

Here is another way of farming in the olden days among the people of Hawaii, the wet land planting. The man went to his patch, dug up all the weeds, left them there as mulch, then dug again and when he noticed that it was the right time to plant, he bundled the taro tops and carried them to his patch. The mounds in the patches were built before planting. Water was not allowed to run much into the patch lest the taro tops be washed out by the water. After two or more weeks, then he worked in his patch. This method of planting is called "auloi". When they grew until they had about three leaves, they were called "laupa'i" and "lau-awa" when picked and used as luau. He gathered a large number, wrapped them in ti leaves, lighted a fire, roasted them removed the wrappings, fetched the poi bowl and prayed to the god thus;

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E Kane-i-ka-wai-ola, eia ka luau,
Ka lau mua o ka ai a kua,
E Kane, e, e hoi e ai,
E ola ia'umi kau pulapula,
I mahi ai, i kukulu hale, i lawaia nohoi,
A kanikoo a pala lauhala kanaka,
A i ke ao mau loa,
O kau ola ia e kuu akua,
Amama ua noa, lele wale hoi.

Translation

O Kane-of-the-waters-of-life, here is some luau,
The first leaves of our taro,
O Kane, come and eat,
Grant life to me they offspring,
That I may farm, build a house, catch fish,
Till I bend and lean on a cane,
And then go to the world of light,
That is they gift O my god,
Amama, it is freed, my prayer has flown.

When he had finished praying, he ate until satisfied. He waited until the taro had matured, then he went to his taro patch and stood on the bank and called to the god that made them grow thus:

E Kukeolowalu he olowalu ke kalo,
Ka pumaia ka ha o ke kalo a kua la,
Laumaia ka lau o ke kalo a kua la,
E Kukeolowalu, kuu akua,
E ka oo ana o ke kalo e Kukeolowalu,
E Kukeolowalu, kuu akua,
I ka oo ana o ke kalo e Kukeolowalu

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E huhuki ka ai a kua la,
E Kukeolowalu lawe au i ke kalo,
Me na oha, me na kumau,
Koe na puu i huli no ka amau a kua,
E Kukeolowalu, huihui ka ai a kua,
Auamo ka ai a kua, ho'a ka imu o ka ai,
Kalua ka ai a mo'a, ku'i a wali ka ai a kua,
E Kukeolowalu e, kaka ka wahie,
Ho-a ka imu, umi ka puaa,
Kau i ka imu, unuunu i ka hulu,
Kau'i i ka loko, kalua i ka imu ka puaa a kua,
E Kukeolowalu ua mo'a ka puaa a kua,
Okioki, a piha ka pa laau,
A ai pu nohoi me ke kalo a kua,
E Kukeolowalu, apapa iki, apapa nui,
Elieli kapu, elieli noa, i ola honua,
Pau ke kapu ua noa.

Translation

O Kukeolowalu make our taro productive,
May they have stalks like the banana plant,
May their leaves be like those of the banana,
O Kukeolowalu I am taking a taro with its offshoots,
I am sparing the small ones that they may grow in the patch,
O Kukeolowalu, the taros are bound together,
And borne away on the shoulders,
They will be baked and pounded,
O Kukeolowalu, the wood will be chopped, the imu lighted
The pig strangled, the imu prepared,
The pig laid on the imu, the bristles burned off,

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The pig disemboweled, and baked in the imu,
O Kukeolowalu, when the pig is cooked,
Cut into small pieces and placed in a wooden dish,
With our taro O Kukeolowalu,
Bless our little things and our big things.
Amama, it is freed, the prayer has flown.

Taro cultivation in lands with running water differ from those of lands with springs. They require much work. The taro cultivation at Kona, Molokai, is very different. The soil is dug and made into rows of large mounds in the patch called puepue hou. Other plants grow on the mound such as sugar cane, bananas, sweet potatoes, onions, and around it in the water (is) taro. The work is more laborious than that of other wet lands but the people there were accustomed to it from olden days down to the present and their poi is excellent in deliciousness, according to them.

Taro planting in dry land is different. The farmer went upland where the ama'u ferns grow, hewed them down with adzes, then the leaves were used to cover the soil where they would become mulch. When the pulu fern had rotted enough, he gathered up his "huli". Before planting he obtained a long oo that had been sharpened at one end, stood up straight, drove his stick into the soil, moved it to and fro, and then threw in a taro huli in the hole thus made and so on all around the patch. Men, women and children planted. This was Hilo's method of planting, they dressed well and then went to plant. Planting in dry land was not so laborious and produced a long time if well cared for. Thus, when the taro matured, the principal plant was removed leaving the offshoot (oha). If one had planted a large patch it would take some time to eat. When the offshoot (oha) was ripened and were large, they were pulled up and their offshoot (pilimai) was left and when they were large enough, they in turn were pulled up and the offshoot (kumau) was left. It went on indefinitely. The weed should be pulled up constantly to insure growth. These are some of the

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common taros aweuweu, aapu, ape, ieie, owene, opule, oopu, haokea, haehae, hapuupuu, ka-i, kukaeopae, ku-mu, kalalau, lauloa, lehua, lola, mana, manini, makohi, piialii, maii, nohu, wehiwa, and others. Their names were often idfferent in different localities.

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