the annual progress of the akua makahiki (year god) was deposited the tax paid by the land whose boundary it marked, and also an image of a hog (puua) carved out of kukui wood and stained with red ocher. How long this was left on the altar I do not know, but from this came the name (ahu pua) of the pile of stones, which title was also given to the division of land marked thereby. Many a time have I set up compass on ancient landmarks of this sort, especially on Hawaii. One near Honolulu may still be seen on the north external slope of the crater of Salt Lake. This, besides marking the boundary of the Halawa and Moanalua, marked also the limits of the Kona and Ewa districts. Near by I picked up an ancient ulu maika, the rolling stone of the old bowling game of maika. The more common name of the altar on the island of Oahu was kaananai.

The alu pua ran from the sea to the mountain, theoretically. That is to say, the central idea of the Hawaiian division of land was emphatically central, or rather radial. Hawaiian life vibrated from uka, mountain, whence came wood, kapa for clothing, oloa for fishline, ti-leaf for wrapping paper, ie for rattan lashing, wild birds for food, to the ka'i, sea, whence came ia, fish, and all connected therewith. Mauka and makai are therefore fundamental ideas to the native of an island. Land, as we shall see in a subsequent article, was divided accordingly.

No. 2.

In a previous article we have seen that the old Hawaiian system of dividing lands was preserved under the new system of titles; that in populous portions the subdivision was very minute, and that the main idea of the alu pua, or primary division, was to run a strip from the shore to the summit of the mountain, in order to give an equitable share of all the different products of the soil and sea.

The alu pua, however, was by no means any measure of area, as it varied in size from 100 to 100,000 acres, and on the almost worthless wastes of interior Hawaii attained to an even greater extent than this. Taking the above-mentioned island first in order, the common alu pua is found to be a strip say of 1,000 feet average width, and running from the seashore, not by any means to the top of the mountain, but to the zone of timber land that generally exists between the 1,700 feet and 5,000 feet line of elevation. The ordinary alu pua extends from half a mile to a mile into this belt. Then there are the larger alu puus, which are wider in the open country than the others, and on entering the woods expand laterally so as to cut off all the smaller ones, and extend toward the mountain till they emerge into the open interior country; not however to converge to a point at the tops of the respective mountains. Only a rare few reach those elevations, sweeping past the upper ends of all the others, and by virtue of some privilege in bird-catching, or some analogous right, taking the whole mountain to themselves.

Thus Mauna Loa is shared by three great lands, Kapapala and Kahuiku from Kan, and Humualua from Hilo. Possibly Keanhou from Kona may yet be proved to have had a fourth share. The whole main body of Mauna Kea belongs to one land from Hamakua, viz: Kaole, to whose owners belonged the sole privilege of capturing the wa'a, a mountain-inhabiting but sea-fishing bird. High up on its eastern flank, however, stretched the already mentioned land of Humualua, whose upper limits coincide with those of the manane, a valuable mountain acacia, and which, starting from the shore near Lantapahowee, extends across the upper ends of all other Hilo lands to the crater of Mokuaweoweo.

These same lands, generally, had the more extended sea privileges. While the smaller alu puus had to content themselves with the immediate shore fishery, extending out not further than a man could touch bottom with his toes, the larger ones swept around outside of these, taking to themselves the main fisheries much in the same way as that in which the forests appropriated. Concerning the latter, it should here be remarked that it was by virtue of some valuable product of said forests that the extension of territory took place. For instance, out of a dozen lands only one possessed the right to kalai waa, hew out canoes from the koa forest. Another land embraced the eauke and oloa grounds, the former for kapa, the latter for fish line.

On East Maui, the division, in its general principles, was much the same as on Hawaii, save that the radial system was better adhered to. In fact, there is pointed out to this day, on the short spur projecting into the east side of Haleakala crater, a rock called the "Pohaku oiki ainu" land-dividing rock, to which the larger lands came as a center. How many lands actually came up to this is not yet known.

On West Maui the valleys were a very marked and natural mode of division. The question suggests itself as to how the isthmus would be appropriated. Some powerful chiefs of Wailuku and Waikapu seem not only to have taken the isthmus, but to have extended their domain well up the slope at the foot of Haleakalā. So that there is the rare case of a long range of lands in Kula, East Maui, without any sea coast.