

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.

July 22, 1899.

The woman covered the hole without a human being there to see her. It is true that no one ever found it, as she said, when she talked to her valuable possession and it was a descended of some of her children that sought and found the secret. Yes, that came later. The ivory necklace which she secreted was well hidden in the stone. But there was a certain god who saw her hiding it and he was on the opposite side of Panakauahi stream. The name of this god was Ke-'kua-olelo (Talking-god). He was looking at the woman from a certain heiau. The heiau was named Ke-'kua-olelo for the god and that is the name to this day. The god then exclaimed, "The woman is hiding the ivory necklace! The woman is hiding the ivory necklace!" The woman heard the exclamation and thought that maybe her secret had been seen by some one and so she peered and looked about to see but saw no one. It was the voice of a god and not that of a man. She sat there worrying because the thing she had hidden was perhaps not a secret. Then the voice she heard before came to her, "O woman from the land of the sunrise of Ha'ehe'e; where it nestled over Hanakaulua; where it spreads its light to the swaying milo tree over the pool of Waiakaea; at Kumukahi where the wind gourd of Laamaomao is. It is hidden. None has seen it but me and when the time comes for your descendants to seek it, I will tell the fruit of your womb where it is."

Now Reader, we see now that it was this god who told the seeker where it was hidden. Thus the words of this woman <sup>was</sup> fulfilled that it should be a child of her descendats that would find it. This was fulfilled much later by one of

the great-grandsons of her grandchildren who was called a kooka, a kauila tree of

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Kukule, by the Kauaians. It was this god who told him where it was when he came from Hawaii to seek it. It was this god, Kekuaolelo who gave the answer to

the secrets of some children. This is the legend of the children, These boys w.

lived with their parents at Pana'iahakea. Kihakelea was the husband and Kaipoleimanu the wife and the <sup>children</sup> boys were born to them. The elder was Pupukanioe a boy, and the younger was Nauluahoku, a girl. The children grew up and were in the habit of going to fish on the beach down at Kualakai. They always caught fish and never went home empty-handed. They divided the catch into two, for the men and for the women. One day the children went down to fish and let down their net in all the places where they were accustomed to but caught nothing. Then at last they caught a palani fish, a fish only for women and not for men. They fished again and again until the afternoon and nothing was caught. The children were weary and went home without fish. When they came as far as Puu-o-Kapolei where the blossoms of the ma'o looked golden in the sunlight, the sister sat down to make a ma'o leis for themselves. When the leis were made they went across the breadth of Kaupe'a to Waipio. They passed it, passed the plain of Kalipahee, passed the incline to Pueo-hulu-nui, down to the stream of Ka-ai-malu (Secret-eating) and there they drank water. When they had drunk, the sister said to the brother, "Say, let us eat up this fish then we can go home. Our father will not know about our eating it." The brother said, "It is not well for us to eat it because it is your fish and not mine." "Not so, Brother, let us eat it. I feel very sorry for you because you haven't any fish. I have fish to take home and you have none, therefore let us eat it up." Because she insisted the brother consented and they ate it with disregard to the law of kapu eating. When they made ready to eat, Ke-kua-olelo, the god, saw them <sup>from</sup> for his place in the upland and cried out, "They eat - the children eat fish. The children are eating freely of the fish, a palani." Then one of them said to the other, "Some one has seen us." But it was not a man but a god. This was the first instance of free eating and the last began with the money worshipping missionaries. Because these

children ate fish secretly, the spot is called Ka-ai-malu (Secret-eating) to this

Let us look once more at another noted place that is out of sight under

the sugar cane, the plain of Kanoenoe. The plain of Kanoenoe is the plain on the western side of the plain of Punahawele. When you go up from Kipapa stream and get to the top where the government road goes inland, the foot path down to Waipio, that is the plain of Kanoenoe. Lihue, Haleauau and Kalena are all place names in an old poem that went like this:

The icy wind of Lihue plied its spurs,  
Pulling up the bridle of Haleauau,  
Speeding headlong over Kalena  
And running over the plain of Kanoenoe.

This plain is covered over with the gold, diamonds and silver of the idols of the missionaries.

From here we shall go to visit Kahalepoi, where Keinohoomanawanui and Kalelealuaka lived.

July 29, 1899

On the plain of Kahalepoi lived some noted men, Kalelealuaka and Keinohoomanawanui. They were the men whose wishes were mentioned in the legend in olden times. They liked to make wishes at all times. A spreading hau tree stands where these noted men once lived, noted for their birth and for their heroism and because of this they gained more power than the chief, Kakuhihewa. Kalelealuaka wished for the fattened dogs of Kakuhihewa, the fat fish that were Kakuhihewa's, the potent awa that he drank and his daughter for a wife. Kakuhihewa was to chew the awa himself and strain it. When he, Kalelealuaka, became drunk, then Kakuhihewa was to carry him to bed and bring his daughter to sleep beside him. It was he, himself, who was to place the banana into his daughter's mouth below and so on. So did Keinohoomanawanui make his wishes. This plain can be located now by the hau trees. This was where these mischievous boys lived.

Here is another noted spot that is gone from the eyes of the traveller, and that is Na-pohaku-luahine (Old-women-stones). These were old women who were chiefesses, but changed into stones like Kukaniloko. These stones were like