

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.

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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

supernatural one and lies on the boundary of Waikele and Hoaeae and is on the edge of the cliff. There is nothing to hold it in place for it is on a sheer precipice but it has remained unmoved to this day. The spot in which it was placed is on the other side of Waipahu, mauka of Waiahu'alele (Water-of-flying-sprays).

On that spot is the object <sup>to which</sup> ~~that~~ the words of Paul in the big Book could be applied, "Fixed and immovable."

This is the tale of these gods. Maihea, a man, resided at Waimalu at a place called Punanalo. He cultivated sweet potatoes, taros and planted awa. The place where he planted the awa was on a hill in the upland of Waiawa. This is what he did up to the time when the gods came to earth. He chewed the awa, cooked young taro leaves and strained the awa into coconut shells that had been polished till they shone. With the awa in cups, the taro greens in a dish made of gourd and sweet potatoes in a shallow calabash, he called on the gods whose names he did not know, "O unknown gods of mine, here is awa, taro greens and sweet potatoes raised by me, Maihea, the great farmer. Grant health to me, to my wife, and to my son. Grant us mana, knowledge and skill. Amama, it is freed." Then he drank the awa. He did this a long time without knowing of the gods upon whom he called. This was the result he received without others knowing because of this prayer of his to be granted mana and knowledge. The two gods sent a large fish, a whale, which came up at the sea of Waimaly<sup>w</sup> below Paakea. It came in from the deep to shallow water until its back rose <sup>so that</sup> ~~till~~ the sun dried it. It was a great thing to the people and many came to look and marvel at it. The children kept climbing onto its back as they went sea bathing and they shouted with glee. After the whale laid there for two weeks, the son of Maihea, Ula-a-Maihea, heard the shouts for the first time and asked his father, "What is that shouting?" The parents hid the matter and would not tell him the truth. After the fish had been there for more than three weeks and on the forth the son went down without his parents' knowledge. As Ula-a-Maihea, the son went down to the beach,

he came to where the beach was covered with children and adults. Because he saw the children climb up on the fish, he did likewise, but when he got onto it, it began to move. It had waited for him for about four weeks and when the person it was sent to fetch was on it, it moved out slowly. Thus it moved for several fathoms, with Ula-a-Maihea, on its back, toward the sea. It moved a little at a time for several days. When the children noticed at last how far it had moved, they leaped off, leaving Ula-a-Maihea alone. Then it swam rapidly out toward the deep sea. The children cried out, "Ula-a-Maihea is taken away!" The fish and the burden it bore passed on to Kahiki. There Ula-a-Maihea was trained in priestly lore and all of its arts through the instructions of these gods, Kane and Kanaloa.

Let us turn now to Maihea. When the son was gone the parents wept in grief and when night came they were told in a dream, "Do not grieve for your son. He is gone to Kahiki to receive what you asked for, mana and knowledge." Then Maihea recalled his repeated prayers to his gods. One evening as he worked at his usual chores, two strangers approached and he called, inviting them in. They came in. These men, that we see here, O Reader, were Kane and Kanaloa. When the strangers entered the house, the awa was strained. Maihea had never seen them before and this was the first time. He poured the awa into three cups, two for the strangers and one for himself. When the awa was ready in the cups, Maihea said to the strangers, "Let me pray to my unknown gods." Then he prayed until he uttered the "amama, it is freed." It was then that one of the men said, "Say, where are you? The gods to whom you pray are ourselves and none else." Maihea heard this was startled at these words, but Kane continued, "We are they upon whom you call and in the future call us by name. I am Kane and this is Kanaloa. Call us by these names after this." This was the beginning of the

of these gods on earth and this was also the time when the boundaries of Ewa were made as I told you when I mentioned Pohaku-pili. On their return after dividing the land, they came to the top of Haupuu, (that is the present site of



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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July 8, 1899.

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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Hanakahi beheld his unknown gods.

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