

Hawaiian Antiquities, Contd.

Land Divisions. Cultivation.

\* \* \* \* (names as per elevation and character of land) \* \*

The people of Hawaii were shore dwellers from ancient time, because there was obtained the means and comforts of life for them and their dependants. They were not however provided of old with utensils for this work, for they lacked the iron spade, or other implement for culture. Their hands was their digger, spade, plow, harrow, etc. and various other tools. If they had a digger it was one of wood only, therefore they were <sup>very</sup> ~~greatly~~ deficient and slow in cultivation.

Cultivation was not practiced alike in all places, one differed from the other. This was the method in ancient time: The cultivator would first hew the digger. The woods most suitable for a digger were: the mamane, the ohia, the aa'lii, and other hard woods. When hewn, the gods of the mountain <sup>are</sup> ~~is~~ called upon in this manner: "Kumokuhalii, Kupulupulu, Kualanawao, Kupaaikē, hew at the trunk, hew at the top, hew at the branch, be observant, see the hewing of the digger (oo). <sup>dry</sup> flat is the cultivating digger in ~~flat~~ land, potatoes is the food, yams is the food, dry land taro is the food, with other dry land plantings. " Cultivation is begun in this manner: it is first burned over, <sup>and then</sup>

await the first shower of rain, that is the first process, another shower of rain will moisten the burnt field. When it rains again, on the evening of that day go and gather leaves; finding the leaf patch, the kinds for gathering are the Hualani, Hokeo, Kawelo, Lapa, Likolehua and many others, bundle them together and leave till another day; go up to the burnt field and plant, first making the hollow places, when sufficient, then plant the leaves till the field is all covered. The cultivator will wait awhile, then clear the grass and prepare the potato hills, after which, clear off the grass again, when done, and the food (potato) is about matured, wait for some length of time before breaking off the first potatoes. When this is done then the god is called upon in this manner: "That large black cloud in the eye of the narrow cloud below, shade, watchfully, watch over our central place, O Keaonui, shade our central place here, O Keaonui, shade it from that corner to this corner, shade it from that boundary to this boundary, don't shield another's field lest he be angry at you for hiding the sun, & is the person whose place this is, O Keaonui, shield you our place here, shade the mounds, shade the leaves of our food that it grows to fill the hills with potatoes from O Keaonui, shade our field, mountainward to seaward, from that side to below, ends yours, O Keaonui, Kanepuaa is next.

The cultivator then calls upon Kanepuaa in this manner: "O Kanepuaa, root above, root below, root on that side, root beneath, root among our potato field here, O Kanepuaa, root you from that corner to this corner, from that border to this border, root, root you from that ridge to this ridge, that the main root be fruitful and all its branches, don't root in another's field or you will be stoned and struck, and hurt; you will be thrust through with the digger and hurt, O Kanepuaa. Come here to our field and root, take care of our field that it grow and fruit, to preserve the retainers of our house and strangers sojourning at our house here, cease the fictitious, cultivate food to produce food for Kanepuaa.

61-5

(18th

The man with the food goes, and on reaching the house splits the firewood and bakes the pig with some potatoes, and when done he offers a short prayer in this manner: "O Kukulia, the food is cooked, new potatoes; the pork is cooked, here is the food, here is the fish, go and eat the fish (a'u), spread the great produce, preserve me and my retainers, amen, 'tis free, it also goes." This endeth the things relating to cultivation on the plains (dry land).

This is the method of cultivation of wet lands in ancient time. The cultivator goes to his patch and clears it of all wild growth, putting it aside till the grass where he has worked is wet, then soften up the ground till it is suitable for planting. Obtain bundles of taro-tops and take them

22 *Scind*

to the patch, preparing it first throughout with mounds or hillocks, then setting out the tops till the patch is all planted. After a short while weeds will grow up when the planter will begin his cultivating throughout till the third leaf of the plant unfolds. When the taro plant is full of leaves the man will then gather the leaves in quantity, tying them in bundles, then lighting the fire, will cook these bundles of greens (luau). When done all bad portions are removed, the calabash <sup>(ozpoi)</sup> uncovered, and prayer to the god made as follows: "O Kane of the life-giving water, here <sup>are</sup> is the greens (luau), the first leaves of our food, O Kane, proceed and eat, preserve me thy offspring to cultivate, to erect houses, to fish also, till old and enfeebled in the life everlasting, O my god, amen, 'tis free, it flies also." After the prayer eat the food till satisfied. Wait until the taro is ripe, then this cultivator will go to his taro patch and standing on one of its banks call upon the food growing god. This is his prayer: "O Kukeolowalu, multiply the taro, enlarge (banana like) the stem of the taro, enlarge (banana like) the leaves of our taro, O Kukeolowalu, that man be lost in our taro field, O Kukeolowalu, my god in the ripened taro, O Kukeolowalu. I take the taro and the suckers, leaving only the mounds, O Kukeolowalu, bundle our food, carry our food, light the oven fire for our food, enclose the food [in the oven] till done, pound it and mix our food, O Kukeolowalu, put it in the calabash, reduce

61-in 61-5  
22  
Sun

well our mixed food, O Kukeolowalu, break the firewood, light the oven fire,  
strangle the pig, place it on the oven, remove its hair, rub off [the hair],  
open the pig, bake our pig in the oven, do, O Kukeolowalu, when cooked cut it  
and fill our platters that the children eat of the pig and taro of ours, I  
say, O Kukeolowalu, a small share, a large share, dig repeatedly restrictions,  
dig repeatedly freedom, that the world consents 'tis free, restrictions are  
free." after which he proceeds to gather the taro.

\* \* \* \* (varied terms of sea and surf) \* \* \* \*

( See also Fornander Collection for Cultivation)