

body of the person is the taro that makes one fall in love with Ewa. Very seldom will a man or woman get away from this land of mystery.

This is important to note, that these taros are vanishing. The writer has lived and become a native son of this land. He has planted these three kinds of taros and has eaten them. At this present moment, two of these are gone and all I have growing is the last one mentioned. Perhaps A. Kauhi has them or perhaps L. K. Halualani or L. Keonekapu. The three persons mentioned may have them or perhaps we all have but the one kind, the ka-i koi. What a pity!

Ka Loea Kalaiaina  
June 10, 1899

The noted places of old that had been kept secret and [about to be] lost, those are the things that this pencil point will record.

This is the story of why Ke-one-kui-lima-laula-o-Ewa (~~The Sand-of-holding-hands-over-the-breadth-of-Ewa~~) was named. It was named because of two chiefs whose names I do not know. I know something of what they did and here is the brief tale. The older brother, who was chief of Oahu resided at Waikele, while his younger brother resided at Waikiki. This brother did not feel kindly toward the other and wished to rebel and this was what he did. The chiefs of old were fond of catching tiger sharks and killed men for bait. The fish was caught under the direction of the kahuna. He [the younger chief] did as he was told and caught a big fish. The shark was divided from head to tail, the contents removed and the skin saved. A house-like structure was made to put inside and the skin sewed over it. The sharp teeth of the shark were left as they were and a place was made for the chief to sit. Let us leave him with his plot and turn to his brother who was unaware of it all. While the chief lived quietly in Waikele, his kahuna foresaw what was to come. One day the kahuna said to the chief, "O ~~chief~~, your brother has a fish and is thinking of coming to ask you to let him bring the fish to Waikele for you to take care of. The chief's messenger will

soon arrive and when he comes to tell you of your brother's request, refuse him." This was the chief's answer, "Why should I refuse to grant my brother his wish?" The kahuna replied, "He will kill you for it is a human fish and is coming to rebel against you and seize your kingdom." "I do not believe that he will come to harm me." "Aye, you O chief, will suffer a cruel death but I, the kahuna, have a narrow path." Two weeks had not passed after the kahuna warned the chief, when the messenger arrived from Waikiki. The messenger brought deceitful words according to the wishes of his own chief and at last the chief consented. He went back to report that all was well saying, "Let us go. Let us stand and go at once." Bundles were made ready, bundles of stone wrapped in ti leaves, securely tied as gifts to the chief of Waikale. A maneke carrier was made for the fish to lie on, then it was carried along. The chief sat inside of it. Those of Waikiki, Honolulu, Kapalama, Kalihi, Moanalua, Halawa and along all the places as far as Waiawa went too. They all carried the same thing, stones, wrapped and tied as far as Waipahu. The fish was taken to the plain.

The heedless chief sat waiting for his brother's fish with food ready for all in the house. He sat unaware of the approach of death and when the kahuna saw the large procession of the Waikiki chief, above Waipahu, he turned and fled out of sight.

As the kahuna vanished the fish came up from the other side. Then the war leaders paired the men off, each pair with a bundle of poi (pa'i ai), that is, a bundle of stones [that looked like <sup>a bundle of poi ai</sup> one]. They went arm in arm preceded by the fish. The procession moved with their shouts of, "O Ewa, go arm in arm! O Ewa, go arm in arm!" (E Ewa e - e kui na lima. E Ewa e - kui na lima). While most of the people shouted the fish reached the opposite side and wherever it went, the procession followed. They went around, surrounding the

chiefs five houses until they were fifty deep but the line of marchers had not come to an end. As they went around until they were fifty deep, the chief [of Waikiki] knew that they had arrived and came out of the fish. He ordered them to



throw their stones killing all of the others and the government became the younger brothers. Because of this going arm in arm in unity, the plain above Waipahu, on the lower side of the old government road was called Ke-one-kui-lima-laula-o-Ewa (The-land-of-going-arm-in-arm-on-the-breadth-of-Ewa). So that travellers around the world may know where this Arm-in-arm land is, it is where the Oahu sugar mill is erected above Waipahu.

In Waipahu is also another noted spot, Ka-pukana-wai-o-Kahuku (Cutlet-of-water-from-Kahuku). From that hole came a tapa anvil from Kahuku and found by a woman of Waikale. The woman who owned the anvil came from Kahuku to seek it and found it here. This is the story of her seeking and finding it here. She went from Kahuku on the Koolau side to Kaneohe where she spent the night. There was no sign of the anvil in Koolau, because the sign she sought was the sound it made. All anvils did not have the same sound as the one she sought. When a tapa anvil was used, it gave out a sound and was recognizable by its ring for all anvils had certain sounds of its own, sharp or deep. She went on and spent the night at Wailupe but did not find hers. She heard other anvils but they were not hers. The night turned into day and she went on to Kapalama where she slept but did not hear what she sought till she came to Waipahu. There she listened to the anvils and as she listened a gentle Mauunene breeze wafted down from Lihue. It brought the sound of her anvil down from the valley because the wind that bore the sound came from the upland. The woman who was using it lived up at Ke-ana-pueo (Owl's-cave). When the woman who was seeking the anvil heard it, she walked up by the stream to the place where she noticed the sound and found it. She returned home to Kahuku by way of Moanalua with the article she <sup>had</sup> sought patiently, that is, her tapa anvil. This is a brief tale about her.

July 1, 1899.

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Pohaku-pili is a stone that belonged to Kane and Kanaloa, gods. It was they who divided the lands of Ewa when they came to earth. The divisions of the boundaries they made remained the same to this day. This stone is said to be a