

July 15, 1899

Na Wahi Pana o Ewa (Continued)

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 Kalipahee 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 Kuikahekili who was mounted by C. B. Maile. This was the last horse which those of Ewa, Waianae, Waialua and Koolau spent their money. From the time that the racing was ended and up to the year 1898, this plain was hidden by sugar cane. Old timers and visitors that go to Ewa will see how strange the 'land looks for sugar cane is growing on it. Before, this time, it was heard that the black tapa is going to cover it and the hog to be offered, for the plain of Kalipahee is going to be lost. This was how. The plantation thinks that it would be useless for the government road to lie on the good part of the land and so they want it changed to another place. Then they can cover the place with sugar cane. This is how the changes will be. Travellers and old timers will be far from the place. Kukaeki is the bridge at present but it is believed that the government road will go below that or above Kahikuonalani church or

perhaps below the church. From there it will go to Moumouloa, on to Kaweluhau in Kupahu, thence over to that side of Waipio, then up to join with the bridge of Mohoa. That will be the road to Waianae in the future. The plantation manager is not Kiilau [Take much — "Talk too much." M.P.], but I wish to explain that the bridge of Kukaeki on this side and the bridge of Mohoa on that is the boundary of Kalipahee but all one can see are the tops of sugar cane leaves. This plain is not the only thing hidden entirely by sugar cane. The plain of Punahaweale, too. It used to be a dry plain but now water ripples over it and sugar cane covers it. The plain is fertile. The writer recalls a few lines of a love song of this plain,

"I love the plain of Punahaweale,

That arid uninhabited plain,

Peopled only by horses.

On the plain was a famous rock, famed in the olden days as Pohaku-hunapalaoa (Ivory-hiding-stone). This stone was by the old road going from Ewa to Waialua, but not the road used now, this is the new road. This road [that I ...of] was farther up about a mile from the new road. The old road was inland. This is the legend of the stone. Perhaps it is blown up with giant powder by the Haoles and reduced to nothing. There was a hole on the stones, a deep one that went down into it and then up on the other side. The space between the two holes was about six inches apart. The thing that was secreted in the stone was the ivory necklace of a woman from Hawaii. She had come to visit Oahu on a double canoe which landed at Puuloa. She was a woman of chiefly blood. She began to go toward Waialua and not toward Waianae. Her journey took her from Kalaekao to Halawa and from there she headed directly for Waiau and from thence, toward Waialua. After she had passed Waiawa, the plain of Kalipahee and Ka-lua-a-ka-ilio (Dog's-pit) she went up an incline, that

went up the side till she reached the top. She went inland till she came to a stone and there she rested. As she sat on the stone she noticed the holes. She had her ivory necklace on at the time, so she took it off, held it in her hand and spoke, “Yes, I have worn you all the way from Hawaii to this spot and I am thinking of hiding you. You are a necklace that had been handed down from my ancestors to my parent and then it came to me, their descendant. So shall it go to my descendants. So I am leaving you here, and one of my descendants shall seek and find you.” She kissed it, wept with affection because this was the first time she was ever separated from this valued and prized possession of chiefs. She thought of hiding her favorite necklace and to go on, so she allowed it to slip down into the stone, forever separating it from her. Her descendants were to seek it again. As she sobbed convulsively over her companion who came over the distant sea with her, the tears poured down. This reminds the writer of a poem of the ancients that went like this:

The sun descended, treading the rain clouds,
The rain that fills the water-cups of the clouds,
Which they poured out, soaking the upland of Kona,
Wetting ray lehua blossoms of Pelekii,
There in the upland of Maihi,
The beloved companions are separated,
Exchanging with each other a small ornament,
I think I have been more than rewarded by you,

O do not be hurt with me.

After weeping she hid her necklace away in the hole in the stone.