

MANY WORSHIP SHARKS

POWERFUL GODS TO SAVAGES
In the Islands of the Pacific the Belief is Common That the Souls of the Dead Enter the Shark—Legends of the Deities Who Have Aided Man.

In view of the wide distribution of sharks and their strength and ferocity, qualities which appeal to the savage mind, it is not strange that the cult of shark worship should have arisen.

In the Solomon Islands living sacred objects are chiefly sharks, alligators, snakes, etc. Sharks are in all these islands very often thought to be the abode of ghosts and spirits, and at times before their death announce that they will appear as sharks.

Such was the case of Southamatawa at Ulawa, a devoted man, eater to which offerings of porpoise teeth were made. At Southamatawa, such as coconuts from certain trees, reserved to feed such a shark, and there are certain men of whom it is known that after death they will be in sharks.

In the islands of the Pacific, a shark may be a tapu—a sort of familiar spirit, or its abode, some years ago Manurwaru son of Maia, the chief man of Vanua Lava had such a shark.

The Samong native believed that his gods appeared in some visible incarnation, and the particular thing in which it was that of a shark.

In the Fiji Islands Vava and other gods claim to be the shark, and their devotees must never eat of the fish, as if they did they would be partaking of the god himself.

It was in the Hawaiian Islands, however, that shark worship reached its greatest perfection. Its worship was quite common on the islands, each island having a special shark as its ancestral god.

Each of these shark gods had a special keeper or kahu, who was responsible for its care and worship. The office of kahu was hereditary, and was handed down from parent to child.

The largest and most important of the shark gods was Kahu-mana, a male whose mouth was as large as an ordinary grass hut, and in size and power was like a god. His elder brother was the goddess Pele.

These two when still in childhood wandered about the islands, and mysteriously disappeared. After fruitless search their parents were informed that they had been transformed into sharks, and they soon became objects of shark worship of the people in the vicinity of their old home.

According to tradition, the man eating shark Mokoloo, the island of Maui, had them a visit and enjoyed their company. He reproached them for not providing him with his favorite shark.

Kaahupahu and her brother promptly gave warning to their friends on shore, and prepared a scheme for his destruction, before he could do further damage.

In the meantime their friends who had come in great numbers from the surrounding country, were directed to close up the mouth of the river with their fish nets while the sister and brother attacked him in the rear.

tongue and after eating a portion dropped the remainder into the river, whereupon the spirit of the man eater revived again, and as a tongue, now restored and alive, made his way to the coast of Maui and Hawaii pleading with the sharks of those waters for vengeance upon the sharks of Ewa Lagoon.

Anticipating this action the latter secured the aid of Kahu-mana and other notable sharks from the islands of Kahoolawe, Nihoa, Kauai and Oahu.

Kaahupahu and her friends were victors in the first great battle, but the struggle dragged on for years with varying success.

A shark named Moulali was famous as the marine god of Molokai and Oahu. Many temples were built on the coast of Maui and Hawaii in honor of the first fruits of the fishermen's labors were dedicated.

Several of the African coast tribes worship the shark. There is a belief in the shark in the West Indies, where they are eaten several traditions showing kindness he had done to certain of his devotees, especially lovers in distress.

All the shark gods were not benevolent, however. Apekoah and Ithumakal were evil shark gods who entered the waters of Kauai, and the fishermen were compelled to propitiate them with offerings.

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The Polynesians have an ancient fable treating of the flight of Ima, the daughter of Vaitooringa and Nagelua, to the Sacred Isle. After the wife dumped her at the edge of the breakers with such disastrous results to herself from the angry waves, the latter summoned the shark, and by its help succeeded in reaching the Sacred Island.

There are many old superstitions about sharks. In parts of New England in order to cure a toothache a fish, a species of shark, is hooked and the horn that projects from the back cut off, after which the fish is thrown back alive into the water.

Some Old Favorites Discarded—The Fashionable Buttonhole. London Daily Mail.

Men are rebelling against the puritanical simplicity they have been compelled to assume. The buttonhole is fashionable once more. But the buttonhole of to-day must be small, and the choice allowed in color and the variety of flower is limited.

Men who have been true to other colors are hitting the road, and the pink and red checked slaters are being under the spell of mauve. Mauve, one area it every where. If we walk down Bond street on a sunny afternoon we can count the number of mauve coats.

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THINGS HAVE CHANGED

Old Idea That the Public Likes to Be Swindled Has Become Obsolete—Now Demands a Square Deal in Every Transaction, and Generally Gets It.

If the late P. T. Barnum were alive to-day his opinion of the general public would have to undergo a quick change, or fortune would not smile upon him as it did. Bright sayings, like fashions, are subject to sudden changes, and his remark that the public liked to be swindled would be sadly out of place to-day.

The fact that conditions have changed is fully realized by the successful business men of to-day. If the people were easy to swindle a few years ago, they have now gone to the other extreme, and carefully investigate everything presented to them.

Marriage at Salisbury. Correspondence of The Observer. Salisbury, Feb. 14.—Last night at 9 o'clock at the home of the bride in East Salisbury, Miss Ada C. Russell and Mr. Henry C. Aaron were married, the ceremony being performed by Rev. C. M. Short, of Holmes Memorial church, only a few friends and relatives being present.

Conservative minded men who, regardless of their complexions, still wear the darkest canons they can obtain. The few who still think that white flowers are the only ones a man should wear in favor of doing business are gradually being discarded.

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Comfort



SOUTHERN QUEEN GRATES SAVE FUEL. J. H. WEARN & CO. Charlotte, N. C. Write for Mantel Catalogue.

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