

AUG. 19, 1899.

In the year 1890 the stone still stood there and in 1891, the stone disappeared. It seemed that this Pohaku-o-Kane was one that prophesied, because it disappeared in 1891 and in 1893, the overthrow of the government came. This stone knew that robbery of land and the overthrow of the kingdom was coming, therefore it vanished, that we might know. Perhaps we, O Reader, may question, did the stone really know? Has it feet to walk away? The writer will say that it has no eyes to see nor feet to walk but it is a supernatural stone and that was how it saw, through the sight of Kane and his companion; to walk and move because Kane and his companion walked and moved. The stone was a part of Kane therefore it was able to see, move, walk and hence called a supernatural stone. It was not the only stone there for there was another. On the north-eastern side was a newer stone, where we and others used to go ulua fishing. The name of this stone was Pipilaa. It was close to the plain, about four feet from it. It is

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In the year 1892 the stone was still standing waiting for the end of a certain thing and when it knew that the overthrow of the kingdom was done by the

educated-benighted Hawaii and so it went ^{away} silently and unseen and so disappeared to this day. Perhaps it is in the deep sea, lying there for a period of time that no one knows how long. The size of the stone was four feet long, and four feet wide across the top. It is six feet high where it stood. It has vanished from the place it stood, (to this day.) The name of this stone is borne by the point jutting out into the sea near Moku-Umeume, the island in the sea that yielded the sweetest watermelons a while back.

Here, it is well for the writer to tell the story of this island Moku-Umeume. This island is a blessing to Ewa's people for these reasons, (1) for watermelon cultivation and (2) pili grass for house thatching, Ewa's house builders gathered their pili grass for house thatching here until the time came when foreign wooden shingles were introduced, then thatching was discontinued. The last grass thatched house was that of the supreme judge, all the grass for the thatching came from the island of Moku-Umeume. This island is arid and waterless. When the melon growers lived there, they got their water from Kahuawai, Puhikani, Napuea, or the plantation water of Kahuaiki at Waipio. Those were the places where Moku-Umeume got its water supply. This was the place where mullet net fishers lived. On the other side of the island is a big cave and that was the "house" occupied by fishermen. The name of the cave was Kane-ana (Kane's-cave). Everybody knows of this rock cave. The writer recalls a song composed by the boys of Waikele about this cave:

Love to Kane's-cave

Where we slept.

Rough mats spread,

Jackets for pillows.

Cho.---- Tossing to and fro,

Legs drawn up.

Dawn is breaking

Perhaps it is day.

Perhaps I shall tell of the greatest blessing on this island today, for its former blessings are forever gone.

1. This little island is entirely covered with algeroba trees good for fuel.
2. An artesian spring is drilled recently by John Ineti and his employer. Water has come up out of the earth that is refreshing and cool. The traveller who visits this island that is surrounded by the sea, finds the water refreshing but the writer has not drunk of that refreshing water. That waterless land gains life. In former days water was brought to the island by boat but now the water comes up from inside of it and ^{there is no} the lack of water is gone.

It has been heard that Ah Lo had been there to see the beauties of the island and it was also heard that he has offered thirty dollars an acre to the owners of the island. If that is so, "Gobble, gobble, says the turkey." [Note.- The Hawaiian word for a big sum is pokedokeo, the same word used for a turkey's gobble. M.P.] This is the story of the island and it is this island that separates the three lochs (literally - inland seas), 1. Waiiau, Waimalu and Kalauao; 2. Halawa; 3. Waipio and Waiawa, the harbor where boat races are held today. In these places money is spent from the pockets of the people on boat racing and the places are well known to this day.

On the south-western of this island is Kai-maemae Point. On the opposite of the harbor of Halawa is Ke-ana-puaa Point. It was named for a big cave where fishermen lived. Here is a legend of this cave. When Kamapuaa went from Kaliuwaas, he first slept in this cave. He was still living with his grandmother Kamauluaniiho at Kaluanui. This is the story of his coming. He came in a dual form, sometimes a pig and sometimes a man. In the form of a pig, he had seven ^{appearances} subdivisions, (1) black pig, (2) white, (3) brown, (4) black spotted, (5) white ^{spotted}, (6) brown spotted and (7) striped. These were not all for there were many more, but these were the ones he used on his journey. After he left Kaluanui, he did not go by Koolau but went to Waiahole where he went up the

ascent of Kahōakeawe and down into this side of Waipio. He went as far as Kahana and went up the hill. The chiefess of Kahana had a great work on this day on which Kamapuaa was travelling and that was to see who was strong enough to pull up a koa tree. On that day, the chiefs, commoners and those noted for strength went up and among them was Kamapuaa who took the form of a handsome, pleasant faced, well built boy with dark brown hair.

The ruler whose work this was was the chiefess, Huihua, a beautiful woman. When she saw the handsome man, she took a great fancy to him and desired to take him for herself. To take him to Moanalua to break off the handle. [Note. = To be her lover. M.P.] Kamapuaa did not have the same idea for he remembered his grandmother's command to go on until he set eyes on his older brother, Kekelenuiaiku.

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While they were living at Honouliuli, they used to go up to Kahana. The chiefess kept glancing at him as they went up together. She thought to herself, that the man who was strong enough to uproot the tree would be her husband, for it was a ^{needed} strong man ^{to} ~~that could~~ hold the kingdom together. But her mind was fairly restless because of the handsomeness of the hog. This reminds the writer of a few lines of an old poem.

Mist laden are the eyes of the dodder vine,
Yellowed stems winding on the kukui trees,
Moving restlessly, alone in its swaying,
Its eyes wander - O for another [to join it]
The air is made fragrant by the kupukupu fern
It goes down to the plain where those of Ewa smell it.
Um-m! O ye natives of Puuloa, what can it be?
It is love - love that lies wrapt in the bosom,
It was only love that made me fall.

The tree grew on the ascent to Kahana where it led down into Waikane.

That is the ascent and the Halau-o-Kana (Kana's-house) is below it. When all had