

With this the ceremony of purification was ended.

12. All the people slept that night about the sanctuary (*imua*). It was strictly forbidden for any one to sneak away secretly to his own house to lie with his wife. They had to spend that night at the sanctuary in the observance of tabu.

13. When this service was performed the canoes could put to sea, and the pigs were then laid into the ovens for baking. On the return of the men with their fish, the *kahuna* having offered prayer, the pork, bananas, coconuts, and vegetables were laid upon the *lele*; and the function of the *kahuna* was ended.

14. After that, the people feasted themselves on the food, and religious services were discontinued by express command (*papa*), because the prayers had been repeated and the whole business was *noa*; fishing was now free to all.

15. Thus it was that fishermen, whether those who took the *aku* with the troll hook (the *pa*) or those who used nets, performed their ceremonies of worship. But the godless, *i.e.*, the irreligious or skeptical ones, went to their fishing without any religious ceremony whatever.

16. There was a great variety of implements, apparatus, and methods employed by fishermen; large nets and small nets, large baskets and small baskets; some used nets and some used hooks. Those who used nets sometimes dived under water with them while fishing, but those who used hooks did not dive, unless to clear the hook when it had caught in the reef, and then only if the water was shallow.

17. The following kinds of fishnets [and accessories] ⁷ were used: the *papa-hulu*, to surround a school of fish, in conjunction with a net called *au-mai-ewa*; the *aulau*; the *pakukui*; the *papa-olewalewa*, the *laau melo-melo*, and possibly the *kahekahe*.

18. Of other nets there were the *kupo*, the *ka-rua*, the *kuu*, the *aei*, the *pouono*, the *akiki*, the *luelue*, the *kaihi*, the *hano-malolo*, the *hano-iao*, the *kaeehua*, the *kaeepao*, the *kaihi*, the *pahu*, and the *upena ululu*.⁸ Then, there was the *haaa-puhi*⁹ and *lawaia upalupalu* (ordinary angling).¹⁰

19. Of arrangements of fishhooks, there was the *kaka*, used in taking the *ahi*; the *kahala*; the method called *kukanala*; the *luhee*; the *hi-aku*; the *ka-mokoi*; the *ku-mano*, the *lawaia-palu*; the *haaa-puhi*; and the *lawaia-upapalu*.¹¹

20. Of methods of basket fishing, there were the *kala* basket, the eel basket, the *hinai-houhulu*, the basket for taking *hinalea*,¹² the *karua*

basket, the *paiohua* basket, and the *pai-oo-pu*.¹³ Probably some of the baskets have failed of mention.

21. Some fish were taken by diving for them. Of such were the turtle, the lobster, the *manini*, the *kala*, and others for which the fishermen dived when they saw them entering holes in the rocks.

22. There were some who engaged in fishing on a large scale and were called *lawaia-nui*, while those who worked on a small scale were called *lawaia-lilii*.

23. The professional fisherman, who worked on a large scale and was in comfortable circumstances, carried such tackle as hooks, lines, etc. in a calabash (*ipu*, the full name of which is *ipu-hoholona*). The petty fisherman, who worked on a small scale, carried his tucked away in the bight or knot (*hipuu*) of his *malo*, and such fishermen were called *lawaia-pola-malo*.

24. The name *koa* or *koa-lawaia* was applied to certain places in the deep sea where fish haunted. Thus the place where the *ahi* were wont to be found was called a *koa-ahi*; and that where the *aku* or the *kahala* or *opelu* were to be found, was called a *koa-aku*, a *koa-kahala* or a *koa-opelu*, and so on.

25. These *koa-lawaia* were so deep under water that the eye failed to perceive them, nor could the fish be seen when swimming over them, nor when they seized the hook. In order to find them, it was necessary to take one's bearings from the land. Two bearings were required; and where these were found to intersect, there was the *koa*, and there the fisherman let down his hook or his net.

26. When the fish took the hook, a quiver ran along the line and was communicated to the hand of the fisherman, whereupon he at once pulled in the line. Such was deep-sea fishing.

27. When the fish were in shoal water their presence could be detected, if it were a sandy bottom. Among the fishes that haunted waters with a sandy bottom were the *weke*, *oio*, *welea*, *akule*, and many other kinds of fish.

28. If it was on a bank that the fish were seen, then they were probably of the kind known as *maomao* or *palapala*.¹⁴

29. Some fish played about on the surface of the water, as did the flying fish (*malolo*), the *puhiki*, *uanu*, *iheite*, *kekee*, *aha*, and many others.

30. Some kinds of fish haunted caverns and holes, as did the shark, eel, lobster, squid and many others. There were fishermen who took every kind of fish except the whale; that was not taken by Hawaiian fishermen.