude. They wouldn't
miss in their spearing for they are of the calm seas sung of in a mele --

It is Kona of the peaceful seas;
 The horizon clouds tell of the calm.
 The icy dewdrops are falling,
 The sun light stream over the sea.
 As the children play at na-u,
 To hold back the rays of the sun.
 Warm indeed is the land,

Fondly loved by the host of Hoouluhi,
 Drooping and wilted stands Kona in the sun,
 The sea of Ihu, the beloved flows on,
 Smitten by the tear drops shed by the clouds.
 Poured on the upland of Alana so,
 The rainy mist darken the breadfruit of Weli.
 This is a threat by my loved one to me,
 But a daring thought tells me to remain,
 Oh how I am hurt by him.

This is a famous mele of the land of these heroes of Kona. How my affection goes out to them.

Fishing with a Fine Spear — At Euaucaloa, Kaupo in the year 1876,
 your writer went swimming and fish spearing with a good friend, Mr. Lohiau.
 Lohiau did the diving and spearing while I held the cord on which the fish was
 strung. If you watch a person diving down to the seafloor you will notice how
 quick his hand is in spearing a fish. If it appears outside of its hole it is
 a fish that is not missed by the thrust of the spear and is done quickly.
 It seemed that we had not been fishing more than a half hour when we had enough
 on our string. There was nenua, kala, pelani, panuhunuhu and so on but the
 trouble with that kind of fishing is that it is fearful and terrifying. It is
 clear that you are practically placing your body between the teeth of sharks.
 While we were swimming about, the sea was reddened by the blood of the stabbed
 fish and the string of fish was trailing behind us. Therefore I said to my
 fellow fisherman, "Let us go home," but I did not express my fear of the small
 headed tiger shark of the ocean and that man-eating shark the Ikuwea.

I remember a story told me by a native of Kaupo who lived here in Iahaina
 a long time. He is now gone. He told how he fought a shark on the beach of
 Hanowainui near Kahikinui Bench. He was doing this very thing, fish spearing.
 He fought the shark from the deep blue waters from the outside limit to the

Pili-hawawa and to save the family of his friend he drops the kuula stone into a pool and the fish swarm into the pool. The first fish that the chief eats slips down his throat whole and chokes him to death.

LEGEND OF AIAI

The first fishing ground marked out by Aiai is that of the Hole-of-the-ulua where the great eel hid. A second lies between Hamoa and Hanaoa in Hana, where fish are caught by letting down baskets into the sea. A third is Koa-uli in the deep sea. A fourth is the famous akule fishing ground at Wana-ula mentioned above. At Honomaele he places three pebbles and they form a ridge where aweoweo fish gather. At Waiohue he sets up on a rocky islet the stone Paka to attract fish. From the cliff of Puhai-ai he directs the luring of the great octopus from its hole off Wailua-nui by means of the magic cowry shell and the monster is still to be seen turned to stone with one arm missing, broken off in the struggle. Leaving Hana, he establishes fishing stations and altars along the coast all around the island as far as Kipahulu. At the famous fishing ground (Ko'a-nui) in the sea of Maulili he meets the fisherman Kane-makua and presents him with the fish he has just caught and gives him charge of the grounds, bidding him establish the custom of giving the first fish caught to any stranger passing by canoe. Another famous station and altar is at Kahiki-ula.

At Hakioawa on Kahoolawe he establishes a square-walled kuula like a heiau, set on a bluff looking off to sea. On Lanai he fishes for aku at cape Kaunolu and there (some say) finds Kane-apua fishing. At cape Kaena a stone which he has marked turns into a turtle and this is how turtles came to Hawaiian waters and why they come to the beach to lay their eggs, and this is the reason for the name Polihua for the beach near Paomai. On Molokai he lands at Punakou, kicks mullet spawn ashore with his foot at Kaunakakai, and at Wailau where Koona lived and where he finds the people neglecting to preserve the young fish, he causes all the shrimps to disappear and then reveals their retreat to a lad to whom he takes a fancy. This is a rocky ledge called Koki and hence the saying "Koki of Wailau is the ladder to the shrimps." Kalaupapa is still a famous fishing ground be-

HAWAIIAN MYTHOLOGY
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1970

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cause of the stone Aiai left there. A good place for fishing with hook and line on Molokai is between Cape-of-the-dog and Cape-of-the-tree.

On Oahu, Aiai lands at Makapu'u and makes the stone Malci the fish stone for the uhu fish of that place. Other stones are set up at grounds for different kinds of fish. The uhu is the common fish as far as Hanaumá. At Ka-lua-hole the ahole fish run. The fish still spawn about a round sandstone (called Ponahakeone) which Aiai placed outside Kahuahui. It is Aiai's son Punia who, instructed by Aiai, sets up the Kou stone for Honolulu and Kaumakapili; the kuula at Kapuhu; a stone at Hanapouli in Ewa; and the kuula Ahuena at Waipio. The fishing ground outside Kalaeloa is named Hani-o; grounds for Waianae are Kua and Maunalahilahi; for Waimea, Kamalino; for Laiemaloo, Kaihukuuna. The two, father and son, visit Kauai and Niihau and finally Hawaii, where the most noted fishing grounds are Poo-a, Kahaka, and Olelomoana in Kona; Kalae in Kau; Kupaka in Puna; I in Hilo.¹⁵

STORY OF PUNIA-IKI

(a) *Thrum version.* At Kakaako, Aiai lives with a friendly man named Apua. The chief Kou is a skilful aku fisher at his grounds from Mamala to Moanalua. At Hanakaialama lives Puiwa and she seeks Aiai for a husband and they have a son Puniaiki. One day while she is busy gathering oopu and opae the child cries and when he asks his wife to attend to it she answers him saucily. Aiai prays and a storm raises a freshet which carries away fish and child downstream. He sees Kikihale, daughter of Kou, pick up a large oopu from the stream and recognizes his child transformed into a fish. The chiefess makes a pet of it and feeds it on seamoss. One day she is amazed to find a man child in its place. She determines to have the child reared to become her husband, and this comes to pass. When she reproaches him for doing nothing but sleep, he sends her to ask for fish-hooks from her father, but burns as useless the innumerable

15. Thrum, *Tales*, 215-249 (from the Hawaiian of Moku Manu); Thomas Wahisko, sheriff for Hana district, Maui, June 10, 1930 (and other local informants); For. Col. 6: 172-175; J. Emerson, *HHS Papers* 2: 17-20; Ellis, *Tour*, 88.

The ISLAND OF LANAI - A SURVEY OF
NATIVE CULTURE

Bernice P. Bishop Museum
BULLETIN 12, HONOLULU

36

Bernice P. Bishop Museum—Bulletin

by
K. P. EMORY

1924

129p.

- Pili-pohaku. Stones clinging (descriptive). Foot of ridge. 228.
Po-aiwa. Ninth night. Valley. 205.
Poha-ke-kul'a. Smites the club. Valley mouth. 96.
Pohaku-lale. Lale stone. Large stone. 10.
Pohaku-lalani. Rows of stone (descriptive). Plateau land. 100.
Pohaku-loa. Very stony (descriptive). Point. 202.
Pohaku-loa. (descriptive.) Ridge. 98.
Pohaku-loa. (descriptive.) Valley. 242.
Pohaku-loa. (descriptive.) Point. 285.
Pohaku-o. Pointed stones (descriptive). Section of ridge. 190.
Pohaku-pili. Stones touching each other (descriptive). Name of rock islet off
Halawa, Molekai. Beach. 233.
Poho-ula. Red hollow (descriptive). Plateau land. 263.
Po-ka-i. Name of a celebrity from Kahiki (Thrum) (legendary?). Old village
site. Name of a land section on Oahu. 117.
Poli-hua. Egg nest (descriptive). Beach. A place famous for sea turtles. 1.
Pookeana. Beach. 282.
Poo-lali-lali. Greasy head. Beach. 204.
Poo-poo. Oval shaped mass (descriptive). Islet. 162.
Poopoo-pilau. Sterile (applied to pigs). Ridge. 12.
Pueo. Owl. Arable land. (See 26a).
Puhielele. Black with roaches. Ridge. Ridge issuing at Lopa. 112.
Pulehulua. Big roasting (Thrum). Hill. 80.
Pulou. Covered out of sight (descriptive). Spring. Makakehau, lover of the
girl, Puupehe, was killed here. 249.
Puu Aalii. Aalii (tree) hill (descriptive). Peak. 152.
Puu-alealea. Hill of rejoicing (descriptive). Hill. This hill marks the end of
the long climb from Maunalei village. 264.
Puu Aili. Chief peak. Point on main ridge. 35.
Puu-kaulua. Kaulua (tree) hill (descriptive). Plateau land. 74.
Puu-kilea. Hummock hill (descriptive). Hill. Incorrectly given on the govern-
ment map as Puu Kukui. 183.
Puu-koa. Koa tree hill (descriptive). Plateau land. 76.
Puu Kolo. Red or barren hill (descriptive). Point on main ridge. Back of
Waiakenkua. 111.
Puu Mahana. Warm Hill (descriptive). Hill. Government map gives name as
Puu Kau-wela. 216.
Puu Laau. Wood hill (descriptive). Hill. 179.
Puu-mahana-lua. Doubly warm hill (descriptive). Hill. Highest point on rim
of extinct crater. (See government map.) 59.
Puu-mala-kahi. Hill of dropping bananas (descriptive). Hill. Very prominent
crater cone. Gibson, in story of Puupehe, refers to banana groves of Waiaken-
kua which is below this hill. 110.
Puu-mai-ekahi. Valley. 11.
Puu Mamani. Mamani hill (descriptive). Hill. 213.
Puu Makani. Windy hill (descriptive). Hill. Platform of heiau covers the
top. 61.
Puu Manu. Bird hill (descriptive?). Hill. 104.
Puu Nana i Hawaii. Hill to view Hawaii (descriptive). Hill. 77.
Puu Nene. Goose hill (once descriptive). Hill. Feeding ground for geese. 90.
Puu Nene. Goose hill (once descriptive). Hill. Feeding ground for geese. 130.
Puu-o-miki. Hill of Miki (descriptive). Hill. 142.
Puu-pehe. Owl-trap hill, the hero Puupehe, the girl Puupehe (legendary or once
descriptive). Islet. (See pages 15 and 17 for traditions.) 238.
Puu Ulaula. Red crater (descriptive). Hill. 136.

terraces a foot high made of loosely placed stones are set in a rectangular recession of the back wall.

The wall of the heiau is perpendicular. Its maximum height is 8 feet and its width on top is 15 feet. Attached to the outside face of the wall on the north and on the south, is a bench, 3 feet high and 2 to 3 feet wide.

The main entrance to the heiau was probably the one which could be guarded on the north. The south side is open to a group of house sites, probably belonging to the priests. (See Pl. 11.) The great stone pavement on the floor of the valley (p. 53) may have been connected with the heiau.

HEIAU AT KAENA-IKI

The stone platform, 55 by 152 feet, at Kaena-iki, is one of the two largest heiau foundations on Lanai.

The platform lies parallel and close to the edge of a bluff at the head of the bay, and on the north bank of the stream; the main part of the village is on the south bank. (See fig. 6, a.) The elevated pavement on the north is of very rough stones, in the northwest corner of which is a small hole probably intended for an image socket. The south pavement is of small, loose stones. Rock is abundant about the heiau, but smooth, water-worn stones from the shore below the bluff were found scattered through the structure. The walls are only two to three feet high; the small pen in one corner is two feet high. The south division of the heiau rests on bare ground. No natives have lived on this end of the island for a great many years, and no name for the heiau is remembered.

HEIAU AT MAUNALEI

In 1842 a Hawaiian Protestant church was begun on the site of the heiau at Maunalei. What remained of it was completely destroyed by Frederick Hayselden about 1880, who used the stone to build a cattle well. Judging from the amount of stone material, the heiau was not very large. It lay on a swelling of the coastal plain, 200 yards from the sea and parallel to it. Stokes (44) was told by natives on Hawaii or Molokai that the name of the heiau was Kahakunui. Kauhane Apiki, the last man living at Maunalei, gives the name Aikanaka.

HEIAU AT LANAIKAULA

The heiau called Lanaikaula (fig. 6, f) is a fourth of a mile from the shore on the lower slopes of the ridge south of Keomuku and east a hundred yards from the graveyard. It is the smallest of the large heiau ruins.

The pavement of small, rough stones is less than 24 feet square and rises at the back into two small terraces. Towards the sea, the side walls of the platform continue for 30 feet, enclosing level ground. The small, three-sided enclosure on the north may be due to the activities of the Maunalei Sugar Company about the heiau. Only one native knew of this heiau.

HEIAUS OF FISHERMEN

On Lanai, fishermen's shrines, *ko'a*, are numerous and varied; some are rectangular enclosures or platforms, others are circular, and still others are simple heaps of stone. None are larger than 25 feet square. Coral, shells and fish bones are almost invariably associated with the ruins.

A typical and authentic *ko'a* stands at water's edge on the sandy point of Honua-ula. (See fig. 7, b.) The irregular platform of stone and coral is six feet high, surmounted by low altar 6 by 12 feet, littered with shells, fish bones and fresh crabs. At the back of *ko'a* is an enclosure containing pine timbers suggestive of a recent shack.

Near Manele is a *ko'a* located at the foot of a ridge extending from Kaupakuea, about 35 feet from the sea. The shape of the platform is irregular, its sides measure 22 by 20 by 24 by 15 feet; its average height is 4 feet. At the back of platform are cowry shells, fish bones, crustacean remains, and bits of charcoal left from sacrifices. The cowry shells had not been broken to extract the meat. Most of the fish bones and crab shells are covered by a stone.

A *ko'a* located on the east ledge of the beach south of Kahue, consists of a low platform, 4.5 by 10 feet by 2 feet high, resembling a modern native grave. Its edges are of lava blocks and smaller rock, but its interior is filled with pieces of coral from 1 to 2 inches in diameter together with some larger lumps. A small pile of stones and coral rests against the west side. No human bones were found in the structure and no burial could have been made in the solid ledge beneath. The use of coral was intentional; there is no source of supply within a hundred yards, and stone in abundance is close at hand. Lobster shell-plates, spines of sea urchin, sea shells, and fish bones are scattered on the platform, and remains of lobsters and fish lie under a heap of stones next to the platform. Apparently small sacrifices of sea food were made on the coral area of platform, then covered with stone. Cockleburrs (*kikawia*, *Xanthium strumarium*) are buried beneath the platform—plants supposed to be of recent introduction.

Two platforms are located near the east arm of Kahue Bay; one is on a sand dune a hundred yards from the beach, faced on the seaward side by large stones. Shells and fish bones found at either end of the pavement suggest that this structure is a *ko'a*. Two hundred yards from the beach is a similar structure, where no sign of fish bones were found. Nearer the mouth of Kahue valley is a conspicuous structure—an enclosure 8 by 15 feet, 5 to 6 feet high. On the pavement, which comes almost to the top of the enclosing wall, are shells, pieces of coral and charcoal, ashes, and fish bones. A low wall encloses a yard at the back. At the base of the north corner of the platform two stones a foot in diameter and three feet long have been set upright.

Two structures each having the appearance of a *ko'a* stand on the east bank of Polihua valley. One, erected on the sloping edge of gulch, is an enclosure 20 by 25 feet. Like the *ko'a* at Kaumalapa'u, this heiau is peculiar in that the wall maintains a uniform height even on the steep slope. The wall is six feet high and obstructs the view of the sea from the platform. The platform, made of large flat stones, is on a slope not so pronounced as that of the wall. An altar (one foot high) on the upper end of the platform is made of smooth stones and contains pieces of coral, sea shells (mostly unbroken cowry) and fish bones.

Twenty-five yards south of this structure is a pentagonal platform 10 by 15 by 10 by 14 by 6 feet, and 2 to 4 feet high. The pavement is depressed, but affords a view of sea. A hole in the pavement, 2 feet deep and 2 feet in diameter, is partly covered

with a slab. Calabashes with offerings may have been placed in hole, but no shells, bones, or coral were found.

Several hundred yards from Bay of Honowai is a stone platform 15 by 15 feet and 4 to 5 feet high in a prominent position among sand dunes. The platform has a concave surface. It is unlikely that a grave would be so marked in the sand dune area, and I know of no house platform of these dimensions on the north shore. These facts suggest that the platform is a *ko'a*, though no shell or bones are found. Their absence may be due to the high wind which sweeps across this country.

A platform 23 by 30 feet is located in the valley of Keanapapa (fig. 3, b). On it is a *ko'a* altar, rising in two steps. Cowry and other shells, pieces of coral, and fish bones lie on this altar. The cowry shells have not been broken to extract the meat.

On the edge of a cliff at the first indentation of the coast south of Kaumalapa'u is an enclosure 20 by 25 feet, with vertical walls from 4 to 6 feet high, 2 to 3 feet wide. Its walls are of uniform height even on slopes. Its floor is paved with flat stones, and littered with pieces of coral, shells, fish-bones, and charcoal.¹ Joining the enclosure on the north is a house platform 26 by 35 feet, with a sheltering wall 6 feet high on its eastern side; a square stone fireplace is sunk in middle of this platform, another in the ground 8 feet south of the platform. The presence of charcoal at this *ko'a* suggests recent use.

A wall, 5 feet high and extending south and west, forms a shelter on the summit of the rock island of Kaneapua (Pl. 11). The floor (15 by 24 feet) is paved with rough stones plentiful here. It is said that this steep rock was climbed to offer the first fish of a catch, but no fish bones are found, though pieces of coral are scattered on top of the island. The shelter is an excellent lookout station, as the depths of Kaunolu Bay can readily be scanned from it. A number of cairns have been set on the rim as on the sea tower, Puupehe.

An altar (25 by 15 feet, 6 feet high) built of large, water-worn stones, is located against the west bluff of Kaunolu Valley, upon a great platform near the sea. A step, one foot high, runs along the front of the altar where once stood an image of the god Kuula, patron of fishermen. Natives who claim to have seen this stone idol, called Kunihi, describe it as two feet high, with ears, eyes, nose, mouth and arms. Keliihanani's brother, Ohua, was one of several men instructed to hide the image by Kamehameha V during his visit in 1868 (23).

Three cairns of lime-stone slabs (the largest 12 feet in diameter and 3.5 feet high) (Pl. V, A) are located a quarter of a mile inland on the coral limestone ridge, which forms Lae Hi point; larger slabs are laid upright against the ridge. A Hawaiian who lives at Pohakupili says that these cairns are not graves, but *ko'a*, upon which the natives placed ferns, maile vines, and fish, then bowed their heads in prayer.

In addition to the *ko'a* described there are *ko'a* or structures resembling *ko'a* at the following places:

North coast: Pohakuloa, on the east bluff of the valley north of the peninsula, above two large house-sites—a cairn with coral; Kuahua, adjoining a house-site—a cairn with coral; Kukui, a quarter of a mile upland, associated with four house-sites—a platform 12 feet square, 6 feet high; Kahue, on the lower slope of the east bluff—enclosures forming one, possibly two *ko'a*; Kae'a—two cairns. West coast: Kaena-nui, in line with the center of the bay, 100 yards inland—a cairn adjoining a

¹ Kenui, of Num, Maui, who was using a *ko'a* (a rectangular platform, with an *issu* in the corner and a temporary hut in center) up to 1916, told me that nowadays the natives cook their fish sacrifices, and my field assistant, Mausupau, says that in Kona, Hawaii, practices differ widely according to purpose or dream-vision of the fisherman.