

the Kahikūonālani Church at Waiawa) they turned to look at Ewa and when they saw the fish ponds at Waiawa, they said, "May the fish ponds down at Waiawa be as the stars in the sky above. May there be mullets at Kuhia-loko, fine sea weeds at Kuhia-waho, salt at Minauele, the single fruited coconut at Hapenui, the taro greens at Mokaalika and the water of Kaaimalu, to remove the bitterness of the awa of Kalahikuola." This was the last thing that they did before returning to Maihea's house. They drank awa again that afternoon. They spent the remainder of the day going to Puuloa. The result of this was that Maihea obtained the knowledge of the priesthood, oratory and so on. This was the first time that these arts were practised here in Hawaii.

Here, let me relate the story of a man named Hanakahi who lived in Puuloa. He was a fisherman and did as Maihea did, in straining awa, broiling fish and preparing poi with prayers to the unknown gods whose names he did not know. This was how he prayed, "O unknown gods of mine, here is awa, fish and poi. Grant me success and blessings in fishing." Thus he prayed constantly until he met the gods to whom he prayed.

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After the gods had left Maihea to go to Puuloa, they reached Hanakahi's house in the afternoon. When they arrived, Hanakahi had returned from his fishing. The fish was cooked, the awa was chewed and he was in the act of straining it when they got to the door. As soon as Hanakahi saw them he invited them in, which they did. Hanakahi knew that he had company to share his awa with so he set down two more cups, making three in all. He finished his straining and poured the awa into the three cups. When the cups were filled, Hanakahi said, "Wait before drinking your awa until I have called upon my unknown gods." "Where are you?" answered Kane, "the gods whom you have never seen are the two of us and in

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No Reproduction Without Written Permission. Please call us by our names, Kane and Kanaloa. This was the first time that
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Hanakahi beheld his unknown gods.

After Kane had finished speaking, they drank their awa and then he said

again, "Because you have asked to prosper in your fishing, for you are weary in going out to the ocean, therefore we will bless you and there will not be any more weariness. We are going now and shall return in the early morning." They went as far as Ke-ana-puaa and began to build an enclosure for fish. The walls are there to this day. They looked at the wall that they built and found it unsatisfactory therefore they moved on to Kepookala and made another. Finding that, that too, was unsatisfactory ⁵ ~~and~~ ^{They} moved to the opposite and built another one which satisfied them. Then they placed fish of every kind in the enclosure that they built and made a fixed law that all fish that entered it ^{were} ~~was~~ never to go out through the entrance in which they came; nor go over the wall. The laws which they imposed on the fish remain fixed to this day. This enclosure is the one called Kapakule to this day, and is at Puuloa. [Note. It was destroyed many years ago. M.P.]. In the early morning they returned to Hanakahi's house and told him of the ^{enclosure} they built for fish for him, that he and his descendants might be benefited.

Kahalepohai is another noted place which those who had not seen but heard of ask about. They ask, "Where is the place where Kalelealuaka and Keinohoomanawe nui lived?" Then the native points it out, "It is there at that hau grove standing above Waipio. That is Kahalepohai." I do not believe that this year will be gone before that hau grove will be gone. Gold and diamonds are going to make it into nothing and the generations to come will not know about it. Here in Ewa today, the land is beautified with sugar cane fields and perhaps this will be the part of the world that will catch fire first, because much of the water here is being drawn up from their holes and the earth will dry out for lack of water. Then like Pe'apea, it will be consumed by fire.

After the gods had finished making Kapakula at Puuloa, and had pronounced a blessing on Hanakahi and his descendants, making them the owners of this most mysterious walled enclosure. When the akule and other fish went in through the

therefore this thing that was done to the fish was extraordinary. When their work at Puuloa was finished they went up to Pohakea, and there the two gods,

Kane and Kanaloa sat down. They looked down toward Waianae where the sun brightened the plain of Maili and the sea rolled up to the sands. Kane said to Kanaloa, "How beautifully the sun brightens the plain of Maili and Kumanomano. The leaves of the coconut are swaying and resembles the swaying of the kukui branches." "Yes," answered Kanaloa, "the swaying of this and that kind of tree denotes that the Kaiaulu, the wind familiar to this locality is blowing. The way to Puu-o-Kapolei is far and the trail here at Pohakea by which to go up and down, is shorter and the Kaiaulu wind is cool." They went to Puu-Kuua, a place where the chiefs lived in ancient times. It is said that Puu-Kuua was a battle field and here is a short story about that place in former days.

The chiefs of old, who lived at that time, were of divine descent. The two gods looked down on the hollow and saw how thickly populated it was. The mode of living here was so that chiefs and commoners mixed freely and they were so like the lowest of people (kauwā). That was what these gods said and that was the time when the term kauwā was first used, and was used for many years afterwards.

After the first generations of chiefs had passed away and their descendants succeeded them, a chiefess became the ruler. It was customary for the chiefs of Oahu to visit this place to see the local chiefs. They did this always. When the time came in which a new chiefess ruled, an armless chiefess, she ran away to hide when other chiefs came to visit as usual because she was ashamed of her lack of an arm. Because she was always running away because of being ashamed the chiefs that visited her called her the low-born (kauwā). Thus the term remained in the thoughts down to this enlightened period. She was not truly a kauwā but was called that because she behaved like one. This was how they were made to be kauwās. When the ruling chief wished to go to Waikiki for sea bathing, he asked the chief just below him in rank, "How are my planting places at Puu-Kuua, have

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produced young suckers?" The chief next to him answered, "There are some suckers," and sent someone for them. When the men, women and children least expected it, the messenger came to get some of the children. The father

stood up and took his sons to Waikiki. Then when the ruling chief went sea bathing, he sent an attendant to get the boys and take them to a shallow place where the ruling chief would come. Then the ruler placed a hand on each of the boys, holding them by the necks. The words he uttered were, "My height has not been reached [by the sea]! My height has not been reached!" (Aole i pau kuu loa, aole i pau kuu loa). He advanced as held on to the boys until the sea was up to his chest. The boys floated on the water face down. The father, on shore called out, "Lie still in the sea of your Lord," and so on.

The sea of Waikiki is said to have been used to kill men in and the other place is Kualoa. The inhabitants of Puu-Kuua were so mixed, like taro beside an imu.

There were two important things concerning this place. (1) This place is entirely deserted and left uninhabited and it seems that this happened before the coming of righteousness to Hawaii nei. Not an inhabitant is left. (2) The descendants of the people of this place were so mixed that they were all of one class. Here the gods became tired of working and returned to Kahiki.

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Here are some pointers for the traveller to Ewa. If you are going by train, look up toward the Ewa mill. If you are above Puuloa, you will see Puu-o-Kapolei, a small hill lying below and back of that hill is the government road going to Waianae. Above that is also a small hill and back of that, is a big hill and above it is a large hollow. That is Puu-Kuua where the very dirty ones lived.

The plain of Kalipahoe was the place where much money had been poured by those of Ewa and of the other islands. This was a track for horse racing by Ewa's racing sons, J. W. Kaikainahaole and J. Keonekapu who was owner of the

"sparkling horseshoe." They owned fast horses. Every one knew the names of their horses for they were renowned. The last horse on which the people of Ewa wagered their money on was Ku'ikahekili who was mounted by C. B. Maile. This was the